

# Canadian Churchman

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No. 39

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### Lessons for Sundays and Holy Days.

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

October 1—16 Sunday after Trinity.  
Morning.—2 Chron. 36; Eph. 2.  
Evening.—Neh. 1 and 2:1-9 or 8; Luke 5:1-17.

October 8—17 Sunday after Trinity.  
Morning.—Jer. 5; Philip 2.  
Evening.—Jer. 22 or 35; Luke 8:26.

October 15—18 Sunday after Trinity.  
Morning.—Jer. 36; Col. 3:18 and 4.  
Evening.—Ezek. 2 or 13; 1-17; Luke 12:1-35.

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

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

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 429, 464.  
Processional: 307, 448, 494, 653.  
Offertory: 388, 408, 641, 765.  
Children: 502, 686, 688, 697.  
General: 423, 424, 523, 654.

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.  
Processional: 376, 433, 449, 542.  
Offertory: 697, 700, 707, 715.  
Children: 329, 573, 599, 753.  
General: 2, 416, 580, 664.

### THE SIXTEENTH SUNDAY AFTER TRINITY.

"Giving thanks unto the Father, Who made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

St. Paul is one of the most grateful men in all history. Note two reasons for his persistent sense of gratitude. (1) His conversion from darkness to light. "By the grace of God I am what I am." (2) The realization of his spiritual ambitions. The faith of the Romans, (Ro. 1:8); the grace of the Corinthians, (1 Cor. 1:4); the love which the Colossians, (Col. 1:3 and 4), show towards all the saints, inspire his utterances of gratitude. Note again that his gratitude is inspired pre-eminently by the spiritual gifts and graces which God poured upon him and his spiritual children. There is something ineffable in all these spiritual experiences. And while we cannot give an adequate report of them in words, still we can return thanks to God. Therefore in this respect there is something of the mystic in every grateful man. At this season of the year we are in the midst of thanksgiving celebrations. We are in no danger of forgetting to render thanks for the temporal prosperity. Let us see to it that we do not forget to sing out our gratitude for spiritual blessings. The spiritual ground of gratitude is defined in our text. We are grateful because God has seen fit to make us meet to obtain a share of the eternal salvation which He has assigned to the saints in the Kingdom of Light. And our thanksgiving is to be addressed to the Father because He is the Author and Giver of all good things. It is through the indwelling and operation of God the Holy Ghost that we are made fit. How necessary, therefore, that we should ever follow His inspiration as He gives us a vision of the ideal life; that we should fashion our ways in accordance with His illumination; that we should rejoice in His disciplining, and also in His ministry of encouragement. For by the Holy Spirit we are so changed that no longer are we in the realms of darkness, but are now appreciating that immortality which is the special possession of those who are exclusively God's. What an inheritance! The Sanctifying Spirit, members of Christ, the children of God, the enjoyment day by day of all the spiritual gifts and graces of the Kingdom of Heaven. In all our services of thanksgiving let us place the emphasis on the spiritual. The world as a whole shows great gratitude for the temporal. Shall we not teach the world to set a higher value on the spiritual, and to follow the two-fold inspiration of all gratitude? (1) To work day by day in faith, earnestness and effectiveness, in the temporal sphere. (2) To pass on to others that spiritual grace and power for which we give thanks.

### A Good Example.

A case was reported to us the other day—we are not permitted to give names, but we vouch for the accuracy of our information. A well-to-do layman of one of our eastern dioceses had occasion recently to visit Egypt and the Holy Land. This was in the way of business; but so impressed was he with the larger views of religion and the confirmation of his faith, which he gained by what he saw of Bible lands, that on his return to his Canadian home it occurred to him that a similar trip ought to confer equal, if not greater, blessings and happiness upon his parson. The next time the latter happened in, the conversation naturally turned to the subject of Eastern travel. "You really ought to go there, too," said the traveller—a sentiment which

the parson had no inclination to dispute, it having been the dream of his life, with never a hope of fulfilment. Imagine his feelings when, on taking his departure, and shaking hands with his host, he found clinging to his palm a cheque for \$1,000, and heard a whisper in his ear, "You'll take that trip, won't you?" We are credibly informed that he will. Are there any more well-disposed philanthropists who would like to promote a new clerical pilgrim's progress—and finance it? We will undertake to furnish the Pilgrims.

### Errors in Judgment.

Not long ago we spent a day in the country and attended service in the parish church. A divinity student well on in his course, officiated. A modest, manly young man, with a clear voice and earnest manner. We were pleased with his rendering of the service and reading the lessons. His apparently extemporaneous sermon accorded with his general bearing. It was simple, straightforward, scriptural, with illustrations drawn evidently from personal observation and experience. But he made what seemed to us one error in judgment, an error that would never have passed the lips of an older and ripper man. The error lay not in the incident related, but in the manner in which it was presented, and though he sought to teach the right lesson from the incident he only partially succeeded. There is nothing that a candidate for the ministry should more carefully and assiduously seek to cultivate than a sound and ready judgment. Especially is this the case where it is his habit to preach extemporaneously. A written sermon is, or should be, carefully prepared. But a sermon preached with the aid of a few notes should—though it may seem paradoxical to say it—be even more carefully prepared than one that has been written out beforehand.

### Reading and Speaking.

Dr. Diggle, the energetic Bishop of Carlisle, has been urging strongly the need of more spiritual ministrations on the part of the clergy. And as a means to that end he pressed upon them the need of an assiduous, patient and earnest cultivation of the arts of reading and speaking. There can be no doubt that a man who becomes a clergyman—and who is a poor reader and a commonplace speaker, is like an army recruit who has poor sight and a weak body. It matters not what the opinion of such a man may be as to his own capabilities. The opinion of those with whom he has to do will be that he is inefficient, out of place, and a source of constant dissatisfaction. We well know that reading and speaking are by no means the only requisites of a capable clergyman, but they count for so much in the equipment for the sacred office of the ministry that were a good young man lacking in these important qualifications to apply to us for advice, we would strongly urge him to be content to earn his living as a private citizen, and to serve the Church in some of the many ways in which she needs the assistance of earnest and devout laymen.

### Faith and Order.

We need only refer to the profoundly interesting events touched on in our leading article to appreciate the depth of the aspiration after unity in the Christian bodies in the United States. There are, as necessarily there must be, differences as to the mode and extent of union and the methods to obtain it. But, says the Christian Intelligencer, "is then the hope of real unity to be abandoned? Surely this cannot be. There is a 'unity of the faith' and of the spirit and of

the labor of Christ's people. 'The world, the flesh, and the devil,' which unitedly oppose Christ's Church, can be unitedly faced by Christians joined in one body, not by the green wibes of outward conformity, nor the bands of tow of organic unity, which snap at the first touch of the fire of outward persecution or of human passion or prejudice, but by the real and unyielding bonds of mutual co-operation and spiritual love and confidence which respect each other's convictions or, even it may be, their prejudices, but which causes them to stand together in unshaken fealty to their one Divine Head, and to unite their constant and fraternal efforts to bring about the day when His will shall be done on earth as it is done in heaven."

#### Christian Unity.

The action of the Bishop of Hereford which caused so much comment, produced also a considerable amount of better feeling, which was shown in correspondence in the English papers. Now we cannot be misunderstood in saying that such letters are valuable in many ways. They showed amongst other things, the great alienation of many devout people; one elderly correspondent wrote that he had never been in a Church of England, that he was quite ignorant of the service and profoundly affected by it. Others hoped that the Church and Wesleyan Methodism might be reconciled. Wesley never left the Church and in his time his followers communicated. Another wrote a letter containing this story: "Four Anglican clergymen and three Wesleyan ministers met in my garden—the garden, that is, of a Wesleyan minister. We stood in the sunset around a tiny tree. It was a transplanted, self-sown sapling from an old walnut tree which grew in the vicarage garden at Bexley, and beneath whose branches John and Charles Wesley and George Whitefield held frequent converse. The present Vicar of Bexley (the Rev. J. H. Wicksteed) had presented my local co-religionists with the sapling, and the President of the Wesleyan Conference (the Rev. John Hornabrook), who happened to be in the neighbourhood, accepted it in their behalf. One of the clergymen present was the vicar of the parish in which the sapling has been planted (the Rev. S. J. Poole, M.A., St. James', Gravesend). In the course of a friendly little speech Mr. Poole playfully observed that the right place for the little tree was the garden at his own vicarage. Like the Wesleyans themselves it never ought to have left Anglican ground! Behind the play, however, was the serious opinion that the separation never ought to have occurred, and that the Wesleyans, whom he never could regard as Nonconformists, should return—and the way for their return should be made easy—to the Church of England."

#### Enemies To Be Fought.

Speaking recently at Burton Agnes in the Old Country, the Bishop of Hull said some strong and true things as to the duty of Churchmen with regard to certain vicious and degrading habits. "We Churchmen are not doing all we ought to fight to the very death against drunkenness, betting, gambling and impurity, and I think there are a great many things in the outward conditions of men's lives, both in the towns and villages, that we ought to interest ourselves in more than we are doing" said the devout Bishop. And he continued, "It seems to me if we are going to take a real interest in these matters, there are three things we want. We want the spirit of fellowship, we want efficiency, and we want consecration of life." Why is it, we have asked more than once or twice in these columns, that the Salvation Army has to do for us (we say nothing of others) salvation work, if we may so call it, that we should be ourselves doing? Are we not continually "passing by on the other side," and leaving the

"stripped," "wounded" and "half-dead" members of our own communion to be sought out, clothed, and cared for in body and soul by the good Samaritan in the red shirt. Drawing-room Christianity may seem to pass muster in this world, but after "this world" will come "the judgment," when each Churchman will have to answer for himself as to what he did in this world "to inherit eternal life."

#### Prison Inspection.

Mr. Orlando F. Lewis, of the Prison Association of New York, has returned from an inspection of more than forty prisons in Britain and the Continent, and will make a report to the Legislature. In advance of that, he made a report to an interviewer, from which we gather some interesting points. In some respects he thinks New York prison administration is ahead of that in Europe. But there are four important points worthy the consideration of the State officials. First, the prison system is there under one head. In New York State there are differing directors and the only wonder is that things are managed as well as they are. The result of the European systems is the reduced operative and administrative expenses, a healthy uniformity in equipment, rationing and discipline. The chairman of the English Prison Commission said, "It is now half-past four in the afternoon and I know exactly what is being done in every prison in England, and I know, too, that it is being done in every prison." One notes that the cells in foreign prisons are of the same size, that the blankets are always the same texture, the food of the same weight, and the rules consistently observed. Secondly, the prisons are wholly out of politics, but our prisons are over-run with politics. It would be much better without them. The present head in England has held office for twenty years and will probably hold it till he dies. He knows his work as nobody could know it whose precarious tenure of office was at most two or three years. The prison governors abroad are men of high calibre. A third advantage is that of greater privacy to prisoners. Thanks to the arrangement of the cells all have natural ventilation direct from the outside air. Visiting is discouraged. Fourthly, vagrants in Holland and Belgium are better managed. They have regular detention colonies for them, not prisons, and there are frequent escapes, and if a man gets a job they are at no pains to retake him. The Belgian colony contains from 6,000 to 7,000 inmates and they do a surprising amount of work. Stiff sentences are given, and so confirmed vagrants are seldom at large; the average is two years and sometimes as high as seven. "Finally, viewing foreign prison ways as contrasted with ours, I have been especially impressed by the fact that over there they treat the men as prisoners all the time. There is never any relaxation of the iron hand of discipline that holds the prisoner in its clutches. He knows he is a prisoner all the time, and, in my judgment, this is as it should be. There is too much of the free and easy about our prisons; they bear too strong a resemblance to large factories, and the men are allowed to wander about at will in a fashion that I do not think healthy."

#### School Girls' Training.

We have read in the Scotsman, an Edinburgh paper, an able protest by a school teacher against the present system of cram. Nominally it discusses the propriety of the present system of long holidays, claiming that the demands made upon children's physical and mental stamina are so excessive that every day of holidays, long though they seem, is needed to recuperate the exhausted vitality and overstrained nerves. "It cannot be too often said that the overwork of girls in Public schools is nothing short of a scandal, and that were it not for the length of

the holidays, there would be many more cases of breakdown among the pupils than there are at present. It seems to me a very serious thing for the welfare of the nation that so many of the wives and mothers of the future should have their health so often ruined in the name of education." . . . "I have taught in the upper forms of high schools and whenever I have noticed how tired, lifeless and jaded the girls were, I have asked what time they went to bed. Ten o'clock or after was the invariable answer. I was told that they could not get their work done before that hour, and that if they did not produce the required amount, they were given to understand that it must be forthcoming." . . . And the physical exercises: "I do say that to insist on a girl taking violent exercise in the name of her health when she is utterly worn out by prolonged overwork, is as criminal as it is mad." These extracts from this excellent paper show that the writer is telling her story from her heart. And this in rugged Scotland. The rage for success is destroying the physique of the nation and in these days, if one nation enters on this course, others follow. Apart from commonsense inspection, there might be adopted a system which is, or at least was, in force in some Public schools in England, by which the parents were obliged to give returns of the hours of home study which were strictly limited by the masters. In some of our boarding schools with out-door pupils, it is almost impossible to prevent overstudy in the latter class as the examinations draw near.

#### Icelandic Hymnology.

Iceland is not only, as most people believe, a land of eternal snow. It is also a country of farms and pastures and fisheries. Nor is it inhabited by uncivilized Eskimos. The men who live there are our own next of kin, for the island was colonized by the brothers of those Norsemen who made half England "Danish" in King Alfred's time. The people talk in Iceland to-day a language practically unchanged from the tongue spoken by King Canute. The old literature of Iceland ranks high among the literatures of medieval Europe. Modern writers, indeed, have as yet failed to secure a world-wide fame, but no mean standard has been attained. Not least is this the case in the field of hymnology. The sacred poets of Iceland occupy no insignificant place among the sweet singers of the Christian Church. It is perhaps unfortunate that while our English Hymn Books have been enormously enriched from Latin sources, and to a less extent from the Greek and the German, the Christian verse of other nations has been almost entirely neglected. The following translation is offered as an example of what may be culled from the field of Icelandic sacred poetry. The author of the original is Sira Valdimar Briam, Rector of Storanupi, a parish (I believe) not far from the famous Mount Hekla:

#### Autumn Hymn.

Full soon will fall the winter rain,  
Soon fade the green hill-side!  
With all thy fairness fare thee well  
Thou fairy summertime!

Full soon will wail the winter wind,  
Soon fail the flowers that blow!  
Let autumn blight the buds of earth!  
The flower of Hope doth grow!

What though the sunlight wane? Ne'er wanes  
The grace of Christ the Lord!  
Amid the gathering gloom shines on  
God's everlasting Word!

Though leaf may wither, floweret fade,  
Though tiny grass blade pale:  
Our hearts can trust a surer truth,  
God's love shall never fail!

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Though winter chill each struggling herb,  
My gladness ne'er can cease;  
From Bethlehem calls a Voice, "To you,  
Is born the Prince of Peace!"

Upon my fairest trees of hope  
Lies cold a robe of snow:  
But from the tree where Jesus died  
The Living Waters flow!

Though fade the grass on hill and dale,  
Though ice bind stream and fell,  
My faith in Him shall never fail  
Who burst the bonds of Hell!

Good hope of everlasting spring  
His Church the Saviour gave!  
Rejoice! Rejoice! The Life Himself  
Is risen from the grave!—C. V. P.

#### Honour to Canadian Clergyman.

The Reverend Canon E. W. Sibbald, who was the Rural Dean of Denver for fourteen years, and Canon of St. John's Cathedral, Denver, Colo., has accepted the position of Archdeacon of the Diocese of Colorado. The Venerable gentleman, at different times, has been asked to allow his name to be submitted for election to the Episcopate.

#### THE GENERAL SYNOD.

The late General Synod, recently held in London, Ontario, was characterized by a practical and businesslike method of procedure, that marks a distinct, unmistakable advance in the art of self-government. The first few years of the General Synod, it must be frankly acknowledged, were not altogether encouraging. It partook far too much of the character of a debating society, of a sort of modern, up-to-date church council for the discussion of questions of faith and order, rather than a business gathering. There was a maximum of talk and a minimum of real work, and the actual results were astonishingly small. The Synod has at last definitely outgrown this stage. It has found its proper level as a legislative and supreme executive body, whose work is mainly the "serving of tables" on a large scale, and not the settlement of points of doctrine or discipline. The work of this Synod has been eminently practical and useful and will, no doubt, have far-reaching effects. We reserve our comments upon details to future issues.

#### THE RECENT POLITICAL CONTEST.

There is one feature of the recent Dominion election, perhaps the most warmly contested in our national history, and it is the gratifying absence of personalities. There has been a tremendous improvement since the days when one leader publicly referred to his opponent as "that abandoned man," and when such epithets as "traitor," "rebel," etc., were freely bandied about. Strong language, no doubt, was at times indulged in, cartoons were much in evidence, here and there riotous scenes were reported, but on the whole conditions, though by no means ideal, were, to men whose memory goes back to the seventies, immensely improved. And by universal consent the personal characters of the two leaders were absolutely unassailable. Then again there was a refreshing absence of any vulgar abuse of the United States. The patriotism and good faith of opponents was also in the vast majority of cases, assumed. For this improvement in the atmosphere of our political life we may be devoutly thankful. The blurring of party ties was also a matter for deep thankfulness. The tendency to vote on the merits of the question, totally irrespective of personal considerations, was everywhere in evidence. The

late election has, we think, marked a distinct advance in the tone of the political life of Canada.

#### THE WORLD CONFERENCE ON FAITH AND ORDER.

We have received the preliminary announcement of the inauguration of one of the most important movements of the century, in the religious world, which had its origin at the meeting of the General Convention of the Church in the United States held last year. The following resolution, which we reproduce in full, was unanimously passed by both Houses: "Whereas, there is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him: Resolved, The House of Bishops concurring, that a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour, be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention." Since the appointment of the Commission, as provided for in the above resolution, a considerable amount of work has been done. Already no less than sixteen churches have appointed their representative Commissions. The religious bodies who have responded to this invitation, are Methodist, Episcopal (South), Southern Baptists, Moravians, Reformed Church, Presbyterians, Lutherans, Free Baptists, Reformed Presbyterian, Northern Baptists, etc. We will not pursue American Protestantism through all its bewildering sub-divisions. The objects of the Conference are very simply stated. It is undertaken "with the definite hope that it may help to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfilment of our Lord's prayer, 'that they may all be one.'" The response to the invitation of the Commission has indeed been remarkable. The Greek Church, through Archbishop Platon, has replied most cordially to the invitation and will take the matter into serious consideration. The Roman Catholic Church, through Cardinal Gibbons, has given a friendly, but (naturally) non-committal reply. The Cardinal, it is stated, received the members of the Commission most cordially. The interview, so the official report continues, "closed with prayer offered by his Eminence." The Commission has adopted fif-

teen resolutions, declaratory and explanatory of its objects and work. Among these resolutions one favours preliminary "informal" conferences for the purpose of stimulating interest in the work, another directs that the Bishops and Archbishops of the Church in England and of the Anglican Communion throughout the world, shall be officially notified of the formation of the Commission; a committee is to be appointed to confer with the authorities of the Roman Catholic Orthodox and Old Catholic Churches. Among those appointed to represent our own church are Bishops Anderson, of Chicago; President Boyd Vincent, of Southern Ohio; Bishop Brent, Philippines; Weller, Fond du Lac; Greer, New York; Revs. Dr. Manning, Rector of Trinity Church, New York; Dr. Nash, Cambridge, Mass.; A. G. Mortimer, Philadelphia. Among the laymen are Messrs. Seth Low, J. P. Morgan, Geo. Zabriskie, treasurer; Robt. H. Gardiner, secretary, the well-known Brotherhood man. A large sum of money, we believe, has already been contributed towards the expenses of the Commission, including, if we remember aright, a gift of \$100,000 from J. P. Morgan. The work of the Commission, it will be seen, is to be thorough and comprehensive, and the ground is being carefully prepared. All indications of undue haste are conspicuously absent. This is to be strongly commended. A work of this magnitude and surpassing importance demands, if anything ever did, time and patience. It is well worth it. And if the present generation sees its definite and assured commencement, it is about all that can be reasonably expected. It is a source of deep satisfaction and thankfulness, that our Church has taken the lead in the matter.

#### THE CHALICE AND INFECTION.

This question, which may be described rather as a smouldering than a burning one, has of late been receiving a good deal of attention in the English Church papers. Long correspondences have been going on for several weeks in the Church Times and the Guardian, and numerous letters on the subject have also appeared in the London Times. In connection with this an exceedingly well written article has recently appeared in the Church Times, signed, "M. B. Cantab," which deals with the question in a most illuminating, comprehensive and convincing manner. It is quite the best summary that we have seen as yet, and is well worthy of reproduction in pamphlet form. A short synopsis of this article may be of interest to Canadian Churchmen, for the matter has already received attention here. The custom of delivering the chalice to all Christian men, says the writer, fell into disuse during the Middle Ages, no one knows how or why. The controversy regarding the use of the chalice, which at the time of the Reformation led, in some parts of Germany, to bloodshed, is being revived again under very different circumstances. It is now asserted in some quarters and with apparently the approval of the majority of the medical profession, that there is grave danger of infection from the use of the chalice. The remedies proposed are numerous and widely varying: (1) The wiping of the cup after each administration. This, the writer says, is absolutely futile. (2) Individual communion cups. This would be impossibly cumbersome at a large communion. (3) A spoon. This to obviate risks would necessitate the bringing of a spoon by each communicant, and their separate cleansing. (4) Tubes. The same objection would apply to tubes as to spoons. (5) Intinction, i.e., the dipping of the bread into the wine. All these expedients, the writer says, are "more or less clumsy and sound grotesque." The other alternative, of course, is communion in one kind, which the writer considers impracticable, except possibly in the case of reformed

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drunkards, who might retire after the communion under the form of bread. This, we have reason to believe, is occasionally done now. To return to the main question, viz., the danger of infection, the risk is after all infinitesimal and practically the only disease in which there is any appreciable danger of infection is tuberculosis. The germ of tuberculosis, again, can only be communicated under certain special conditions. We run, every day of our lives, infinitely greater risks of infection in the intercourse of the street, train and tram. Again, the clergy who are exposed to this danger, sometimes fifty or sixty times in the course of a year, are exceptionally healthy, and enjoy one of the best records for longevity of any class in the community. A committee of medical men, representing the "Guild of St. Luke," a Church medical society, reported some five years ago that the risk was negligible. He concluded by pointing out that while in some special cases, reception in one kind might be permitted, the whole spirit of Christ's teaching is against withholding the cup. The bread typifies the benefit which each individual communicant receives. The cup, the social nature of the ordinance. Drinking together has always been associated with good fellowship. To quote, "At His table He gives us the same bread for the same need and also the Loving Cup of sanctified festivity. To communicate the people in one kind alone is to rob them of this guestship, and to make them but lookers-on, whose bare hunger is relieved by *loaves of bread.*" In our own opinion, and this article has greatly strengthened it, there is not the least cause for any immediate corporate action in the matter. No doubt there is a risk, as there is in sitting in a crowded car, sleeping in an hotel bed, washing at a public lavatory, shaking hands with a stranger, going to a strange church, patting a strange child on the head, handling money (who ever heard of any one refusing money for fear of infection?), drinking at a public fountain, going to a political meeting, handling books out of a public library, eating pork of any kind, drinking milk from a public dairy, sending your clothing to a public laundry, etc., etc. Were we not, as the writer of the article says, "to a high extent, microbe proof" the "whole population of England would by this time have been swept off the face of the earth." A disproportionate amount of fun has been made over a question which scarcely rises above the dignity of a fad. As a celebrated physician said many years ago, "If we realized the dangers that environ us, we would hardly dare to eat or sleep, or move or breathe." In these days, when tuberculosis is everywhere marked out for attack, there is practically little danger of any sufferer presenting himself at a public celebration of the Holy Communion. The risk of his doing so, and of any evil results accruing, is far more remote than risks we needlessly and heedlessly and deliberately encounter almost every hour of our lives. Why make a dead set against this? We run greater risks from infection in the discharge of social or business duties, in the pursuit of pleasure, and a thousand other things, good, bad and indifferent. Is not the discharge of the most sacred of all our religious duties not worth taking some risks for?

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

Mr. Robinson, in last week's "Churchman," gave utterance to a large and varied assortment of objections to what "Spectator" has done and said for a long time. "Spectator" does not like to think of what might happen to him were he to be met by some one in the dark with all these emotions surging within him. How-

ever, the outlook is now unquestionably better. We refer to this letter merely to touch upon one point, namely, the objection to the criticism of the proposed Sunday School paper. Our criticisms were in good faith, and, of course, it is quite in order for any one to combat them and convince the public with more abundant wisdom. We would go further and say to those who gird under what has been said, that it is not merely a right but a duty to do so. Let us open our heart a trifle to our readers. An effort has been made in the past—it is being made now to a lesser extent, perhaps, to discredit the influence of "Spectator" by calling him a radical and other dreadful names which mean little but imply much. We have relied upon the judgment of our readers to justify us, and we feel safe in leaving the verdict in their hands. These whispers that he is not "safe," that he is not "sound," and so forth, have all their influence within certain limits. They shut him out of opportunities of service which he would rejoice in, and these opportunities are reserved for so-called "safer" men. He would be a fool if he did not know that he had some important part in setting in motion the forces which have finally ended in undertaking Prayer Book Revision, yet that "radicalism" that is accepted by the whole Church in Canada, to-day, will presumably prevent him from having any responsible part in carrying that work to a conclusion. Men who have resisted when resistance was popular, and who have eventually been dragged into the scheme will sit down on the front bench as "sound" and as "safe" men in whom the Church has "every confidence." What to the unpenetrating mind to-day is radical and dangerous in the Church, will be endorsed as axioms and commonplaces a few years hence. What "Spectator" has been aiming at through all these years is to encourage and promote a straight, commonsense attitude towards all problems in the Church, and he has endeavoured to discuss these problems in straightforward English without ambiguous theological terminology, so that plain people could understand. If he were content to wrap his thoughts in a mist of ecclesiastical phraseology he probably would be received into the company of the elect—the "safe" men of the Church. As it is, however, he will be content to stand without and allow his advocacy to enter in instead. Let us take another illustration: "Spectator's" criticism of the proposed Sunday School paper will in all probability eventually reach the publishers, sent by men who admit its fairness, but consider it "unwise" and "dangerous" at this time. We would not be surprised if that criticism resulted in modifications of which these men will heartily approve. Neither would we be surprised if this improvement were made the basis of a much more confident and successful propaganda for its distribution in our Sunday Schools. Nor finally would we be surprised if the impression were still allowed to remain upon the public mind that "Spectator" had done an injury to the enterprise. We say this after considerable experience. Knighthood of the round table type is not as prevalent as it might be. Still we know that the Arthurs and the Gallahads are not all extinct.

The results of the elections on Thursday last are entirely satisfactory to "Spectator." East and west, north and south, French and English, farmer and manufacturer, all declared that they would not be parties to a game of chance with Canada as the stake. It may all have been a disordered dream, this thought of danger, but this we know that now all is safe. It was a great declaration to the world of our fidelity to our imperial espousals—for better for worse, for richer for poorer, in peace or in war, till death us do part. To foreign nations who thought they saw

the bonds of Empire loosening and the younger nations beginning to drift apart, we have demonstrated that the imperial spirit, in this great Dominion at all events, may sometimes slumber, but it is not dead. Persuade our citizens that there is a real danger threatening the Empire and our imperial affections and vitality are soon revealed. Such a campaign as we have passed through was well worth while. But it is not of these things "Spectator" desires to speak. He would, however, say one or two words on some aspects of the situation that perhaps might be emphasized at this time. In the first place, the balance of power has shifted from the Province of Quebec to the Province of Ontario. That is a specially important fact just now. Within recent years there has been manifest a growing aggressiveness in French-Canadian Nationalism. Whether it is a sort of death struggle in the realization that the French must ultimately be absorbed, or whether it is the revival of a great movement for greater prominence in the nation may be difficult to say. But the effort to unite themselves into a powerful religious and political organization is quite evident, and that idea seemed to get a new impulse through the eucharistic congress held a short time ago. Now the one thing necessary to bring these fellow-citizens to a saner frame of mind was to have political power pass into other hands. It will enlarge their outlook immensely. If the incoming government will gently but very firmly stand by our British and imperial aspirations, they shall open a new and vastly important chapter in the history of our country. What French Canada needs to-day is to have imperialism such as we sustain, plainly and definitely explained to them, without apology or qualification, but with the utmost confidence. The great body of these people have no idea what it is. They think it is some hateful ogre that will destroy their identity and blot out their language, and carry off their children to be slain on European and African battlefields. Our statesmen have not had the courage to face them squarely and expound the imperial doctrine. When the navy is spoken of it is with apologies, and in whispers. There is no strong, confident and straightforward presentation of the case for the Empire. The one thing that is dwelt upon is their religion and language, and their political influence as a people. Now a government that is predominantly imperialist, that will create and maintain a navy, and bear its share of the Empire's burden, will unquestionably lead these people a long step forward in the development of true Canadian—not French-Canadian—Nationalism. This, of course, can never be accomplished by rude and coarse exercise of power but in genuine friendship and appreciation of our French fellow-citizens, and at the same time an unmistakably firm grip of our position. We hardly like to think of what might have happened, had Mr. Borden been returned to power by grace of the Nationalists. Fortunately it is not necessary for us to think about it. "Spectator" is not a prophet, but he would venture to make this forecast, that Mr. Bourassa will succeed Sir Wilfrid Laurier as the leader of the French in Quebec, and his leadership will be of a much less liberal type. "Spectator."

#### PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

223. What is our "ghostly enemy"?
224. What is the "Prayer of Consecration"?
225. What is the "Ter Sanctus"?
226. Where is "a decent basin" spoken of?
227. What is the meaning of "Christ's Church Militant here"?
228. What does the word "Oblations" mean?

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## ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

202. In the Holy Communion.  
 203. In Homily III.  
 204. In Article XXX.  
 205. "If thou art not already baptized, N, I baptize thee, etc."  
 206. By the right hand.  
 207. Sprinkling in no way is ever referred to.  
 208. The correct form is to dip the person in the water, but for certain cause it shall suffice to pour water upon him.  
 209. Excommunication is an ecclesiastical interdiction. The lesser excommunication is a temporary exclusion from the Holy Communion. The greater, an absolute expulsion from all church privileges. A reference to this is found in the rubric in the Holy Communion before the Offertory.  
 210. Article XXXIII. says that excommunicate persons are to be avoided, until they be openly reconciled.



### THIRD REPORT OF THE GENERAL SECRETARY OF THE SUNDAY SCHOOL COMMISSION.

To the Reverend, the Chairman, and the members of the Sunday School Commission. In presenting my third report—it is right that I should, first of all, explain that the scope of the report is unusually limited, being for 4 months only, instead of the usual 6. In spite of this, however, a much greater amount of field work has been done than for any similar period, and, in order not to make my report too long, I will confine myself entirely to this aspect of the work. It will also help to make clear the need of an assistant General Secretary as soon as one can possibly be obtained, and will suggest indirectly what would be possible with another man in the field. The month of April, with the exception of the few days spent at the Commission meetings in Montreal, had to be spent in Toronto as these meetings call for considerable preparation and result in considerable office work. The month, however, was not devoted simply to the office, for your secretary was able to visit the following parishes and schools, viz.:—St. Peter's and St. Edmunds, on April 2nd; Trinity on April 9th, and St. Anne's and St. Stephen's on the 30th. May opened with a visit to St. Monica's, East Toronto, and St. Mark's, Parkdale, on the 7th, and St. Alban's Cathedral and St. James' Sunday School on the 14th. The rest of the month was given, for the most part, to the Diocese of Huron, where a number of important conventions had been arranged. On the 9th and 10th the deanery of Lambton held a convention at Petrolia; on the 16th, the deanery of Waterloo held a similar convention at Preston, and on the 17th the deanery of Kent held one at Chatham. Your secretary was present at all these and gave several addresses. Each of these three deaneries organized branch Sunday School Associations in connection with their Diocesan Association. On May 23rd and 24th, an important conference of the Archdeaconry of Perth was held at Chesley, the first day of the conference being largely devoted to Sunday School matters. I was in attendance during this day and the way was paved for the organizing of the deaneries where represented.

On May 26th I left on my western tour, which occupied about six weeks, during which time I visited 20 different centres, attended two synods, and gave 50 addresses in 7 different dioceses. The first point visited was Chapleau, in the Diocese of Moosonee. Here Saturday and Sunday, 27th and 28th, were spent. Through the kindness of the rector, the Rev. P. R. Soanes, I was afforded an opportunity of visiting the Indian Boarding School, where a splendid work is being done under the direction of Miss Sutherland, and also being present at an Indian service on the Ojibway reserve, speaking to those present by means of an interpreter. This was, of course, in addition to preaching at St. John's Pro-cathedral on Sunday morning, addressing a meeting for men at the Railway Y.M.C.C. in the afternoon, and also addressing the Sunday School.

Leaving Chapleau on the evening of the 28th, I went right through to Lethbridge, Diocese of Calgary, reaching there on the morning of the 31st. Through the kindness of the Rev. Canon Hogbin a splendidly arranged itinerary in this diocese was carried through, in which I was able to meet with no less than 5 deaneries, viz., the Deaneries of Lethbridge, Macleod, Calgary, Red Deer, and Edmonton. At all these places conferences with the members of the deanery were held and also a general meeting of the clergy and the Sunday School workers. These meetings will, I believe, pave the way for the more satisfactory organizing of the Sunday School work of the Diocese of Calgary when its synod meets in October. The Deaneries of Lethbridge and Red Deer were especially enthusiastic over organization, and the latter passed a unanimous resolution urging upon the Synod of the Diocese the necessity of taking the necessary steps to provide for the forming of both Diocesan and Deanery Associations. In addition to the places in the Diocese of Calgary, above mentioned, I also visited High River where, although the rector was absent on his vacation, a small but enthusiastic meeting was held, kindly arranged by a former rector, the Rev. George Howcroft. In the city of Calgary, too, on Sunday, June 4th, the opportunity was given to me of preaching at St. Stephen's in the morning, and at the cathedral in the evening, while, in the afternoon, I visited and addressed the Sunday School of St. John's Parish. Leaving the Diocese of Calgary, your secretary proceeded to Regina, in order to be present at the Synod of the Diocese of Qu'Appelle. Here the Bishop very kindly arranged that the evening of Thursday, June 8th, should be devoted to the consideration of the Sunday School work of the Church. After addressing the Synod, which was largely attended, the Commission's Canon on the organization of Diocesan and Branch Associations was taken up and, with a few minor alterations, was adopted unanimously. The meeting all through was a most enthusiastic one, and augurs well for the future of the Sunday School work of this diocese. Other points visited in the Diocese of Qu'Appelle were Swift Current and Moosejaw. At the latter place, Sunday, June 11th, was spent, preaching at St. John's Church in the morning, addressing a Children's Service in the same church in the afternoon, and preaching at St. Michael's, South Moosejaw, in the evening. Leaving Moosejaw and the Diocese of Qu'Appelle, I went to Prince Albert to attend the Synod of the Diocese of Saskatchewan. Here, June 13th to 15th was spent, Tuesday evening, the 13th, being given up entirely to the work of the Sunday School and of the Commission. Here, again, a splendid opportunity was afforded and taken advantage of. There is good reason for believing that steps will be taken almost immediately for the proper organization of the Sunday School work of this important diocese. On the conclusion of the Synod I visited two other points in the Diocese of Saskatchewan, viz., North Battleford, on June 16th and Saskatoon on Sunday, June 18th. The Sunday in Saskatoon was made a regular Sunday School Field Day. With the able assistance of the Ven. Archdeacon Dewdney, the work of the Sunday School was presented to the four congregations, he taking Christ's Church and St. James', and your Secretary preaching at St. John's and St. George's. In the afternoon a mass meeting of the Sunday Schools was held in St. John's Church, which I also addressed. From Saskatoon I proceeded to the Diocese of Rupert's Land

where the Rev. W. A. Fyles, the devoted Diocesan Field Secretary, whose name is a household word so far as Sunday School work is concerned, had arranged an itinerary for me.

The first point visited in this diocese was Brandon where, on the afternoon of June 20th, I addressed a mass meeting of children in St. Mary's Church and, in the evening, a general meeting in the same church. June 21st and 22nd were given to Portage la Prairie where, in addition to presenting the work of the Commission before a meeting of Sunday School workers, I was also privileged to preach at the Coronation service held on the morning of the 22nd. Leaving Portage I went to Winnipeg. On Sunday 25th, I preached at Holy Trinity in the morning, and at St. Luke's in the evening, and visited and addressed St. Matthew's Sunday School in the afternoon. Tuesday, June 27th, was the day fixed for the conference in connection with the annual meeting of the Sunday School Association of the Diocese of Rupert's Land, and a splendid programme had been arranged. Unfortunately, on the Saturday previous the city of Winnipeg and, in fact, the whole of Canada was shocked with the news of the sudden death of the Hon. T. Mayne Daly, a prominent churchman and citizen and a member of the Sunday School Commission. His funeral was conducted on Tuesday afternoon and the Conference decided not to meet until 4.30 p.m. out of respect to his memory. I attended the funeral as your representative and on the Sunday previous at St. Luke's Church of which the deceased was a member, I conveyed the sympathy of the Commission to the bereaved family and to the congregation. When the Conference met at 4.30 the Primate, who presided, very kindly gave the whole session into my hands, so that I had the full allotted time for discussion of the vexed problem of "Grading" and for answering questions relating to the Commission's work. The meeting was most enthusiastic and the reception accorded me most cordial. The next day, June 28th, I spent at Kenora, the see-centre of the Diocese of Keewatin, where a meeting of the teachers and officers had been kindly arranged for me. The tour closed with a visit to the Twin Cities of Fort William and Port Arthur, in the Diocese of Algoma, Sunday and Monday, July 2nd and 3rd, being spent in these places. On the Sunday I preached at St. Paul's, Fort William, in the morning, visited and addressed the Sunday School of St. Luke's in the afternoon, and preached at St. John's Church, Port Arthur, in the evening. On the following evening, a meeting of the Sunday School Association of the Deanery of Thunder Bay was held at Fort William, where I gave the last of my 50 addresses and brought my first Western visit to a conclusion. Before bringing my report to a close with the usual statistical summary, may I be permitted to sum up the results of this trip. To be brief, I would say they were four-fold: i. A better grasp and understanding on my own part of the problems of the Sunday School work in those districts of our country where the growth and development are so rapid. ii. A deeper realization of the wonderful possibilities for the organized Sunday School work in these districts, and of the necessity of laying now broad and deep foundations for that work. iii. The preparing of the way for gradually bringing into effective organization that work which has for its supreme object the securing and directing and moulding of the young life of the nation. iv. The helping to strengthen the stakes already driven and the advising as to how best to lengthen the cords that still more effective work might be done. Altogether I cannot but feel that my visit was of the utmost help and benefit to myself personally and, if the testimony of the different leaders in the ranks of the Sunday School work in the West may be accepted, it would seem that the Heavenly Father has seen fit to use a very humble instrument in the furtherance of His Kingdom. To Him be the glory and the praise. The following is a statistical summary of the work for the four months:

Statistical summary.—Meetings, 86; visits to Synods, 2; visits to deaneries, 12; visits to parishes or schools, 42; conventions, 4; addresses, sermons, etc., 78; letters sent, 816; letters received, 343; interviews, 44; miles travelled, 8,181. All of which is respectfully submitted.

R. A. HILTZ, General Secretary.



The only preparation for the morrow is the right use of to-day. The stone in the hands of the builder must be put in its place and fitted to receive another.—George Bowen.

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NOTETHE ADDRESS

## CHILDREN'S DAY ON OCTOBER 15th, 1911.

"There are always vast possibilities in childhood. You cannot tell what may be the growth from any new-prepared cradle. The sages and heroes, the leaders and the lords of men, have all lain in swaddling clothes, as have the tyrants and the greatly evil, the criminals, the misleaders and the destroyers of men. The cry of the child is the proclamation of a new day. 'God rules by men, makes and unmakes the ages' by men. All things are possible when the child is born." (Thompson, 'The World and the Kingdom.') Strong and suggestive words these! 'All things are possible when the child is born.' One child in particular was once described as a "child of promise." He was born after a promise had been given under special circumstances, and his birth was in fulfilment of that promise. The application of the words was limited. But take the expression and apply it to a child of to-day. 'A child of promise'. Do not look back as you utter them, but look forward. 'All things are possible when the child is born.' The splendid record, the high achievement, the attainment of lofty character. But also the moral failure, the shameful story, the criminal life. Stand by any cradle that you will, and the question is not out of place: 'What manner of child shall this be?' 'The mother croons over the world's Teacher, or the world's Master, sings her lullaby over the Guide of a hundred generations, over the Lord of a thousand legions—who can tell? Every philosophy, every religion, every discovery, every government has slept in the cradle with some child. The babe in swaddling clothes is the germ-seed of all power on earth.' (Thompson) 'What manner of child shall this be?' And the answer is:—The result of the future will grow out of the training of the present. We have been reading in our newspapers and hearing from our political platform—through recent strenuous weeks—of national greatness which was to be achieved through the avenues of trade. But the greatness of a nation does not depend upon the amount of its accumulated wealth, but upon the character of its people. And character is a matter of growth. If Canada is to be a Christian Canada, we must needs have something more than huge railroads, and great grain elevators, and humming factories, and a plethoric purse. We must have men and women of high principle, and purity of life: who 'fear God' as well as 'honour the King.' And characteristics such as these are the outgrowth of religion. It is not impossible that the ambitions of Commercial life may be so exaggerated in the mind of the young Canadian as to overshadow all else; and success in business be regarded as synonymous with absolute success in life. Is it too much to say that we have much evidence about us to indicate that this thought is already so prevalent among us as to be a settled conviction. God's agency in the world for correcting this mistake is the Church. And our Canadian Branch of the Church is making efforts to this end with the young of to-day:—efforts which are not as vigorous as those of other bodies of Christians in the same directions, but efforts which are the natural outgrowth of her own splendid principles and system, although she has been somewhat backward in adapting them to modern conditions. But her energy is awakening. Under the authority of the General Synod, she has now her Sunday School Commission, and one of its agencies is 'Children's Day.' This intention of this 'Day' is not to inculcate in the mind of the child the idea of his own personal importance. The natural processes in the life of the average child may advance that notion only too thoroughly. Its object is rather to awaken in the minds of the parents the knowledge and conviction of the tremendous responsibility which is theirs in having committed to their care the soul of their child,—to remind them of the splendid opportunity which is theirs in forming and framing a possibly great life, which their conduct in precept and example may help to be fully realized and attained, or to be belittled and even destroyed. The 'Day' is intended to help the Sunday School teachers more completely to understand and appreciate the nobility of their calling, it is to lead the child to know and believe that as surely as effect follows cause, so the future is the consequence of the present. "The boy is the father of the man." These are the principles which it is the aim of the S. S. Commission to inculcate, and it is on these grounds that the Commission asks for the support—the enthusiastic support of the members of the Church at large. The moral support? Yes, by tongue and pen, by pleading and argu-

ment, by friendly influence and sympathy, by precept and example. And then, since the Commission uses machinery, it asks for the Church's financial assistance. The Commission is the creation of the General Synod. It acts by the authority of the Synod. It is, in this department of the work, the Church reaching forth to save and uplift and train the Church's children. In carrying out the tasks which it has set for itself, the Commission has entered into obligations which will require more than five thousand dollars for this current year (\$5,500.00), and it asks the members of the Church to supply this necessity. Let this be the second object of "Children's Day." Do not depend for this fund upon the pennies which the children take to Sunday School. Let the morning service of that Sunday, October 15th, be devoted to asking the blessing of God upon the work of the Commission, to the explanation and advancement of its aims—and to its generous financial support."

## MEN'S MISSIONARY CONVENTIONS.

The National Missionary Congress, held in Toronto in 1900, marked the beginning of a great advance by the men of all communions in Canada toward the fulfilling of their missionary obligations. Great as was the influence of that historic gathering, it is expected that it will be far eclipsed by the influence of the eleven conventions to be held during October and November of this year, under the joint auspices of the Laymen's Missionary Movement and the various missionary boards. The following are the places and dates decided upon and where active preparations are now in progress:—Vancouver, Oct. 18-20; Calgary, Oct. 23-25; Regina, Oct. 25-27; Winnipeg, Oct. 30-Nov. 1; London, Nov. 6-8; Hamilton, Nov. 8-10; Ottawa, Nov. 13-15; Montreal, Nov. 15-17; St. John, Nov. 20-22; Halifax, Nov. 22-24; Sydney, Nov. 26-28. Our Canadian Archbishops and Bishops have readily recognized the importance of these meetings. They have given assurance of their endorsement and co-operation; and at the last meeting of the Board of Management of the M.S.C.C. presented the following resolution, which was carried unanimously: Moved by the Bishop of Fredericton, seconded by the Bishop of Nova Scotia: "That the Board heartily welcomes the proposed conventions, under the auspices of the Laymen's Missionary Movement, and prays that the Divine Blessing may be richly outpoured upon them."

**Some of the Speakers.**—The Programme Committee has fortunately secured the help of Sir Andrew Fraser, K.C.S.I., formerly Lieut.-Governor of Bengal, India. He was a vice-chairman of the Edinburgh Conference and is also a member of the Continuation Committee. He was the most notable figure at the National Missionary Congress in Toronto in the spring of 1909, and his services in that connection will always be remembered with peculiar pleasure by those who heard him. Among the speakers scheduled for each of the Western Conventions is Mr. John R. Mott, F.R.G.S., D.D., LL.D., the chairman of the World Missionary Conference and chairman of the Continuation Committee appointed by that conference. He is the outstanding man in missionary circles of the world, has not been heard in Western Canada at all, and will probably not visit these cities again for many years.

**Dr. Robt. E. Speer**, one of the best-known and most attractive of missionary speakers, will speak at all the conventions in the central district, while Mr. Silas McBee has promised to attend the Montreal Convention.

**Mr. J. Campbell White**, General Secretary of the Laymen's Missionary Movement in the United States, will be present at the conventions in St. John, Halifax and Sydney. Mr. White is now on his way home from the East, where he has been investigating conditions in mission lands at first hand. In addition to the above speakers the secretaries of the various missionary societies and of the Laymen's Missionary movements, will attend and take part in the conventions. In addition to the meetings of a general character, it is intended that the third day shall be devoted to conferences by communions. This means that at each centre where a convention is held there will also be an Anglican Missionary Conference at which our own work in both the home and foreign fields, will be discussed, and suggestions given regarding the best means of grappling with our own problems. It is the intention to make these conferences particularly strong. In view of our steadily increasing responsibilities upon both the home and foreign fields, these conventions and conferences are of great importance, and a big effort

is being made to secure the attendance of an adequate number of Churchmen from all parts of the convention districts.

## The Churchwoman

OTTAWA.

**Ottawa.**—The death of the late Miss Florence Greene deprived the board of the Woman's Auxiliary for the diocese of Ottawa of a valuable officer, and at the opening meeting of the board last week special reference was made to the loss. The service was held in the chapel of Christ Church Cathedral and the Rev. Lennox Smith referred to the great work accomplished by Miss Greene during her long connection with the Woman's Auxiliary. The business session was presided over by Mrs. E. H. Capp, owing to the illness of the president, Mrs. Tilton, and the absence from the city of the two vice-presidents, Mrs. J. Armstrong and Miss L. C. Wickstead. Mrs. Capp made a sympathetic reference to Miss Greene, who was, she said, organizing secretary of the board since its formation till 1909, when she became secretary and treasurer of the literature department. It was largely due to her efforts that the movement had developed so well, particularly in the country districts. A vote of sympathy with the family was accorded on the motion of Miss L. E. Andrews. Mrs. Capp, the organizing secretary in the course of her report, said that Mrs. C. B. Clarke had been made a life member of the auxiliary, Mrs. Clarke having moved to Vancouver. The arrangements for the triennial meeting in Winnipeg were now completed. The diocese of Ottawa is to be represented by four delegates: Mrs. Mettin, of Pembroke; Mrs. W. H. Stiles, of South March; Mrs. T. J. Stiles and Miss White, of Cornwall. There are also two officers on the board of management in Mrs. Capp and Miss Low, who will also attend. The party left here on the 19th of this month, travelling with the party from Montreal in a special car. At the service at Winnipeg on the 26th the thanksgiving offering will be taken to which the diocese of Ottawa is sending \$1,000. This offering is to be used for the training of men and women as missionaries. The treasurer, Mrs. F. H. Smith, reported that the receipts since June, when the last meeting was held, amounted to \$67.39, and the expenses to \$229.98. The Dorcas society receipts were \$29.04 and the expenses \$118.55. The meeting was deeply interested in a number of letters which were read by Mrs. G. Greene, written by some of the Indian children in the industrial school at Lac la Poudre, in the Northwest. It was also reported that the room which has been furnished by the Ottawa diocese of the auxiliary in the hospital at Rock Bay, on the British Columbia coast, was now complete. This room is in memory of the late Mrs. Mary E. Perley.

## Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

**Adamsville.**—The funeral of the late Rev. Edward Lawlor, M.A., rector of this parish, took place on the afternoon of August 30th. The casket containing the remains was covered with floral tributes of affection from his sorrowing congregation and was carried from the rectory to the church by the following clergy (who had come to pay this last tribute), viz.: Archdeacon Longhurst of Granby and the Rev. Canon Carmichael, Knowlton; Rural Dean Jeakins, Waterloo; Rural Dean Lewis, Cowansville; G. A. Mason, West Shefford; W. F. Stacey, Glen Sutton, and Mr. W. J. Bradbury, student of the Montreal Theological College. The funeral services were conducted by the Revs. Messrs. Mason and Lewis, and Canon Carmichael. After the service in St. George's Church the funeral cortege proceeded to the C.P.R. station and the remains taken on to Pembroke, Ontario, to the home of Mrs. H. T. Irwin, who is sister to Mr. Lawlor. At three o'clock on the 1st inst. the interment took place in the Church of England cemetery, Pembroke, Ont. The service was taken by the Rev. W. Netten, M.A., and the pall bearers were Messrs. W. L. Hunter, Mayor of Pembroke; J. H. Reeves, Lawyer; Doctor Josephs, Mr. Woolsey, Geo. Ross and Jas. Leach. Mr. Lawlor was educated at King's College,

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Windsor, Nova Scotia, from which he received in course the degrees of B.A. and M.A. He was ordained deacon by the Bishop of Nova Scotia in 1890 and priest by the Bishop of Toronto three years later. His comparatively early death at the age of forty-seven years, is a loss, not only to his own diocese, but to the Church at large.

**Brome.**—The Rev. E. P. Judge, the rector of this parish, has been appointed Rural Dean of the Rural Deanery of Brome, by the Lord Bishop of the diocese.

ONTARIO.

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

**Merrickville and Burritt's Rapids.**—Both congregations held very successful socials during the summer. In spite of rain, over \$60 was cleared at each one. The Rev. S. B. G. Wright conducted harvest festival services, and preached excellent sermons on September 17th, the rector, the Rev. J. H. H. Coleman, taking his work for the day in the parish of Augusta. The Bishop of Ontario visited the parish on September 24th, and preached in both churches, confirming 26 candidates (13 in each), and administering to nearly 100 communicants in Trinity Church. A brass tablet is to be placed in Trinity Church, commemorating the late George Merrick.

NOTICE TO THE PUBLIC

**THE PUBLIC AND SUBSCRIBERS TO THE CANADIAN CHURCHMAN ARE CAUTIONED NOT TO PAY ANY MONEY TO R. D. IRWIN, AS HE IS NO LONGER AUTHORIZED TO RECEIVE OR COLLECT SUBSCRIPTIONS FOR THE CANADIAN CHURCHMAN.**

OTTAWA.

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

**Ottawa.**—His Grace the Archbishop of Ottawa celebrated, on St. Matthew's Day, the fifty-fourth anniversary of his ordination to the diaconate of the Church of England. His Grace spent the day quietly at home, and received the congratulations of the clergy of the diocese and his many friends. "I am feeling just as well to-day as I did that day fifty-four years ago," he stated in answer to an inquiry. On Sept. 21, 1857, the present Archbishop of Ottawa and Metropolitan of the province of Canada, was ordained in St. Matthew's Church, Quebec. The following year he was raised to the priesthood, and in 1885 was consecrated Bishop of Niagara, being transferred from there to the newly-formed see of Ottawa in 1896, as its first Bishop. 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 in 1834 and is a descendant of the well-known lumberman of the same name.

TORONTO.

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

**Toronto.**—Synod Office.—The Rev. J. R. S. Boyd, was on Friday last instituted by the Lord Bishop of the diocese to the parish of St. Thomas', Orillia, in succession to the Rev. Canon Greene. The Bishop has appointed the Rev. E. F. Hockley in charge of the mission at Kinmount, in succession to the Rev. S. A. Lawrence. On Monday last, at 4 p.m., the Bishop met all the Sunday school workers in the city and arranged with them a programme for their work during the ensuing season.

**Church of the Ascension.**—The harvest thanksgiving services at this church were held on Sunday last. A load of grain in the sheaf had been delivered at the church by Mr. Joseph Watson, of East York. Stone and Wellington sent their usual donation of flowers from their nurseries at Font Hill, and these were supplemented from Mr. Frank West's garden in Parkdale. The harvest hymns and anthems were

rendered by a full choir, and special sermons were preached by Canons Dixon and Plumtre. A children's service in the afternoon was taken by the rector.

**Trinity College.**—With the approach of the new academic year, Trinity College is besieged by so many applications for registration and residence that the capacity of the college buildings is taxed to the uttermost. From time to time the accommodation has been increased, and now five buildings are maintained for the residential and academic purposes of the men and women students of the college. The enrollment this year promises to be about 200, and most of these will be in residence. Since the federation of Trinity College with the University of Toronto, the work of Trinity has been confined to the two faculties of arts and divinity, and in both of these faculties the work has been growing steadily. Not only has the number of students increased year by year, but the staff also has been added to considerably, now numbering 23 professors and lecturers. Besides these, the professors of the University of Toronto lecture in the Trinity buildings, and the laboratories, with the science and other lecture rooms of the University of Toronto, are open to Trinity students. The college thus provides excellent and very exceptional advantages for its students. The residences for both men and women students continue, as heretofore, to be special features of the Trinity life, and are highly appreciated. Two appointments have been made to the staff, both of them in the department of modern languages. One is R. E. L. Kittredge, M.A., of Harvard University, and the other Mr. Charles Goggio, B.A. The latter is an Italian who has been taking post-graduate work in Harvard. He is a brother of Mr. Emilio Goggio, one of the most successful members of the staff of the University of Toronto. In making these appointments, Trinity College has followed its usual custom of searching throughout the universities of the world for the best professors that can be had. Among the universities at present represented on Trinity's staff are Oxford, Cambridge, Dublin; Trinity College, Toronto; the University of Toronto; Tuebingen, Palermo, and Harvard. We understand that no definite steps have as yet been taken looking to the erection of the new buildings in the Queen's Park, beyond the general discussion of plans and architects. This important question is to receive full consideration as soon as the press of work incidental to the opening of the new academic year, is past.

**St. Mark's.**—The Ven. Archdeacon Ingles, who has been the rector of this church for the past thirty years, preached his farewell sermon in this church last Sunday. The Harvest Thanksgiving services were held on that day and he chose for his text the words, "Praise waiteth for Thee, O God, in Zion," Psalm 65:1. The Archdeacon is to take charge of the administration of services in the various public institutions throughout the city and in this work he will have the Rev. Canon Greene, late rector of Orillia, as his associate. No appointment has yet been made to fill the vacancy caused by the Archdeacon's resignation. The services on Sunday next will be conducted by the Rev. E. H. Mussen.

**Church of the Ascension.**—Harvest thanksgiving services were held in this church last Sunday. The Rev. J. E. Gibson, the rector, preached in the morning, and the Rev. Canon Plumtre in the evening. The church was effectively and tastefully decorated. There were large congregations and the offertories were liberal.

**St. Mary Magdalene.**—The Rev. G. D. Child, who has been working in the diocese of Calgary for some years, has been appointed assistant priest in this parish, at least for the winter. The harvest thanksgiving services were held in this church last Sunday, when good congregations were present. These services will be repeated next Sunday and at evensong the Rev. D. T. Owen, the rector of Holy Trinity, will be the special preacher. This church will shortly be the recipient of the following handsome gifts: 1. A memorial pulpit of stone. 2. Through the kindness of Mr. and Mrs. W. C. Bullock, whose child was the first baptized at S.M.M., the font is to be set upon handsome and spacious oak steps. It is proposed to take away several seats in the south aisle, move the font more to the eastward and surround it with a rail. 3. A set of silk vestments of violet colour, for use in the Advent and Lenten seasons. 4. Six very handsome brass vesper lights. 5. A thankoffering of a brass font ewer has also been made. It is the gift of Mr. and Mrs. John Brooks, in recognition of God's mercy to them in the preservation of their children during a very serious illness.

**West Toronto.**—St. John's.—The corner-stone of the new parish house was laid on Saturday afternoon last under very pleasant weather conditions and with impressive ceremonies. The religious service was conducted by the Lord Bishop of the diocese and the actual ceremony was performed by Mr. B. W. Murray, who, in an interesting address, told how he and Mrs. Murray had started a humble mission that afterwards grew into the present parish. The late Mr. John Fiske gave the lot and he erected the building on Elizabeth street. The present building would entail a total outlay of at least \$10,000, and funds were urgently required. Mr. Samuel Ryding, chairman of the Building Committee, placed a box in the corner-stone containing coins and publications of the day. Amongst those who were present were the Rev. Dr. O' Meara, Principal of Wycliffe College; the rector, Rev. T. Beverley Smith; and the Revs. L. Skey, J. R. S. Boyd, L. B. Vaughan (representing the Anglican Church), and the Rev. D. F. L. McKerroll, of Victoria Presbyterian, and the Rev. Dr. J. C. Speer, of High Park Avenue Methodist Church, who bore greetings from neighbouring congregations.

**Stayner.**—West Simcoe Rural Deanery.—The rural-decanal chapter met at this place on September 18th and 19th. Evensong was said in the Church of the Good Shepherd at 8 p.m. on the 18th, the sermon being preached by the Rev. W. J. Eccleston, of Duntroon, who pointed out some of the paradoxical characteristics of the Christian life. The Holy Communion was celebrated at 8 a.m. on the 19th, the Rev. Canon Murphy, Rural Dean, officiating, with the Rev. F. E. Farncomb as server. The confusion caused by the various diocesan and parochial financial years terminating on three different dates, was further discussed and further steps were taken. Disappointment was felt concerning the Sunday school magazine, "Our Empire," the chief cause of dissatisfaction being its un-Canadian "tone." The transfer of parishioners and the register of communicants were also debated. The Greek Testament study of the Epistle to the Hebrews, conducted by the Rev. E. R. J. Biggs, of Barrie, was continued from the last session and was particularly practical and inspiring. At the afternoon session the Rev. R. Macnamara, of Collingwood, dealt in a concise manner with the Epistle to the Hebrews, dealing especially with its homiletic character. This was followed by a paper by the Rural Dean, on "Our work and its encouragements," the key-note being "the constant realization of the constant presence of Christ." At the conclusion, a heartily approved vote of thanks to Mrs. F. E. Farncomb was passed for her kind hospitality to the chapter during the session.

**Fairbank.**—St. Hilda's.—The annual harvest thanksgiving services which were held in the above church on Sunday, Sept. 17th, were a great success in every way. The music was well rendered by the choir, especially the anthem, "Ye shall dwell in the land." The attendance was much larger than last year and the special offertory double. The services in the morning were conducted by the Rev. Geo. Scott, curate-in-charge, and at the evening service the Rev. D. T. Owen was the special preacher. Mr. Owen's sermon was very instructive and convincing and was, therefore, much appreciated by the people.

**Our Work and Methods in Church Decoration**

have won the approval of critics all over the country. Church Committees have found our work very satisfactory in every way.

Correspondence is invited.

**The Thornton-Smith Co.**  
11 King St. W. Toronto, Can.

**Alliston.**—On Sunday, Sept. 17th, the annual Harvest Thanksgiving services were held at St. Peter's, West Essa, at 10.30 a.m. and 7 p.m., and also at St. Andrew's, Alliston, at 2.30 p.m. Both churches were tastefully decorated for the occasion, the seasonable effects of bounty and profusion being particularly well brought out in the decorations of St. Andrew's. Large congregations were present at all three services, benches having to be utilized at St. Peter's in the evening. The special music was appropriate to the occasion and was well rendered. The services were conducted by the rector, the Rev. C. L. Bibekey, who also sang the appropriate solo "Consider the Lilies." Mr. Tom Dew, of Wycliffe College, officiated at the organ with his usual good taste and feeling.

**Bobcaygeon.**—Christ Church.—Consecration of New Baptistery.—The Right Rev. the Lord Bishop of the diocese, made a visit to the above parish on Monday, Sept. 18th, for the purpose of consecrating the new baptistery and memorial window, presented by Mr. and Mrs. W. T. C. Boyd. The order of service was as follows: Processional Hymn 383; shortened evensong with special psalms and lessons; Hymn 410, after which the rector (the Rev. F. Louis Barber), read the request for consecration, and was accompanied by Messrs. W. T. C. Boyd and Frank W. Read (Churchwardens), W. T. Comber, B.A. and Dr. H. O. Boyd, lay representatives. The request having been read, a procession was formed and proceeded to the baptistery, which, together with the window, was solemnly dedicated by His Lordship to the worship of Almighty God. The baptismal service then followed and seven children received the Holy Sacrament of baptism at the hands of the Bishop. Hymn No. 653 was then sung and was followed by the sermon. His Lordship based his remarks upon St. Matt. 28: 19, and in the course of an effective and beautifully appropriate discourse, traced the development of the teaching of Holy Baptism from apostolic days, through the early centuries to our own day, illustrating from the position of the baptisteries in the sacred edifices erected in the early days and their removal from point to point, according to the developing interest therein; how the Church rightly regarded the Holy Sacrament as the entrance into the outward and visible Church of God, and closing, His Lordship made an earnest appeal to the congregation to so regard the baptistery and its central feature the font, and to remember their own dedication to God, and whilst the beautiful parish church was further enriched by the generous donors of the baptistery, they would think not so much of the gift as to the use to which it was devoted. The choir then sang Hymn 359 and the Bishop pronounced the blessing; Recessional No. 382. The vested choir of 26 voices fully maintained their standard of efficiency. The organ was presided over by Miss Gladys Boyd, and was assisted by Miss Freda Boyd, B.A., who played a cello accompaniment throughout the service. The baptistery was designed by Mr. John Belcher, C.E. of Peterborough, and was executed by the firm of Jones and Willis, London, England, the well-known ecclesiastical art firm. The floor consists of mosaic, worked in patterns and finished in section, of parti-coloured marble, the dominant colour being the semi-transparent Italian; the railings are of solid oak, supported by brass standards, with scroll and filigree work; the font cover is of the same material. The window has for its subject Christ blessing the children, and is executed in subdued colouring representing an evening scene. It is full of detail and emblematic suggestion, and is altogether a great work of art. The walls surrounding are draped with antependium, corresponding with and harmonizing with the body of the church. The following is the inscription upon the brass tablet:—"To the greater glory of God. This window and baptistery were dedicated in loving memory of Paul Magee, who died Dec. 28th, 1893, aged 2 years and 8 months; also of Kathleen Cust, who died Dec. 7th, 1893, aged 1 year, by their parents, William and Meta Boyd." The visiting clergy were the Rev. H. Earle, M.A., rector of Omamee; the Rev. W. H. A. French, rector of Fenelon Falls; and the Rev. H. G. Kingstone, B.A., assistant curate, Lindsay. At the conclusion of the service the Bishop congratulated those taking part, and the rector and wardens, upon the completion of this important enrichment to the church, and it was felt generally that thanks were due to the Bishop for the dignified, devotional, and inspirational effect produced upon all the congregation as participants in such a signally, beautiful service.

**Mimico Parish.**—St. James' Mission, Humber Bay.—Sunday, Sept. 17th, was the occasion of the harvest thanksgiving at this church. At 11 a.m. there was morning prayer, followed by a sermon and celebration of the Holy Communion by the rector, the Rev. Canon Tremayne. The rector gave an eloquent address on the temporal and spiritual blessings we derived from God, pointing out that in enjoying the former, we should not lose sight of the latter. There was an excellent attendance, many remaining to receive the sacrament. In the evening the church was filled to overflowing. The service was choral, evensong being taken by the student-in-charge, while the lessons were read and the sermon preached by the Provost of Trinity College, taking as his subject "The Visions of the Bible." Dr. Macklem showed that it was by this means that God, in the Old and New Testaments, revealed His will to man; that men often failed to see in the events of their daily lives the operation of God's hand, and that these visions were not continued indefinitely, but that the gift of spiritual vision was withdrawn from those who were indifferent to it, and to God's call. The church had been tastefully decorated by the ladies of the congregation with flowers and fruits of the orchard and field, and presented a very gracious appearance. A social hour was spent in the basement on Tuesday evening and was much enjoyed by all. An extremely cordial vote of thanks was tendered Miss Aymér, who is resigning the post of organist, for her services.

**Peterboro.**—St. Luke's.—The Rev. Dr. Symonds, of Montreal, preached at the harvest festival last Friday. A reception was given to him afterwards by the members of his former congregation.

#### NIACARA.

**W. R. Clark, M.A., Bishop, Hamilton, Ont.**

**Hamilton.**—Church of the Ascension.—On Sunday morning, Sept. 17th, the Lord Bishop of Ontario preached in this church both morning and evening, and at the former service, two tablets, which have been placed in the church in memory of two former rectors of the parish, the Right Rev. Dr. Carmichael, late Bishop of Montreal; and the Rev. Hartley Carmichael, were duly unveiled by Messrs. Adam Brown and Alfred Powis, two of the oldest members of the congregation respectively. In the course of his morning sermon the Bishop paid a high tribute to the character and memory of the late Bishop of Montreal. Dr. Mills' text in the morning was Colossians II., 9 and 10.

**St. George's.**—A new Sunday school building was duly opened and used for the first time, on the afternoon of Sunday, Sept. 17th. The ceremony was an impressive one. Addresses were made by the Rev. Canon Howitt, the rector of the parish, Mr. D. R. McLennan, and the Lord Bishop of the diocese, who had also previously preached at the morning service. The new Sunday school building which has just been erected, is a very fine building, having accommodation for a large number of classes. The Sunday school of this church has grown so extensively of late that it was found necessary to erect this building, which is situated immediately behind the church.

**Ridgemount.**—St. John's.—Sunday, the 17th September, was a day of great rejoicing for the members and friends of this church, because on that day their church was re-opened, after having undergone extensive repairs and enlargement. During the time the church was closed a handsome and well-appointed chancel was erected, the walls of the church throughout freshly plastered and tinted. Among the articles placed in the church were a new prayer desk, an altar, and a hymn board. At the time of the opening there was unveiled a handsome chancel window, placed there by the parishioners and friends of St. John's Church, to commemorate the life and work of the first rector of the parish, the Rev. John Anderson (who was rector from 1830-1840). The present rector (the Rev. A. Cameron Mackintosh), in the course of his sermon referred to the self-denying efforts of the wardens and others who had worked so hard to beautify and adorn the House of God, and said that their truest and best reward would be in seeing this church largely used as the place where God has promised to meet and bless His people.

#### HURON.

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

**St. Thomas.**—Trinity.—The annual Harvest Home supper given at this church schoolhouse on Tuesday, September 19th, was a well-attended and entirely successful function, and as a result the ladies of the congregation realized a handsome amount for a most worthy cause. Several hundred were present, and the menu provided by the ladies was indeed an attractive one. Splendid service was given and the decorations, expressive of the season, were all that could be desired.

**Stratford.**—St. Paul's.—Some splendid services have been held in this church during the last couple of weeks. On Sunday, September 10th, we were favoured with a visit from the Bishop of Algoma, who preached in the morning, and the Bishop of Caledonia in the evening. Large congregations greeted those gifted prelates, and the addresses will be long remembered. The vested choir, to the number of 35, rendered the service in their usual pleasing manner and were warmly complimented by the Bishop of Algoma, both from the pulpit and again in the vestry after the service. On Sunday, the 17th September, there was held the annual Harvest Thanksgiving Service, the rector preaching two excellent sermons on the blessings enjoyed during the year. The congregations were larger even than in the preceding Sunday, in the evening every sitting was occupied and the choir again rendered an excellent service. The anthem "Fear Not, Oh Land," in which young Mr. Walker took the solo, was highly praised. On Monday evening the Guild gave a Harvest Supper to over 300 people, this was followed by a service of praise and organ recital in the church, in which the best talent in the city took part. The church, though burdened with an excessive debt, has made rapid advancement during the past two years and is now one of the best attended and most active churches in the city.

**Burford.**—Holy Trinity.—The annual Harvest Thanksgiving Services were held in this parish on Sunday, September 17th. Large and devout congregations were present morning and evening to unite in thanksgiving for "the great benefits we have received at His hands." Various kinds of grain and fruits were tastefully arranged throughout the sacred edifice. The rector the Rev. J. M. Horton, preached a most thoughtful and instructive sermon in the morning from the words, "One sowerth and another reapeth," St. John iv. 37, while the words "A sower went forth to sow" formed the basis of a very solemn discourse, delivered by the Rev. D. F. Woodcock, M.A., of Brantford, at the evening service. The thankoffering amounted to \$100. The music of both services was under the direction of Miss Flossie Chilcott, organist, and the excellent rendering of the entire services does that lady and the choir the greatest credit.

**Cathcart.**—St. John's.—A special Harvest Thanksgiving Service was held in this church on September 17 at 3 p.m., the rector conducted the service and preached to a large congregation. This church is about to undergo extensive repairs. The contract has been let for the decoration of the interior, and the exterior will also be painted. A new carpet will be placed in the chancel. The ladies have on hand funds sufficient to cover all expenses.

**Sebringville.**—Trinity.—On Wednesday evening, September 13th, a large number from the congregation of this church and of Emmanuel Church, Ellice, met at the home of Mr. Middle-ditch, Ellice, to say farewell to the rector, the Rev. G. A. Andrew, previous to his departure for Winnipeg where he has accepted the position of curate at St. George's Church. Before coming to Sebringville two years ago, Mr. Andrew held the position for some time as curate at the Memorial Church, London. An address, signed by the wardens of both congregations on behalf of the parishioners was read by Dr. A. Nichol. This was accompanied by a purse of gold, which was presented by Reuben Scott.

**St. Mary's.**—St. James'.—The rector of this parish, the Rev. W. J. Taylor, rural dean, has been critically ill, and for some days it was doubtful if he could recover. Resting at Battle Creek Sanitarium he was affected with bronchial asthma and pleurisy. Travelling home seriously ill he arrived in St. Mary's in a state of collapse, and with pneumonia fully developed. After six weeks of illness he is now steadily

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improving, but it will be some time before he is able to resume his duties. Mr. Vain, of Huron College, is taking the Sunday work efficiently. The Ven. Archdeacon Pentreath, of Vancouver, preached here on Sunday, September 10, two excellent sermons that were highly appreciated. The Rev. Bennett Anderson, missionary of the Toronto Diocese, preached in St. James' Church on Sunday, September 17, both morning and evening. At the latter service he represented the Dominion Alliance. Mr. Anderson spoke on the fact that thirty-three years ago he had held a mission for Mr. Taylor.

**Shelburne.**—St. Paul's.—The Deanery Chapter of the Rural Deanery of Grey met in this church on September 19th, a fair attendance of delegates being present. The meeting was opened with a celebration of the Holy Communion at 9.30 a.m., at which service the Ven. Archdeacon McKenzie, D.C.L., of Brantford, preached a forceful and impressive sermon, emphasizing especially the real spiritual presence of our Lord in the Sacrament. The Rural Dean, Rev. W. G. Reilly, of Chatsworth, presided at the afternoon session, at which some interesting and helpful papers were read, which in turn drew out considerable discussion. The subjects dealt with were as follows: "Sacred Study on the 3rd chap. of St. John's Gospel," by the Rev. J. Ardill, of Owen Sound. "Encouragement of Young Men Towards Holy Orders," Rev. Newton Williams, Dundalk. "The Church with a Future," Rev. J. A. Robinson, Clarksburg. The Rev. T. B. Howard, B.A., lately appointed Huron Diocesan Sunday School Commissioner, was present and gave an address on "The Boy Problem in the Sunday School," and also "Missions in the Sunday School." In the evening a public missionary meeting was held at which the Rev. A. J. Vale, of McKenzie River, preached to a large congregation. A hearty vote of thanks was tendered the Rev. and Mrs. R. J. S. Adamson and his parishioners of St. Paul's generally for their kind hospitality to the delegates. It was decided to hold the next meeting in Durham in May.

**Shelburne.**—The harvest home celebration was held in St. Paul's Church on Sunday, 24th. The Rev. R. J. Moore, of Toronto, preached in the morning on "Contentment," and at Evensong on "Thanksgiving." In the afternoon at the children's gift service he addressed the scholars on "Obedience." Good congregations and bright and hearty services throughout the day indicated the true spirit of thanksgiving possessed by all. Excellent music was rendered by the choir; and the church itself was inviting through the attractive decorations placed there by the devoted labours of the ladies of the congregation. A substantial box of gifts will be sent to the children's hospital this week as the product of the children's gifts.

#### ALGOMA.

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

**North Bay.**—St. John the Divine.—On Sunday, September 17th, the Bishop of the Diocese inducted the Rev. C. Wilfred Balfour into the rectorate of this parish. The service was very impressive and the sermon by the Bishop on the relationship and duties of the clergyman and congregation was unusually strong and eloquent. Very high ideals were sketched for pastor and people, which ideals all seem desirous of realizing to an ever increasing extent by the strengthening grace of God the Holy Spirit.

**Temagami.**—At the close of the evening service on the 17th September at the Church of the Messiah, Temagami, Mr. Eric Montizambert, who has been the student in charge during the summer, was presented with an address and a purse of gold by the congregation in recognition of his services, and the esteem in which he was held. He left on the 18th inst. to resume his studies at Trinity College, Toronto.

#### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**Dryden.**—St. Luke's.—The Harvest Festival Services at this church were marked by large congregations, good music, and beautiful decorations of grain, vegetables and flowers. A handsome screen had been built across the chancel

of four panels, and this was profusely decorated with wheat and mountain ash berries. The cross on the re-table was flanked by two small wheat sheaves, and a choice selection of flowers. The Lord Bishop visited the parish and at the morning service, dedicated a beautiful memorial window which has been placed in the sanctuary by the children of the late Archdeacon Cooper, former incumbent of the parish. The subject of the memorial window is that of the "Good Samaritan," designed and executed by the Robert McCausland Company, of Toronto, and is one of great beauty. The bishop dedicated the window "to the honour and glory of God and in loving memory of his devoted servant." This gift to the church marks another step in the progress of the parish, and for its size perhaps there is no better appointed church in the West. The incumbent, the Rev. Rural Dean Adams, assisted at the morning service and preached in the evening, the bishop going to Eagle River for Evensong.

**Eagle River.**—St. Matthew's.—On Thursday evening, September 14th, a Harvest Home Supper was held at the residence of Mr. J. A. Gardiner, in aid of the funds of this church. A heavy rain storm affected the attendance, but a number of people did justice to the good things prepared by the ladies of the congregation. The Rev. Rural Dean Adams presided, and some good music added to the pleasure of the evening.

**Kenora.**—The Rev. W. C. Allison, of Lac du Bonnet, supplied Archdeacon McKim's place at the Pro-Cathedral while the latter was attending the General Synod at London.

#### RUPERT'S LAND.

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

**Winnipeg.**—St. Matthew's Mission.—This mission church held its third harvest festival on Sunday, Sept. 17th, conducted by the Rev. A. J. Williams, who is leaving the city to take up mission work in China. The church was prettily decorated with vegetables, fruit, grain and flowers, which were afterwards sent to the Children's Home, River Avenue. At the close of the service, which is the last Mr. Williams will conduct, the congregation presented him with a stole and address as a token of their affection and appreciation of his help in their mission work. They wished him God speed in his new field of labor. The singing of the hymn, "God be with you till we meet again," brought a most hearty and memorable service to an end.

#### NEW WESTMINSTER.

**A. U. de Pencler, D.D., Bishop, New Westminster, B.C.**

**Sardis.**—It was with the greatest pleasure that the church committee and parishioners of the newly-formed Parish of Sardis, Cnilliwack Valley, B.C., welcomed their new rector, the Rev. C. B. Clarke, late of Trinity Church, Ottawa, and family, at a reception given in their honour at the residence of Mr. and Mrs. Ivor C. Lucas, Sardis, on September 14th. Unluckily, the gorgeous weather experienced for the past months in the Valley came to an abrupt end, and the threatening clouds so anxiously watched during the morning broke in torrents of rain as Mr. and Mrs. Clarke reached their destination. Apart from the fact that the weather did not afford as warm a welcome as might have been wished, it prevented the entertainment from taking place out of doors on Mr. Lucas' nice lawns. We all think much of first impressions, and hopes were that beautiful little Sardis nestling amongst the hills, with its lovely background of mountains, would have put on a festive appearance to honour its guests, and impress them favourably on their first visit, but this was not to be. During the afternoon an illuminated address was presented to Mr. Clarke by Mr. C. T. Higginson, one of the church wardens, which read as follows:—"To the Rev. C. B. Clarke: Greeting, We bid you welcome as the bearer of the Gospel Message to this newly organized parish of Sardis, and we pray that God may send His Holy Spirit that the foundations of His Church at Sardis may be well and truly laid, that His people may be gathered into His Everlasting Kingdom through Jesus Christ our Lord. Again we bid you, Mrs.

Clarke and family welcome, trusting that the ties of confidence and affection so suddenly broken when you left your home in the East, may be renewed here, and that you may soon find in this beautiful valley all the conditions necessary for a prosperous and happy home. Signed on behalf of the congregation, by the Church Committee, the Woman's Auxiliary and the Girls' Auxiliary." Sardis parishioners are glad to think that Mr. and Mrs. Clarke, who have been accustomed to all the comforts and convenience of a large city, will enjoy most of the modern advantages in their new home, for Sardis, though in its infancy as regards a parish, is quite up-to-date in other respects, and boasts, not only of waterworks and telephones but electric lighting as well. The rectory is under construction, and will be ready for occupation by December 1st. It is with the utmost confidence in their new rector and the kindly help and interest of Mrs. Clarke, that the church committee and others taking an active part in the advancement of Church work, take their share in the arduous though interesting work in connection with a newly-formed parish.

#### COLUMBIA.

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

**Vancouver Island.**—Rock Bay.—The new hospital in connection with the Columbia Coast mission was dedicated by Bishop Perrin on Tuesday, evening, Sept. 12th. The fire which burnt up the old hospital has been a blessing in disguise, for the present building is in every sense up-to-date. It is from the design of Mr. Tripp, architect of Vancouver, and the work has been carried out in the best style. The building is close to the wharf and is approached by a broad flight of steps. On the right of the hall is the office and dispensary, and there are two large wards with twelve beds in each, at either end of the hospital, the middle space being occupied by private wards, the kitchen, and an admirably fitted operating room. The quarters for the staff are on the upper storey. The wards and rooms are all furnished and ready for immediate use and three patients who have been cared for at the hotel will be at once removed to their comfortable quarters. Bishop Perrin and the Rev. J. Antle, together with Dr. Schmitz, the nurses from Van Anda hospital, the Rev. G. Edge, of New Westminster, Mr. A. Greene, who has been working as lay missionary, and several visitors arrived from Vancouver in the Cowichan at 4 o'clock, and the new mission steamer, Columbia, gay with bunting, lay alongside the wharf. The service was held at 7.30 when there was a large attendance of men from the logging camps and visitors from the neighbourhood. Miss Monk, the matron in charge, had made all necessary preparations, and Miss Motherwill, another of the staff of nurses, was organist for the occasion. The Bishop and clergy in their robes entered the hospital when the congregation had assembled in the hall. After the salutation, "Peace Unto This House," and prayers, the Bishop led the procession to each of the wards and the operating room, where appropriate psalms and prayers were said. After the singing of a hymn the Bishop gave an address in which he referred to the great privilege allowed to him in thus dedicating the third hospital, one at Van Anda, one at Alert Bay and this new building, together with the fine mission boat which has taken the place of the first Columbia. It proved how wonderfully the work had been blessed from its small beginning five years ago, and he bore testimony to the splendid work that had been done by Mr. Antle, who had borne the strain from the start, when in a small sailing boat he had gone on the ground. Too heavy a burden had been laid upon his shoulders and he was in need of a good long rest. The mission now (added the Bishop) was established. It had been criticized and had had its time of opposition. Other attempts had been made and organizations started, but they had failed and the Columbia Coast mission held the field and was thoroughly appreciated by the loggers themselves, which was shown by the fact that the turn-over now amounted to no less a sum than \$30,000 a year, including the upkeep of three hospitals, the mission steamer, four doctors and six nurses. The Bishop reminded his hearers of the fact that hospital really meant "guest house," it was in fact the same word as hotel, and urged upon those who were "guests" and "hosts"—the patients and the staff—ever to show true courtesy, to be at their best behaviour to each other. The old building was called Queen's hospital, the new one to be styled St. Michael's, Rock

Bay. It has cost \$10,000, of which about \$2,000 has still to be collected. There ought to be no need of any personal applications for help. If the good that is being done amongst the 3,000 or 4,000 men in logging camps and amongst the settlers were only realized the Bishop would not have to ask twice to obtain the money that is required. Most thankfully will he receive any contributions to the work which is not known as it should be in the province. The singing of the hymn, "At Even Ere the Sun Was Set" and the benediction, brought the service to a close, after which the visitors more carefully inspected the building and were one and all loud in their

## Correspondence

### SHORTENED SERVICES.

Sir,—As a layman I desire to protest most strongly against the bad habit which has grown up in many of our churches of mutilating our beautiful morning and evening services by shortening them in utterly unauthorized ways. I have travelled about considerably in both town and country and find that scarcely two churches agree as to the methods to be used or as to when the alleged reason for such shortening cease to operate. The ostensible reason given in most cases is hot weather but my experience leads me to believe that as a rule, churches are quite as cool as most of the places selected by members of the congregation in whose behalf this tender solicitude is shown, and, with the cooler weather, there is no very prompt return to the full, authorized services. Our Blessed Lord rebuked His apostles by asking them whether they could not watch with Him for one hour, but nowadays there is no rebuke from His servants, the clergy, but, to my mind, too great a readiness to pander to the laziness of some members of their congregations. Is it not possible that such concessions tend to weaken the hold of the Church on many of these people? Give them a service shortened by say half, and their inclinations will lead them to take the other half, by absenting themselves from church altogether on the ground that "it is only a shortened service, anyway." Lazy congregations, pandered to by indulgent clergy, are not the ones from whom we may expect earnest efforts, but they will shirk their responsibilities as true Churchmen as they do their devotions. Retain the services in their integrity, make them real and heartfelt, make the sermons short, logical and pointed, with a gospel message to each and all, and there will be no need to mutilate our beautiful service with its proper proportions of prayer, praise, and thanksgiving, as we "meet together to render thanks, to set forth His praise, to hear His most holy Word, and to ask the things requisite and necessary, as well for the body as the soul," a duty which cannot be adequately done in less compass than is laid down by our Book of Common Prayer. In closing I might ask whether it is not true that many of those who apparently feel the need of these mutilated services, will spend twice or three times as long in a crowded political meeting or in a place of amusement and still cry for more. Let our clergy be faithful to their ordination vows and truly shepherd their people and they will find that the people will hear them gladly through a full service.

Layman.

### SUNDAY SCHOOL LESSONS.

Sir,—Is not some of the difficulty re Sunday School matters due to a want of ecclesiastical perspective? Our "brethren of many names," to use Bishop Seymour's happy phrase, hold by the motto "The Bible and the Bible only for Protestants." Their International lessons, which are excellent in their way, are based on this fact. The Church's motto is, "The Church to teach, the Bible to prove." Consequently in homilies, canons, and in the Prayer Book itself, we are instructed to teach children the Catechism, not the Bible. The Bible is the handmaid of the Church and is to be used to prove the Catechism. The Protestant view would give us the Bible account of the Last Supper merely as historical narrative in the life of our Blessed Lord. The Church would teach the necessity of the Blessed Sacrament and prove it by our Lord's own words, "Except ye eat, etc.," and illustrate it with the account of the Last Supper. If the Catechism could be worked systematically with the International lessons there would be nothing better. A few teachers here and there are competent to do

it. But we must take things practically and not ideally. It is, unfortunately, too true, we have not teaching material capable of being used thus. Therefore it is wiser to stick to Churchly lessons used after the Church method.

H. H. Mitchell.

Jacksonville, Ill., September 16th, 1911.

### APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following subscriptions for a mission house at Nagaoka, Japan, for Rev. C. H. Shortt:—Previously acknowledged, \$411.90; St. Peter's Church, Sarnia Reserve, \$1; Miss Price, Wolfesfield, Quebec, \$25; Henry Brock, Toronto, \$5; Rev. Principal Rexford, Montreal, \$2; Mrs. Thomas Leckie, Sarnia, \$1; Box 98, Sutorville, \$5. Total, \$450.90. Amount required, \$800. Subscriptions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Avenue, London, or to me at Huron College, London. Please note that my address in future will be London (not Sarnia).

T. G. A. Wright.

### AN APPEAL.

Sir,—May we, the few members of the "W.A." in this small town, appeal through your courtesy to the ladies of the Church in the East to give us a little timely help in the effort we are making to build a church here. The spare room in the schoolhouse, which has been used for worship for some time, is likely to be needed this fall, and besides, the town is increasing in population, owing to the development in coal mining and other works, that a church is likely to be a great blessing, especially as it will be the first actual church building. Tenders are now being asked for a suitable building, and local subscriptions, including a generous donation from our Bishop, amount to \$600. To augment this, we are arranging to have a bazaar early in December, and as we number but a few workers (about six) may we ask for some contributions towards it of articles that can be sent through the mail? Small knitted or worked things, such as usually are provided for church bazaars, will be gratefully received, and if name is given will be acknowledged. Any small donations in lieu would be also most welcome. Address, Mrs. Cook, (Secretary), Princeton, British Columbia.

### THE GENERAL SYNOD.

Sir,—As one of those delegates who came, if not "from the ends of the earth," yet from 2,000 miles and over "to hear the wisdom" of the Church in General Synod assembled, permit me to make one or two comments. (I) What did the General Synod accomplish? (a) We constituted the Diocese of B. C. into a Province. (b) We passed a canon on the method of appointing missionary bishops. (c) We continued the committee on Prayer Book Revision. (d) Besides these concrete acts we received a number of memorials and reports and listened to long discussions upon some of them, e.g., Hymnal Report as to terms of sale and printing and the arrangement for printing of the Revised Prayer of the future. (e) There was one important debate on suggested co-operation with other Christian Bodies, the conclusion of which was the inevitable colourless resolution in which all could unite. Besides these things what else did the General Synod accomplish? (II.) What did the General Synod cost? I am told not less than from \$10,000 to \$12,000, besides the time and labour which it entailed upon all the members and upon those who received and entertained them so hospitably. (III.) How could time and consequently expense and labour be saved? (a) Is it necessary for the whole report of proceedings to be read through and commented on every morning? This took from 45 to 50 minutes of our best time. If it cannot be taken as read and the secretaries trusted to correct any errors then let it be begun to be read at 9.15 each morning and let those who are anxious to hear and correct it come early. (b) Is it necessary that long reports of a legal and technical character, which have been entrusted to competent and learned committees, should be discussed in General Synod clause by clause? I refer especially to the canon on the election of a missionary bishop, the long drawn out report on the terms of printing the Hymnal and the long discussion upon the proposed contract for printing the proposed new

Prayer Book. Most of the suggested alterations noticed were to insert "of" instead of "in," or some absolutely unimportant change which was frequently withdrawn after explanation, and after wasting ten or fifteen minutes of good time. (c) In my hotel I overheard two business men who were delegates stating that they had never attended so unbusinesslike a gathering and especially referring to the fact that men would continually speak and repeat just what previous speakers had said. This was very noticeable and a fruitful source of loss of time. There were a few delegates who seemed to think that they were bound to interpose suggestions on every subject, and they were in some cases so hesitating in speech as to take up an inordinate time, and so inaudible as to greatly try the patience of those not close to them. (d) The amount of general conversation carried on and the frequent flitting about of delegates in and out of the hall not only distracted attention but tended to prolong business. In conclusion I would venture to suggest that our Prolocutor should be supplied with a gavel, and use it ruthlessly upon those who waste the time of the House, no matter whether they are of the older or younger delegates. I am sure he would be fully supported by the general sense of the assembly.

E. C. Paget, Dean of Calgary.

## Family Reading

### NOBILITY.

Hast thou named all the birds without a gun?  
Loved the wild-rose and left it on its stalk?  
At rich men's tables eaten bread and pulse?  
Unarmed, faced danger with a heart of trust?  
And loved so well a high behaviour,  
In man or maid, that then from speech refrained.  
Nobility more nobly to repay?  
O, be my friend, and teach me to be thine!

### TOO MUCH LEARNING, TOO LITTLE PRACTICE.

"Has your college son decided on a career as yet?"  
"Not quite. He is somewhat undecided as regards medicine, law, newspaper work, civil engineering, dentistry, literature, mercantile life, banking, politics, and mining."



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## British and Foreign

The Bishop of Calgary has appointed the Very Rev. J. J. Robinson, Dean of Belfast, rector of St. Andrew's, Edmonton.

The Rev. A. H. Rogers, D.D., rector of St. Thomas', Hamilton, N.Y., celebrated lately the 50th anniversary of his admission to Holy Orders.

The Rev. J. F. Bethune-Baker, B.D., Fellow, Lecturer in Divinity and Dean of Pembroke College, has been appointed Lady Margaret Professor of Divinity in the University of Cambridge.

A handsome pulpit and litany book, presented by children of the congregation to Bangor Cathedral in commemoration of the investiture of the Prince of Wales, was recently dedicated.

If we wish to keep a straight course in our voyage of life we must carry with us a compass, a chart, an anchor and a pilot. The compass is the Bible, the chart is the Church's teaching, the anchor is faith in God, and the pilot is Christ.

Recent travelers in Uganda, both foreign and native, state that no Uganda man is away from church on Sunday. This cannot be said of any other country, and it shows the very strong hold which Christianity has upon the country.

The Right Rev. Dr. Boyd Carpenter, the Bishop of Ripon, who is about to retire shortly, is now the senior prelate on the English Bench of Bishops. He recently completed the 27th year of his episcopate.

The Right Rev. Dr. Hall, Bishop of Vermont, has so far recovered from his late serious illness as to be able to leave Burlington, Vt., for Newcastle, Maine. It will in all probability be several months before he is able to resume his public duties.

It has been resolved by Bishop Rowe, and those most interested, that the new church about to be erected at Nenana shall be a monument to the late devoted and successful missionary there, Annie Cragg Farthing. It is to be a large and beautiful building.

A pectoral cross for the Bishop of Quincey has lately been made by the boys of Jubilee School. The cross is the gift of the diocese to his Lordship and the jewel, which is an amethyst, in the centre, is the personal gift of a member of the Cathedral congregation. It is a highly prized antique.

The Rev. E. A. Neville, rector of Grace Church, Muncie, Indianapolis, has been made the recipient of a solid silver chalice and paten, for use at private celebrations, by the congregation of Christ Church, Gananoque, Ont., where he has been serving as locum tenens for the months of July and August.

It has been decided to establish in South Africa an institution of a higher character for giving an advanced education to those natives who under missionary instruction, are fairly well educated and respectable and who need the best education that the white people have. To establish such an institution the natives have already subscribed \$90,000, the white people \$112,200, so that they are to have the institution.

An interesting discovery was recently made among the lumber in some of the vaults of St. Paul's Cathedral, which brought to light an old sundial of seventeenth century workmanship. It is thought that it was formerly used for regulating the

## "OUR EMPIRE"

A New Weekly Magazine for Sunday Schools

SUBSCRIPTION, 1/- PER ANNUM

In view of the tendency to exclude direct religious teaching from the week-day instruction given to children in the State Schools—a tendency which prevails all over the Empire, and more especially in the Colonies and Dominions—it is plain that we must look more and more to our Sunday Schools for the building up of our children in the Faith. The Church in Canada has taken a lead in this movement, which has the support of the Bishops and General Synod there.

In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

The Magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing definitely instructive articles covering a very wide range of subjects, and all written in such a way that the children will be able to read them with pleasure to themselves.

The Magazine will be issued at a subscription price of 1/- per year of 52 numbers, or less than one farthing per weekly issue. This price will place it within the reach of the poorest child, and will allow of the distribution of the Magazine throughout the Empire at a minimum cost.

New and varied features will be introduced from time to time. Suitable contributions from the Colonies will be welcomed—especially short stories not exceeding 1,000 words.

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Cathedral clock. The dial is in a very fair state of preservation, and has been mounted upon a pediment and placed on the lawn in that charming old corner of the city, Amen-court, where are the houses of the Canons and Minor Canons of the Cathedral.

The Rev. Dr. Robinson Duckworth, Canon and sub-dean of Westminster Abbey, died at his home in the Cloisters on Sept. 20th, aged 77. He was one of the chaplains-in-Ordinary to the King. The Rev. H. T. F. Duckworth, M.A., Dean of Residence at Trinity College, Toronto, is a nephew of the late Canon Duckworth. For the first time in its history the ashes of a cremated person were placed in Westminster Abbey on Saturday last. The ashes were those of the Rev. Robinson Duckworth, Canon and sub-dean of Westminster Abbey. They were placed in St. Faith's Chapel.

Two of the main roof arches of the choir of Liverpool Cathedral have been completed. The apex of these arches is 115 feet from the floor of the Cathedral, which is more than one dozen feet higher than Westminster Abbey or York Minster, the two loftiest interiors in England.

The huge window at what would ordinarily be the east end of the choir is to rise some seven feet higher than the arch of the last bay, beyond which it will stretch upwards, the largest expanse of glass in any English Cathedral—larger even than the great Gloucester window. The cost of the glass is provided for by the munificent gift of the late Mrs. T. H. Ismay, in memory of her husband.

Japanese temples contain some very singular curios. One at Eikando, for instance, still holds the sacred image of Amida, which, so the Japanese gravely say, in the eleventh century turned its head to address a very holy votary; and so the head remains to this day, no one having been found holy enough to put it straight again! The priest-emperor Shirakawa in the twelfth century left as a memorial in one large temple 1,000 images of the Eleven-faced Kwan-on: a goddess, who besides having eleven faces has fifty arms, which give a decidedly "spidery" look to the entire collection.

Missionary Basden, in Onitscha on the Niger, West Africa, writes to a missionary periodical: "We have here a flourishing congregation of native Christians, and our meetings are attended by 1,400 persons sometimes. Yet I am sure that dozens of Europeans who pass through Onitscha have returned to their homes and are diligently affirming that they did not

see a Christian native on the Niger. The indifference of Europeans to religious matters is simply awful, and our black Christians are unable to understand it. Some years ago I was asked the question, 'What makes missionary work especially difficult?' and I was forced to answer, 'The bad influence of Europeans.' The experience of the last few years has only strengthened that conviction."

The Guardian has published its usual analysis of ordination candidates ordained last Trinity Sunday, from which it appears that 218 deacons were ordained in 1911 as against 204 in 1910 for Home and Colonial work. In both years sixteen were ordained for the Colonies. Of these 101 had degrees from Oxford and Cambridge and five came from Dublin. Of these ordained, 62.38 per cent., as compared with 65.21 in 1910, had University degrees. The absence of University degrees is on the increase, and it is becoming more and more evident that the Bishops will be unable to enforce their counsel of perfection that after a few years no man will be ordained without a University degree except in rare circumstances.

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of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it. It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasures in a way which proves its great worth, and the sceptic himself stands confounded and silenced. A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul.—Selected.

## Children's Department

### THE CHILDREN OF KING GEORGE.

Among the most studious and best brought up boys and girls in all England are the six children of the royal family. Even in the summer when the family goes to the royal castle at Blenheim, in Scotland, there is a corner of one of the gardens set aside for nature study. Each child has a piece of land with hotbeds and garden tools of his own, where he digs and plants and sows. They are earnest, hard-working little farmers.

When the royal family is at home in London, at Buckingham Palace, the King often goes with the children to a large lake in the park, where they have a fleet of little ships, which they learn to manage. King George also frequently accompanies the children on long walks and takes them to see football games. The King loves his family devotedly and they

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are all very affectionate and happy.

Prince John, the baby of the family, is a sturdy little fellow now almost six years old. Next comes Prince George, nine years old, and Prince Henry, eleven. The only daughter is Princess Mary, who is fourteen, and is said to rule her brothers with a rod of iron. She is described as a fearless little lady, with a strong will of her own, and she is very fond of study. Prince Albert is fifteen and Prince Edward will be eighteen on June 23rd, 1912.

As heir-apparent, Prince Edward is studying very hard to prepare himself for his future duties. For two years

he has been one of the best pupils at the naval school at Dartmouth. He fares as do the rest of the students, eating, playing, working just as they do. He is fond of all sports, swims like a fish, boxes and plays football. The prince is a manly young fellow, and is said to have "a heart of gold." His kindness towards dumb animals was shown one day when he said, "When I am King nobody shall cut puppies' tails." Edward who was a great favourite with his grandfather, Edward VII, is altogether a charming young prince, handsome, full of high spirits and good humour. He is extremely popular, for "his kindness, his perfect courtesy, and his unaffected way make him loved by everybody."—New York Christian Advocate.

### PLAYING CHURCH.

One day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmy Bates said: "Let's play church."

There were five Bates children and four visiting cousins, so that made quite a congregation. They put rows of chairs together for pews, and the big armchair was to be the pulpit, with a hassock for a step to get up.

The pulpit was so fine that they each wanted to be the minister. But Jimmy said he ought to be minister because he knew the most texts, so he must be the "goodest."

"Why, Jimmy!" said Aunt Carrie. But the other children said he might, if they all could take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in it for money. They began by singing a hymn very prettily.

Then Jimmy, with grandpa's old spectacles 'way down on his nose, mounted to the pulpit by way of the hassock. How they all envied him!

"My friends," began Jimmy.

"You should say brethren," said little Helen softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is 'Do unto others as you would'—"

"Oh, Jimmy," wailed a reproachful voice in the first row. "You can't have that. You know you took my bouncing ball away from me this morning and I wanted it so."

Jimmy grew very red.

"Never mind," said he, hastily.

"My text to-day is, 'Judge not'—"

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"But, Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday because he wasn't in school."

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Jimmy was getting pretty cross. He swallowed very hard, and thumping the back of the chair with his fist, he said, severely: "Here's another. 'It is more blessed to give than to receive.'"

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"O Jimmy," howled the whole congregation. "Not that. You ate up the whole of the jam at the doll's tea party, so we didn't have any!"

At this the poor little minister broke down and cried. But Aunt Carrie said: "I know the best text of all, 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.—"Southern Churchman."

### MILO'S BUNNIES.

Milo lived away up in Montana, on a ranch so big that it was like a great many farms put together. You could walk miles without coming to

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any other house than Milo's except the ones where the men lived who helped take care of the cattle.

There were about thirty of these men—cowboys, they called themselves, although most of them had not been boys for years, and some were gray-headed. Milo thought they had a way of miscalling things, for they always spoke of their bedroom as the "bunk-house," their dining-room, "the mess," and they had more queer names for their fat cook and each other than you could remember.

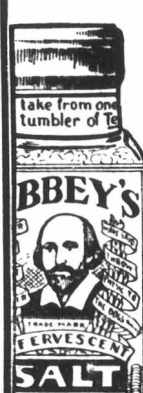
Milo liked to go out among them, but mamma thought he was quite too

young for such grown-up company, so he did not often get to their quarters.

You might have thought it a bit lonesome for a very small boy, not to have a single playmate his own age anywhere between the edges of the blue sky that came down and rested on the ground, or scalloped itself behind the mountain tops. But Milo did not know what lonesomeness was. All day long he played outdoors, and was so well acquainted with the birds and the prairie-dogs and other wild things that he thought he could almost understand what they meant by their chirp and chatter. When it was bright, warm weather in his linen rompers and big straw hat he roved about the ranch. When it was cold, all sorts of overcoats and leggings covered him; and when it rained, a suit of oilskins and a pair of rubber boots kept him dry and cozy. Nothing short of a real blizzard could keep him indoors; and as Trip and Towser were away with their young master, mamma knew no harm could come to him.

He did not need any tonics to help him sleep when night came, either. It was as much as ever he could do to keep awake till he was ready for bed, although it was always before the cow-boy's supper-time. He stopped every night by the hall window on

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his way up-stairs, to see the light from the fat cook's big stove, glowing out into the dusk.

One day it rained. Milo did not know what time it began, because the pitter-patter on the windows was the first sound he heard that morning. It was still coming steadily down when he remembered, all at once, that it must be getting nearly bread-and-milk time, that his rubber boots were much heavier than they had been at noon, and that, after all, bed was not such a bad place in which to spend part of one's life.

Ten minutes later mamma was helping unbutton his rain-coat when something squirmed in his rain-coat pocket. Mamma jumped; she could not quite forget that she had emptied a damaged but still lively lizard out of Milo's handkerchief a day or two before.

"Oh, I most forgot!" Milo stopped to pull out a bunch of wet grass. "Cowboy Jack told me you could train rabbits to do tricks, and I—Look at him, mamma! Isn't he cute?" and Milo held out a wee, shivery, brown bunny, so little it could not open its eyes, and its queer little nose was



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twitching in the funniest fashion. "It looks like it's going to cry, but it isn't, mamma. They always do like that. I'm going to train him to shoot guns and dance, and"

Milo talked very fast, and his cheeks were redder than usual. Perhaps he was not much surprised when mamma interrupted him to say, "Milo, it is possible you took this bunny baby away from its mother?"

"No'm, the mother wasn't at home. I s'posed maybe she wouldn't care—there's plenty more."

"You supposed quite wrong. Take it back home to its nest."

"But, mamma, the nest's away over by the calf pasture."

"I'm sorry, dear, but if it were twice as far you'd have to go and put it back carefully."

Milo drew on those heavy boots. It was no use to tease. Out into the wet he trudged, Trip and Towser following unwillingly, their draggled tails hanging limply behind them. It was half a mile to the calf pasture, but it seemed a whole one to the weary boy. Mamma was waiting for him when he came back, with his warm little bed-gown and slippers.

"Mamma was sorry, dear, but you see she had to make you do right," she said, gently. "You knew it was wrong to do as you did, and I can't let my boy grow up to be selfish and heartless, causing pain and suffering in the world, instead of making everything happy."

"But Cowboy Jack says rabbits don't count."

"Cowboy Jack is sadly mistaken. Anything God has made alive counts. You could have taken away that baby bunny's life, but you could never, never give it back. A boy who begins by being cruel to a rabbit may keep on until he is cruel to everything. We can't run that risk, Milo boy."

"Was—was I cruel?"

"I'll let you decide that for yourself. The little rabbit would have starved to death."

The boy sat quite still a moment, looking out into the driving rain. Then he drew a deep breath, and reached for the boots again. "There's another," he said, slowly, "in my other pocket. I forgot it till I was most home, and Jack said rabbits

didn't count. But I couldn't ever let it starve—could I, mamma?"

It was a sorry-looking trio that came stumbling in at last from the second trip through the gathering darkness. Trip and Towser threw themselves on their mats with a look that said plainly it would take more than rabbits to rout them out again. But Milo's eyes were bright as stars, and down inside of his rain-coat and his blouse was a warm little spot that kept reminding him of a cozy, sheltered nest among the hedge-roots, where two little home-sick bunnies lay close to their mother's warm breast.—Elizabeth Price in the "Youth's Companion."

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