

Canadian Churchman

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

VOL. 37

TORONTO, CANADA, THURSDAY, NOVEMBER 17th, 1910

No. 44



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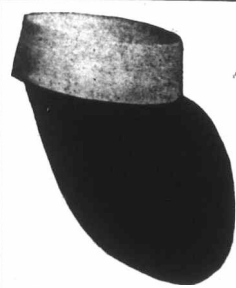
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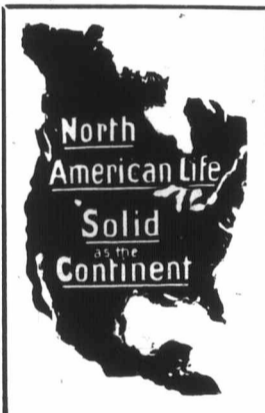
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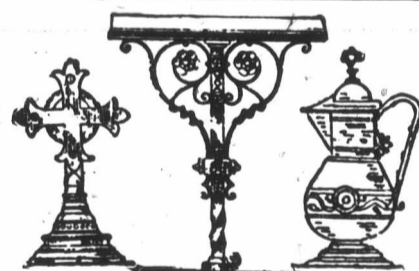
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Mr. A. E. Shipley, F.R.S., has been elected Master of Christ's College, Cambridge, in succession to the late Dr. Peile. Mr. Shipley is a fellow and tutor of Christ's, and reader in zoology in the university.

The United Offering of the Woman's Auxiliary presented on the Altar at Christ Church, Cincinnati, October 8, was \$242,110.83. This is the largest offering ever taken up at any religious gathering in America.

Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 17, 1910.

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Lessons for Sundays and Holy Days.

November 20.—Twenty-sixth Sunday after Trinity.

Morning—Eccles. 11 & 12; Heb. 12.

Evening—Hag. 2, to 10; or Mal. 3 & 4; John 6, 41.

November 27.—First Sunday in Advent.

Morning—Isai. 1; 1 Pet. 1, to 22.

Evening—Isai. 2; or 4, 2; John 10, 22.

November 30.—St. And., A. & M., Ath Cr.

Morning—Isai. 54; John 1, 35 to 43.

Evening—Isai. 65, to 17; John 12, 20 to 42.

December 4.—Second Sunday in Advent.

Morning—Isaiah 5; 2 Peter 1.

Evening—Isai. 11, to 11; or 24; John 13, 21.

December 11.—Third Sunday in Advent.

Morning—Isaiah 25; 1 John 3, 10—4, 7.

Evening—Isai. 26; or 28, 5 to 19; John 18, 28.

Appropriate Hymns for Twenty-sixth Sunday after Trinity and Advent Sunday, 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.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 234, 249, 260, 646.

Processional: 386, 398, 533, 636.

Offertory: 513, 619, 624, 632.

Children: 689, 694, 701, 707.

General: 448, 449, 503, 524.

ADVENT SUNDAY.

Holy Communion: 237, 241, 250, 257.

Processional: 58, 59, 63, 527.

Offertory: 65, 304, 413, 506.

Children: 685, 697, 702, 704.

General: 454, 460, 481, 548.

THE TWENTY-SIXTH SUNDAY AFTER TRINITY.

"A Famine . . . of Hearing the Words of the Lord."

Men may bring about a condition of famine by their neglect of the very necessary duties of sowing and reaping. Or famine may result from the disturbances of nature: floods, hail, frost, drought, or earthquake. In the former instances, it is the duty of the world to bring man to a

sense of his culpability. In the latter case, the particular lack inspires those who have plenty to share with their less-favoured brethren. The greatest illustration of this principle is found in the spiritual sphere. Those who are blessed spiritually are commanded of God to share their gifts and graces with others. Herein lay the particular responsibility and unique position of Israel. Rome gives us law and order; Greece, science and culture; but salvation is of the Jews. Now the failure on Israel's part to live up to this character, to discharge this responsibility of being unflinchingly loyal to the word of God and passing it on to others, brought about in Israel "a famine of hearing the words of the Lord." The warning of Amos is in a line with that of all the prophets. He reproves schism by prophesying that it will result in spiritual famine. And his words came true. The captives in Babylon say: "How shall we sing the Lord's song in a strange land?" The walls of Jerusalem are broken down, the gates are burned with fire, the temple is deserted. The prophecy of Amos is fulfilled. The spirit of indifference to privilege and responsibility lives on to the day of Christ and Paul. The coming of the Christ resulted in the termination of Israel's exclusive spiritual pre-eminence. St. Paul turns to the Gentiles. And they by their faith are grafted into the family of God. Now, considering the development and earnestness of western Christendom (the Church of the Gentiles), we can easily understand that our very permanency in the Church of Christ depends upon our loyalty to the Faith, and our earnestness in passing it on to others who have it not. The prophecy of Amos is a warning to us. If we would save our land for Jesus Christ we must be zealous in saving the regions beyond. If we would see the Banner of Christ continuing ever to float over our homes, we must do something to raise His standard over the homes of the heathen world. Note in connection with this necessity, the application of the spiritual lesson of the Gospel for to-day. Care in gathering up the fragments means loyalty to every part of the Faith revealed in and by Christ Jesus. And the more loyally we hold to that faith the more zealous shall we be in preaching that truth throughout the world. "We have come to see that missions are not a portion of the life of the Church, but the essence of its life. There can be no life in a church which is not primarily missionary." (Archbishop of York.) In every church there ought to be definite policy concerning missions. Study classes, intercessions, proportionate giving of money and men. If we have no policy, no interest in the spiritual famine in heathen lands, the day will surely come when there will be in our midst "a famine . . . of hearing the words of the Lord."

Deaths From Fire.

Quite recently some alarming statistics were published, which had been compiled by competent authority, showing a large proportion of deaths in the community from accidents by fire, caused in the main by carelessness. One reprehensible form of carelessness is where a mother, or sister, or some one who is old enough to know better, leaves little children uncontrolled in a place where they can have access to matches. It was temperately and reasonably urged that children should, at an early age, be taught the great danger of playing with matches. One of the best lessons of this sort that we remember is that taught in the famous German Rhyme Book for Children: "Strumhelfeter," of which there is a capital English translation. Any child who has

been well taught the impressive poem, which tells the mournful tale of "Pauline and the matches," may be relied upon not to burn a house down, or set her own or her playmates' clothes on fire.

Reciprocity.

"Sweet are the uses of adversity," says one of the characters in "As You Like It," and Canada surely has proved the truth of this paradoxical saying in the outcome of the long commercial war waged against her by her neighbours to the south, culminating in the McKinley bill. Forced by a hostile tariff to develop her own resources and to look for profitable trade in more friendly quarters, our six millions of Canadians, despite the rivalry and resources of the neighbouring republic's sixty millions, have made for themselves an enviable record in national development and commercial enterprise. To the patriotic Canadian the most satisfactory feature of this hostile tariff barrier, built by United States politicians, solely in their own interests, as they are pleased to put it, has been our increased and increasing trade and intercourse and the strengthening of the family ties between Canada, the Mother Country and other parts of our British Empire. And now at the invitation of the Dominion Government, political gentlemen skilled in trade diplomacy, representing the United States Government, are making proposals for reciprocal trade at Ottawa. "Tell Mrs. Boswell," said wary Dr. Johnson, "that I shall taste her marmalade cautiously at first. 'I fear the Greeks even when they bring presents.'" Beware, says the Italian proverb, of a reconciled enemy.

The Frontier Missionary.

We are obliged to our kind friend, Judge A. W. Savary, for pointing out our mistake in the notice of the Rev. Mr. Vernon's book in speaking of the late Rev. Jacob Bailey as the author of the Frontier Missionary and other works. The Judge says that the Rev. Mr. Bailey, the Loyalist rector of Annapolis Royal parish, never wrote a book in his life, but his private correspondence, of which he left copies, has been useful to investigators. He was himself the frontier missionary. The name was given to him by his biographer, the Rev. W. S. Bartlett, who was some time his curate in Annapolis. The name, Frontier, refers to his missions in Maine before the Revolution.

Lesson Helps.

We have much pleasure in drawing our readers' attention to the publications of the Sunday School Institute, edited by the Rev. T. W. Powell, M.A., President of King's College, Windsor, Nova Scotia. Not only are these helps most comprehensive in the ground they cover, actually supplying teaching material for five lessons each Sunday, but they are based upon the Lesson Scheme supplied by the Sunday School Commission. To any one who wishes to use lessons for a church Sunday School, sound in doctrine, apt in the best teaching methods, well prepared, effectively illustrated, and harmonized with the authorized Scheme of Lessons designed for our Church, we most heartily commend these invaluable "Lesson Helps."

Bishop Courtney.

Through old Canada, from Ontario eastward, there are many who remember Dr. Courtney, one of our foremost men, and for some years Bishop of Nova Scotia. He retired and became the rector of St. James' on Madison Avenue, New York. This church celebrated its centennial last Sunday, and many will be interested in its little story. One hundred years ago, the plague

of yellow fever, in the summer time, induced many citizens of New York to build country houses five or six miles out of town, on the shores of the East and North rivers. There they lived during the heated months and so began the modern custom of an annual exodus. Many of these people were parishioners of Trinity, which aided in building two country churches for their rural neighbourhoods, St. Michael's on the West Side, and St. James' on the East. For more than thirty years these two parishes were united, having the same rectors, with alternate services. They are unique, like their mother "Trinity," in having never removed from the neighbourhood of their birth. St. James' Church stood like a beacon for sixty years on the crest of Lenox Hill, when the city took possession of its site for a parade ground. Then a beautiful little church, now used by the Greeks, was built in Seventy-second Street, and occupied for fifteen years; when it was outgrown, and the present edifice was erected.

Crippled Children.

We have read an account of the work which the Duchess of Sutherland is so greatly responsible for, in her "Cripples' Guild" for the affected children in the Potteries, where "nearly all the women work away from their homes, where all but the cripples must work before their childhood is over." At Trentham Park the cripples are taught what they can learn, and they turn out wonderful work in metals, for the sale of which a shop is opened in the west end of London. It should be better known than it is, that many of the poor children of Ontario, who are in the Home for Incurable Children on Bloor Street in Toronto, are gifted with a similar mechanical ingenuity. A visit might result, not only in the visitor being interested and repaid by thanks for any kindness shown, but by being able to purchase some quaint or beautiful Christmas gift.

A Race Congress.

An English journal draws attention to the tremendous problems which are coming more and more to the front, since the "contacts between the white nations of the west and the coloured peoples of Asia and Africa have become more numerous, more intimate and more constant." The change of policy in the United States, her appearance as a force in the Eastern World, has been one disturbing element there. Then, too, the rapid transformation of Japan into a first-rate power has roused in the older, as we deemed them, almost extinct civilizations of the East, a marvellous stir of life and energy; leading on the one hand to the dream of a wholesale adoption of all that makes for the efficiency which they have been compelled to own and reverence in the Western races; and on the other to "a harking back," deeper still, to hidden sources of national growth, not imitative, but more allied to the "genius" of the people. Already in Japan and even in India, the danger of quick grafting processes upon the national life has been noted. Much of what has been said, applies in a different manner, to the African and other less civilized races. Everywhere, in all parts of the world, the question of the relations between advanced and backward peoples has been pressing itself upon thinking men and women. As a result a congress will be held in London in July, 1911, at which men and women from fifty countries will meet to consider and discuss "in the light of modern knowledge, and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." The vast stores of facts and thoughts gathered by individuals in various

capacities, will be studied and sifted by trained minds, including presidents of parliaments, members of The Hague Court of Arbitration, British governors, professors of international law and others. A gathering unique in the world's history surely!

Bishop Paget.

A wide circle of churchmen will be glad to know that the Bishop of Oxford has returned to his work with renewed health. Before doing so he wrote his clergy a letter, a portion of which is as follows: "Very often my thoughts have been of the happiness to which I look forward, by God's continued mercy to me, in October: the happiness of coming back to home and to work. I think of the many friends whom I may see again, and greet with a fresh sense of the blessing of their friendship. I think of the renewal of the privilege of trying to help forward, be it ever so little, the patient and unselfish labours of those who, in their several fields of work, are serving Christ our Lord, and His people for His sake. I think of the joy that comes, triumphing over all one's unworthiness, in the ever-fresh discernment of the power of God's grace. And I think of the diocese as a whole: and I trust, that, as long as I live and can work, the memories of the last three months may enlighten and strengthen me for its service." These are just the sentiments that those who are familiar with the devout books and admirable charges of the spiritually-minded Bishop, would expect from him on such an occasion.

Historic Manuscripts.

At the recent conference of the Irish Church, many interesting and valuable manuscripts were to be seen. Referring to some of them the Church of Ireland Gazette says that: "Some of the rarest editions of the Book of Common Prayer having a connection with Ireland were on view. The earliest of these, dated 1637, is the only edition having St. Patrick in the Calendar. A copy of the 'Book of Common Prayer and administration of the Sacraments and other parts of Divine Service for the use of the Church of Scotland, 1637,' was lent by J. R. Garstin, Esq. Lord Raglan lent the Folio Prayer Book (Dublin, 1750) used in the Irish House of Commons. Amongst other treasures were a number of letters from Strafford to Bishop Bramhall; Visitation Returns of Armagh, Ardagh, Down, Dromore, Kilmore, and Raphoe dioceses, by Bishop Percy, author of the famous 'Reliques'; an Irish Bible of the Ware edition of 1690; a Book of Common Prayer 'according to the use of the Church of Ireland' (black letter), 1680; and King William the Third's Prayer Book. A good selection of early editions of the works of Archbishop Ussher and of Bishop Jeremy Taylor was got together, besides many modern works 'concerning the Church.' It would prove an attractive and instructive feature of our Church conferences in Canada were some Churchman of antiquarian tastes to exhibit manuscripts illustrative of early Church life and conditions in Canada, such as letters from Bishops Ingles, Strachan, Mountain, or other Church worthies; synodical charges or other documents of an historical character. There can be no doubt that they would be much appreciated by our Church people.

THE MONTREAL CONGRESS.

The Eucharistic Congress at Montreal passes into history as one of the most magnificent and imposing religious functions ever held on this continent, or, indeed, in any part of the world in modern times. As regards the American Continent, at this moment of writing, nothing approaching a parallel suggests itself, and it is

doubtful whether any portion of North, or for the matter of that, of South, America has ever known such a majestic religious demonstration as that recently held in the old French city, the centre and stronghold, shall we say, of Roman Catholicism in British North America. The Congress is now a thing of the past, but like our own Bi-Centenary, it leaves those whom it represented, and who participated in it, not quite the same people they were before. At any rate, it leaves them with a changed, and let us hope, in both cases, an enlarged outlook. One, and so far as we can remember, only one, regrettable incident chequered the general spirit of respect and good will which pervaded the Protestant world. We refer, of course, to the unfortunate, or rather, perhaps, the unfortunately reported, utterances of Father Vaughan, which we know were deplored by not a few of his own co-religionists. In simple justice to this outspoken priest of strong convictions, we must, however, gratefully acknowledge his many other valuable public utterances on such subjects as the declining birth-rate, and loyalty and patriotism. It is doubtful if there is any country in the world where the Roman Catholic Church wields so much power for good as in the Dominion of Canada, and especially in the Province of Quebec. Here we see it at its best. A recent writer in the "London Times," after speaking a little severely of the connection of the Church with politics, concludes with this panegyric on the Quebec priesthood: "Nowithstanding these frequent political conflicts, the pastoral relation between the curés and the French people is ideal. The priests are unfailing springs of wholesome influences. They teach thrift, sobriety, and industry. They are the patient, self-sacrificing pastors of a people happy in their social and faithful in their domestic relations, courteous to a fault, and hospitable to a degree. They are of a younger world, perhaps, but any one who can speak the French language will find in rural Quebec as much virtue, as much charm, as much of the joy of life as anywhere else on earth." This is high praise and it is written, as are all communications to the "Times," by a man on the spot. On the broad grounds, therefore, of general social well-being, we can honestly and heartily congratulate the Roman Catholic Church on its magnificent work in the Province of Quebec, and we have many valuable lessons to learn from them. It is a matter for devout thankfulness that this great Church stands uncompromisingly for the sacredness of the marriage tie, and the consequent stability of the home and the family. The whole future of our Christian civilization is bound up, and will stand or fall with this. Then again they have borne unflinching witness to the principle of religious education, for which they have made, and are making all over the continent, tremendous sacrifices. Again they stand for the supernatural in religion, for the truth that Christianity is a divinely instituted system, and has its origin from above and not from below. These three principles of prime importance are now being everywhere questioned and imperilled, and the Roman Catholic Church in upholding and vigorously defending them, deserves well of the whole of Christendom, and mankind generally. No section of the Roman Catholic Church in the world has a nobler record for heroic self-sacrifice than the Church in Canada. The labours and sufferings of the Jesuit Fathers, in the seventeenth century, are one of the proudest and most precious of all our ecclesiastical and national possessions. The Roman Catholic Church in Canada is cemented with the blood of the saints, "of whom the world was not worthy." And it has always proved itself worthy of its splendid traditions. With a full consciousness of the points at issue between us, and with the profoundest

loyalty to our own beloved Church whose work and influence we would not belittle by one iota, we have unalloyed pleasure in bearing out testimony to the great work now being accomplished by the Roman Catholic Church in Canada, and to her loyalty to those fundamental principles inexpressibly dear to myriads outside her own Communion. To the originators and promoters of the recent Congress we tender our congratulations, and with all the more readiness and sincerity, because we see as a result of it a distinct advance towards kindlier feelings and a better understanding on both sides.

PRAYER-BOOK ADAPTATION.

The discussion of Prayer-Book Adaptation, a better expression surely than Prayer-Book Revision, at the recent Halifax Church Congress, reached a very high level. All the papers were good. Canon Hague's, was especially able and "convincing," and by general consent held a very high place among the many other singularly able papers read at the Congress. It was clear, concise, definite and practical, and most tolerant in its spirit. When the various papers appear in full it will, we hope, be very generally read. We should like to see it, and other notable papers, reprinted in pamphlet form, and widely circulated. It seems a pity that valuable utterances like these should remain buried in a bulky volume, which the laity will, we fear, be shy of purchasing, and of which probably not one in fifty will attempt a serious perusal. Published as leaflets, these papers, which represent so much learning, thought, and practical experience, would be infinitely more effective. In book form they will be petrified into fossils. Canon Hague laid emphasis on a number of important points, which it is very desirable should be brought into general prominence. We fully agree with him that what is needed is not a "new" Prayer-Book, but certain "alternative" uses. The individual clergyman should be allowed reasonable liberty within well defined limits, of using his own discretion. A little relaxation of the "iron-bound uniformity" of the Prayer-Book would, no doubt, be acceptable all round, and it would not involve any permanent change or "mutilation" of its text so generally dreaded by a very large section of our people. The old book would remain in its entirety, and be legally usable, and no one's feelings would be outraged, the conservative minority (if it is a minority) would be appeased, and the "progressive" majority (if it is a majority) would obtain satisfaction. This seems to us the very best, and, in fact, the only feasible solution of the problem of how to produce a book which will least divide the Church. Canon Hague very wisely deprecated any doctrinal changes. Adaptation only aims at making the Prayer-Book more elastic; it is concerned not with principles, but with methods. The teaching of the Prayer-Book, while wholly satisfying to the vast and our adherents of any of the theological schools, is in partial agreement with all of them. Any fundamental change in its formularies would be absolutely certain to upset this happy balance without any counterbalancing gain. Its effect would be purely negative. It would alienate without attracting. It would go too far and not far enough. The late Prebendary Sadler speaking on this subject makes the significant and striking statement in his book, "Church Doctrine, Bible Truth," that the Scripturalness of the Book of Common Prayer is established by the fact, that you can prove any system of theology out of it, if you go to work in a certain way, just as you can do out of the Bible. As the Bible, therefore, is the common possession and rallying point of all Christians, however diverse their views and standpoints, so is our own Book of Common Prayer, about which, as in the case of the Bible, innumerable

partisan commentaries have been written, the common possession and rallying point of all Church people. Any doctrinal changes, therefore, which would tend to make it more "definite" in any direction would inevitably narrow it. The Canon was well advised, therefore, in discouraging anything in the nature of doctrinal development or modification. The day for this has passed. The other speakers on the subject, the Bishop of Glasgow and Canon Scott, of Quebec, also made valuable contributions to the discussion. Canon Scott was distinctively conservative, and, no doubt, voiced that great and hitherto mainly silent mass of Church people, who dread change of any kind. His arguments, reinforced by wide reading and deep thought, were certainly weighty and well put, but he over-emphasizes the danger, we think, of "innovation." There are "innovations" and "innovations." There is the innovation that subverts, dissolves and destroys, and there is the innovation that strengthens and perpetuates. The changes or modifications that may eventually come in the Prayer-Book, will, it is evident from the temper everywhere displayed, be of a very moderate character, and need occasion no misgivings. No one, whatever may be his stripe of churchmanship, but strongly repudiates the thought of laying violent hands on the Prayer-Book. Unauthorized "innovations" have been long in vogue, and have most undoubtedly come to stay. In every case they have grown out of some practical need, and they represent not individual clerical whims, but fundamentally changed conditions, which must be reckoned with. Their recognition and legalizing would be an undoubted gain, for it would put an end to that condition of mild anarchy, into which we seem to be drifting, wherein every parson makes his own "improvements," and omissions, and does his own "adapting."

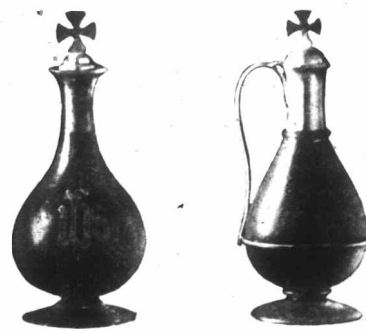
FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A correspondent who has given wide publicity to his observations and interviews on a trip across the continent last summer, severely calls to task the Canadian Government for permitting the segregation of different nationalities in this country. The obvious fear is lest the foreign traditions and associations of these peoples should hinder the development of Canadian patriotism. He gives as an evidence of the reality of this situation the small percentage of British or Canadian children to be found in a certain school in Winnipeg: "Spectator" would like to say a word or two about this phase of the settlement of our country. Some ten or fifteen years ago our Canadian Government made, perhaps, the mistake of assisting foreign colonies

to settle in our West. It was a mistake, however, that any government under the circumstances might be pardoned for making. Canada had but a mere handful of people settled west of the Great Lakes. It was a great, lovely uninhabited territory of which but few guessed the possibilities. It was practically unknown in the British Isles, or anywhere else outside of our Dominion. It was felt to be necessary to get people upon the land at all costs, and consequently a Doukhobor colony, and a Galician colony, and an All-British colony, and so on, were organized. Singly, they would not come, and thus they were induced to come in groups. It was an attempt, and a successful attempt, to start the tide of immigration flowing. But long ago that policy was abandoned as no longer necessary or desirable. But how any government can prevent free immigrants coming to our country from selecting those portions of Canada where they think they will be most happy and successful we do not pretend to know. If a "foreigner" comes to our Dominion and succeeds, he writes "home," and influences his friends to come to this new land. The friends are quite likely to settle somewhere in the neighbourhood of those whom they know and who speak their own language. It is a perfectly natural process, and what government claiming to represent a free people would undertake to deny them this right? In the schools of Montreal the very conditions which your correspondent deplures in Winnipeg may be found. In some of these institutions there are eighty-five per cent. of foreign-born children, representing practically every country in Europe. It is the case of friend calling to friend and the alien choosing the location that seems to him to make for his happiness and success. How could a government stand at the ports of our country and say to these Germans, you may not settle here for there are many of your countrymen in this place, and to the Russians, you may not go yonder for there your language is spoken and your faith is observed? It is one thing to aid and plan for the settlement of foreign colonies; it is another thing to act the part of a free country and extend that freedom to every stranger that seeks a home upon our domain. It would seem to us to be an essential feature of the genius of this Dominion that we should assume right from the moment these foreigners set foot upon our soil that they have entered upon a new chapter in their life experience, and that they are free men entitled to all the liberty of law-abiding citizens.

The same correspondent would have the Canadian offices in London manned by clerks who knew Canada like a book, and who would sit down with the thousands of enquirers and talk the whole situation over with them and give them expert advice as to where to go when they reached Canada, and what to do and how to do it. This, of course, is not exactly the way the proposition is expressed, but it is essentially the interpretation of the same. It, like the dispersing of the foreign colonies, has the flavour of smoking-car-philosophy. Its first impression is that of wisdom, its second that of futility. Any government or organization that will undertake to advise immigrants in this definite way in regard to their future and their destiny is heaping up sorrow for itself and not contributing to the happiness of the immigrants. The conditions as they exist, or as nearly as are known, may be set forth in speeches or booklets, but the immigrant must make his own choice, and he must realize that he is choosing his own way as a free man. To set out for this new country, depending upon the advice of some one else, is a poor start, and one that will result in bitter disappointment and re-eriminations. It would be a great mistake for a government to try to play the part of a grandmother to the men and women of whatever country who seek Canadian citizenship. We



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 MONTREAL

sorrowfully agree, however, with the same correspondent in his remarks about the absence of religious instruction in the Public schools of the West. The Roman Catholics will not have the Scriptures unless interpreted by the Church, and thus to gain the unity that comes of having all creeds taught in the same school, Scripture instruction is cast out altogether. "Spectator" has had some experience of this system of education and the ignorance of children and of "grown-ups," too, of simple Biblical allusions was most painful. British, Canadian, Greek, and Roman history might be known, but Hebrew history was banned. The facts of the New Testament were excluded, although the lives and teaching of heroes of infinitely lesser influence might be studied. What we have pleaded for is that the Scriptures should take their place with other text-books. If the contents be made familiar to the children, then the Church has the foundation on which to build its spiritual and ethical teaching. It is sad that the differences of Christian men should make the teaching of the Christian Scriptures impossible in our Public schools.

"Spectator."

THE PAROCHIAL SYSTEM IN TORONTO, BY ANOTHER CONTRIBUTOR.

Permit me to say a few words on the subject so well presented the other week, namely, the possibility of creating an interest in the parish, its church and people, among the resident parishioners. I was nearly saying, restoring, but that would hardly have been correct. Your writer surely does not remember Toronto of old when a Sabbath stillness ushered in the first day of the week, followed by the united household attending morning service. There was little visiting, and means of communication were limited to a few expensive cabs. Compare this with the noise and stench of modern city streets, bringing the changed habits which your correspondent deplors. Too often there is no church-going at all, and the popular preachers attract, as Spurgeon and Henry Ward Beecher used to do. The problem is well stated by the writer, but he dismisses the only remedy, the Roman Catholic practice, as impracticable. The giver to a compulsory parish fund would certainly not be a cheerful one. The writer is evidently not aware that in old days all our churches were pewed, with the exception of Holy Trinity. Now the city has so grown that the old churches, like St. James and Holy Trinity, would find their revenues reduced sadly were the parishioners reduced to residents, as many of their congregations reside now two or three miles away, but who find solace in worshipping where their fathers had done, and supporting the old parish and its poor for old associations. Contrariwise some find an outlet in church work by aiding a suburban mission where fields and woods are still in sight. What is needed is to attract the residents, often strangers and poor, in the down-town parishes. My suggestion is to give them a service at the hours that they prefer. Some years ago I found myself, between three and four, on a Sunday, near the Allan Gardens, shortly before the pavilion was burned, and strolling in found it full. On enquiry, I found that there was a large floating population which attended at that hour: the morning service was too early, and the evenings were spent in social visits. The fact is notorious, and it is equally notorious that all sorts and conditions of meetings are thronged on Sunday afternoon. I have just received a card inviting me to attend a service at three on Sundays. Our clergy and our congregations must have seen these facts, and yet I am sorry to say I know of none of our churches where any afternoon service is held. Litany services were held some years ago. But in our free churches a curate and two lay readers could get together a three o'clock choir, give a short devout service, and an earnest address on, say, the conscience or doctrinal teaching. Such a congregation would be roused by a student's story of summer work in the mission field, and there would be no need of sensationalism. At least this is my suggestion.

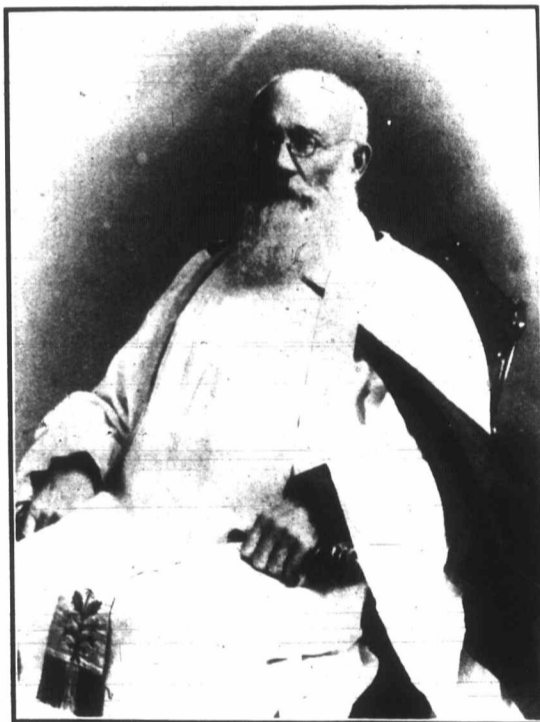
Get, go, give, are the three great words that indicate the Christian's duties. Christ calls us to get right with God, to go to the whole world and give the gospel to every creature.

THE LATE REV. A. J. FIDLER, SR.

"And I heard a voice from Heaven, saying, blessed are the dead who die in the Lord, even so saith the Spirit, and they rest from their labours."

"Some angel guide my pencil while I draw,
What nothing else than angel can exceed,
A man on earth devoted to the skies;
While in, above the world."

Silent, mysterious death has been in our midst, and has removed one who was so dear to us, so amiable, so beloved by all who knew him, in the person of the Rev. A. J. Fidler, sr., who departed this life on Sunday evening, the 6th inst., at his home, 156 Cowan Avenue, Toronto. Full fifty years ago Mr. Fidler was ordained by the late Bishop Strachan, and appointed to the parish of Cookstown and parts adjacent, where, for ten years, he laboured successfully and approvingly, when the late Bishop Bethune offered him the more compact parish of Aurora. The mere mention of the reverend gentleman's name at Cookstown, and out-lying stations, brings recollections of pleasant memories to Church people there of him, whose sole aim was man's spiritual welfare and God's glory. His third and last charge was Whitby, which he had to resign some fifteen years ago by reason of impaired eye-sight. There, he endeared himself to the people, as in the former parishes. Mr. Fidler was always ready to minister to the wants of those in need, "without letting his left hand know what his right hand doeth." Wherever there were bereavements or sorrows, thither he went to comfort and console. He never spared himself when duty demanded his presence, and, as a natural consequence he made friends



The Late Rev. A. J. Fidler, Sr., M.A.

everywhere, but enemies he had none, for his great principle through life was "to throw oil on the troubled waters." His infirmities were considerable, yet, neither murmur nor regret was ever heard to fall from his lips. His life was a sainted one, and "was gathered to his forefathers as a shock of wheat full ripe," and "though dead yet speaketh." He laboured earnestly and faithfully in his Master's cause, and has "entered into his reward." At 10.00 on the morning of the funeral the Ven. Archdeacon Ingles, rector of St. Mark's, where Mr. Fidler worshipped, celebrated the Holy Communion with the family of the deceased, which was followed at 11.30 by family prayer, offered up by the Bishop of Toronto. At noon, the hour appointed for the funeral, the body was met at the entrance to the church by Bishop Sweeney and Archdeacon Ingles, who, as he proceeded up the aisle, read those beautiful and sublime opening sentences of the Burial Service in a solemn and impressive tone. The service was choral, led by the Bishop and Archdeacon Ingles. The morning was most unpropitious, yet, a very large number attended the service, paying their last respects to one who was so much beloved. Quite a large number of the clergy from both the city and the country were present. The late Rev. A. J. Fidler was laid to rest at Guelph—"earth to earth, in sure and certain hope of the Resurrection to Eternal life." The Rev. G. I. Taylor, rector of St. Bartholomew's, Toronto, officiated at the grave. The pall-bearers were, the Rev. Canons Tremayne and Cayley, and the Rev. Messrs. Hughes-Jones, Nesbitt, Paterson and Mussen. The profusion of flowers on the occasion attested the kindly feeling manifested by the friends of the deceased, some

of them from old parishioners in Whitby and other places. Mr. Fidler leaves a widow, two daughters, and three sons—the Rev. A. J. Fidler, M.A., (till recently rector of Grace Church, Toronto, now rector of St. Clement's, Eglinton, one of the best parishes of the diocese), Mr. J. E. Fidler, (who has been recently promoted from the managership of the Molson Bank in Brockville, to the managership of the branch in Woodstock), while A. F. Fidler carries on a large commercial business in Jamestown, New York. His widow and family have the sympathies of a host of friends in the loss of a loving husband and an affectionate and indulgent father. Requescent in pace.

Brotherhood of St. Andrew

OTTAWA.

The monthly meeting of the executive committee of the St. Andrew's Brotherhood was held last week in the Synod offices, and arrangements were made for the holding of the annual meeting on the eve of St. Andrew's Day, Nov. 29. The meeting will be held this year at St. Alban's Church, and on St. Andrew's Day services will be held in all the churches. It is understood that the reports to be presented at the annual meeting will show that the various Ottawa branches of the Brotherhood have had a flourishing year, and greatly increased in membership.

The Churchwoman.

OTTAWA.

A pleasant innovation occurred last week during the regular weekly meeting of the W.A., which was unusually well attended for the occasion when the popular Dorcas secretary of the cathedral branch of the Woman's Auxiliary, Mrs. Arthur Lindsay, was presented with a life membership in the organization by her co-workers and admirers in the work, of which she is a faithful and untiring participant in all that is done, both in parochial and auxiliary work. In making the presentation, Mrs. George Greene, the president, paid a glowing tribute to Mrs. Lindsay's excellent service in the Church, then she pinned on the gold Winchester cross, the auxiliary badge; Mrs. Montzambert handed her an illuminated certificate, and Mrs. C. F. Hamilton, secretary of the branch, gave her the \$25 in gold in a mauve silk bag. The Rev. Canon Kittson and the Rev. Lenox Smith who were present, each said a few words, in which they especially congratulated the cathedral branch on having as a new life member such a valued friend as Mrs. Lindsay. Mrs. Holmes presented a bouquet of yellow and white chrysanthemums to the guest of the afternoon on behalf of her many friends, to whom Mrs. Lindsay replied gracefully for the thoughtfulness shown her by them. Among the visitors present were Mrs. J. R. Armstrong, Miss Bogert, Miss Low, Mrs. W. A. Read and others. Tea was afterwards served, which was presided over by Mrs. Morris, Mrs. Cowan Green, Mrs. Newington, Mrs. Enro, Mrs. F. C. Anderson, Mrs. Plunkett Taylor, and Miss Bishop.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—The festival of All Saints was observed with great joy and devotion by the congregation of All Saints' Cathedral. It was the first observance of the Patronal Festival since the opening of the cathedral, and was rendered peculiarly interesting by the ceremony of Installation of the Dean and Canons. The Holy Eucharist is celebrated daily in the cathedral, and on Saints' days there is also a second celebration at eleven o'clock. The installation took place at the eleven o'clock service. The full choir was present, and rendered

Marbecke's service very sweetly. The procession from the choir-room down the south aisle of the cathedral, and up the centre aisle, headed by the beautiful processional cross, and with the All Saints' banner borne before the clergy, was very striking. After the Nicene Creed, the Dean and Canons to be installed passed out by the choir sacristy to the entrance of the choir, the Bishop, preceded by his chaplain carrying the pastoral staff, coming down from the altar to meet them. The Bishop himself read the mandate, appointing the Very Reverend Edward Patrick Crawford, D.D., as Dean of the cathedral, after which the Dean ascending the lectern and laying his hand on the great Bible, took the oath of his office. The Bishop read the mandates appointing the following to his stall and installed him, saying: "We install thee into the stall appointed to thy dignity, and do induct thee into the real and corporal possession of the same, with all rights and privileges pertaining thereto, and may the Lord keep thy coming in and thy going out from this time and forever. Amen." Then, the Dean kneeling in his stall, the Bishop said a short prayer for God's grace to enable him duly to fulfil the duties of his office. Then the Bishop and Dean, returning to the entrance of the choir, the Bishop read the mandates appointing the following canons and honorary canons: the Ven. Archdeacon Kaulbach, the Rev. Canon Vroom, Ven. Archdeacon Armitage, canons; and the Revs. R. H. Bulloch, D.C.L., Foster Almon, M.A., Isaac Brock, D.D., K. C. Hind, M.A., and W. C. Wilson, honorary canons. The Dean thereupon installed Canons Kaulbach, Vroom and Armitage in their several stalls, after which the Lord's Prayer was said by the Dean and Canons together, followed by special versicles and a collect. The service then proceeded with the offertory and celebration, the Bishop being celebrant. A large number of communicants attended the 7.30 and 11 o'clock celebrations. At Festal Evensong at 8 o'clock, a large congregation was present, and the choir rendered Stainer's lovely anthem, "What are these?" in excellent style. The Rev. A. P. Shatford, of Montreal, was the special preacher at Evensong, and he gave an admirable sermon on the inspiring example of the Saints. The joyous and beautiful services of the day closed with the favourite hymn, "For all the Saints who from their labours rest," sung as the choir sacristy. The offerings of the day, down the centre aisle and up the south aisle to the choir sacristy. The offerings of the day, which were for the Dean and Canon's stalls, amounted to \$157.

St. Paul's.—The Sunday School was established about 1783.—The Cradle Roll Department.—The growth of the Cradle Roll Department during the last fifteen months has been truly phenomenal. The work had been carried on single-handed by the devoted Superintendent of the Senior Primary Department. It was established in 1903. It was found, however, to be beyond the power of any one officer, especially one with heavy duties in another department to keep up the work. In 1909 Mrs. F. E. Elliot was appointed superintendent, with a staff of visitors in different parts of the city. Mrs. H. W. Marshall for the west end, Miss Savage and Miss Marshall for the north end, Miss Gladys Sircom, Miss Winnie Outhit and Miss Anita Lugar for the south end. The development has been marvellous. The number enrolled in 15 months was over 500, bringing the total number enrolled up to 605. The work consists of procuring and registering the names, with date of birth, of all babies whose parents are parishioners, the making out and distribution of certificates and birth-day cards, and the enrollment of the names on the Wall Roll in the Sunday School. Members are eligible from birth to four years, at which age the majority are considered old enough to join the Kindergarten Department. The Cradle Roll forms a link between the youngest members of the family and the Sunday School. But it does far more, it creates a bond of sympathy with the parents as well, as they note that a living interest is taken in their children. A subtle influence is thus set at work of far-reaching significance. While the Sunday School finds its true recruiting ground, and securing its natural membership, the whole work of the Church is enormously benefited.

Church of England Institute.—The annual service in connection with this Institute was held in the Cathedral on Sunday, November 6th, at which the sermon was preached by the Rev. S. J. Woodroffe, rector of Christ Church, Dartmouth, who took for his text the words of our Lord, "That they all may be one." The service was sung by the Rev. Canon Hind, the Lessons read by the Rev. C. W. Vernon, the secretary of the in-

stitute, and the concluding prayer was read and the Benediction pronounced by the Bishop of the diocese.

A very enjoyable meeting of the Church of England Sunday School Teachers' Institute was held in this city on the evening of Tuesday, November 8th, the president, the Rev. C. W. Vernon, in the chair. There was an excellent exhibit of Sunday School handwork prepared by Miss A. Hamilton, of the Institute, for the World's Sunday School convention at Washington. The Rev. Canon Hind presented an excellent report on behalf of the programme committee, which was adopted. The rest of the meeting was then devoted to social intercourse and music, an excellent programme of progressive topics having been prepared by Miss Lordly, Miss James and Miss Frye. Every member was given half of a card bearing a quotation, and in selecting partners the quotations had to be matched. The central thought for the season's work is, "See, saith He, that thou make all things according to the pattern showed to thee in the Mount," Heb. 8:5. December 5th.—The Tabernacle System and its Christian Counterparts, the Rev. C. W. Vernon. Handwork in the Sunday School, with exhibits, Miss Hamilton. January 2nd.—Christian Teaching of the Jewish Feasts and Fasts, the Rev. G. M. Ambrose. The Child's Life, Mr. F. W. Micklewright. February 6th.—The Old Testament Offerings and what they teach us, the Rev. H. W. Cunningham. The Prayer-Book in the Sunday School, the Rev. L. J. Donaldson. March 6th.—The Temple, its Structure and History, Miss Rodgers. Lessons from our Churches, Miss Johns. April 3rd.—Ministry, priestly and prophetic, in the Old Testament, the Rev. V. E. Harris. How to Secure the Scholar for Active Service, the Rev. S. H. Prince. May 1st.—A Lesson in Bible Geography, the Rev. S. J. Woodroffe. Model Lesson on the Church Catechism, Miss James. Missionary Scrap Book each meeting. June 4th.—The Annual Service of United Sunday Schools at All Saints' Cathedral. The singing of Auld Lang Syne and the National Anthem brought a pleasant evening to a close.

The Church Men's Society.—An important meeting of the executive committee of this Society was held on Nov. 9th at the Church of England Institute in this city, the President, Archdeacon Armitage, in the chair. The various reports showed exceedingly satisfactory progress. Although the Society has only been in operation a little more than a year, it has already over 300 members in Nova Scotia, and it is proving itself one of the most useful agencies for the development of the Church, which the Church of England has been able to originate in the diocese. It illustrates the fact that the Institute has entered on a larger sphere of activity as inspiring and originating new diocesan activities. The Church Men's Society now has, through the efforts of Rev. C. W. Vernoni, the vice-president, and H. D. Romans, the secretary, a branch in every Anglican congregation in the city and Dartmouth except two, and the executive decided last evening to endeavour to secure the establishment of branches in these. In Cape Breton the energetic deanery organizer, Rev. G. Q. Warner, has formed strong branches at St. Alban's, Whitney Pier; St. Mark's, Coxheath; Christ Church, Sydney, and Trinity, Sydney Mines, with branches about to be formed at St. George's, Sydney, and St. John's, Sydney Mines. In the Deanery of Tangier, the Rev. E. H. Ball has been able to form a number of useful branches. Last evening the Society decided on an active campaign for the organization of new branches during the coming winter, and with that end in view the following Deanery organizers were appointed: Halifax, members of the executive: Amherst, Rev. Rural Dean Andrew; Annapolis Royal, Rev. E. Underwood; Avon, Rev. G. R. Martell; Lunenburg, Rev. E. B. Spurr; Shelburne, Rev. Rural Dean Warner; Tangier, Rev. E. H. Ball; St. George, Rev. R. M. Leigh; Sydney, Rev. G. Q. Warner; Prince Edward Island, Rev. T. W. Murphy.

St. Paul's.—An annual Thanksgiving Pledge service in connection with the Home for Girls, was held recently when a most enjoyable evening was spent by all present. Addresses were given by the Ven. Archdeacon Armitage, who presided, and Mr. Blackadar. This gentleman, who is the veteran treasurer of the Home and who has taken an interest in the work from its inception, gave an address on the good work which the Home is constantly doing. He referred to the careful training which is given, and the moral and spiritual training which the children receive. The Home, he declared, was worthy of a large measure of support. During the evening an excellent programme was rendered of songs and instrumental music, as also readings and recitations.

QUEBEC.

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

Quebec.—St. Peter's.—The Harvest Thanksgiving service, which was held at this Church on Martinmas Eve, was largely attended, and was a hearty and inspiring one in every respect. Several of the city clergy were in attendance, and an eloquent and appropriate sermon was preached by His Lordship Dr. Farrar, assistant Bishop of the diocese.

Trinity.—The congregation of this church have been invited by their rector, the Rev. A. R. Beverley, to devote this month to the special study of the mission cause under the auspices of the Laymen's Missionary Movement. With this object in view, special sermons will be preached each Sunday, also the Wednesday night service will be devoted to conference and discussion as to the best means of taking part in this work. Two or three committees will be formed to aid in these efforts and it is to be hoped that much good will be the result. The Rev. Wylie C. Clark will address one of the weekly Conferences to be held in the basement of the church, and the Right Rev. Dr. Farrar will preach the closing sermon.

A very enjoyable entertainment was held in the Y.M.C.A. Hall on Thursday afternoon, the 10th November, in aid of the Church Helpers. Tableaux, in all of which children took part, as well as a most excellent programme of music, was the chief feature. A distinguished audience of Quebec society filled the large room. The effort realized \$160.

The Rev. R. B. Nevitt, M.A., of Trinity College, Toronto, who has been assisting at St. John the Evangelist, Montreal; and who was formerly of the Diocese of Chicago, has been appointed to the Mission of Bourg Louis in Quebec, and will come into residence Sunday next.

The recent development of water and electric power in the northern parts of the diocese, has brought with it a considerable influx of non-Roman Catholic families. The Church is actively employed in keeping pace with the establishment of the various industries operating at Shawinigan, La Tuque, and Jonquières, Lake St. John District. At La Tuque, where the Rev. W. L. Archer, M.A., has been doing pioneering work in connection with the Transcontinental Railway, a new church and school is rapidly nearing completion. Whilst at Jonquières, where the Price Company are promoting a second Grand Mere, a church is now open with a school, under the Rev. F. Plaskett, M.A., who is doing good work.

MONTREAL.

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

Montreal—Bishop Carmichael Memorial Church—Parish of St. Alban's.—The corner stone of the church built in memory of the late Bishop of the diocese, was laid on Saturday afternoon, November 5th, by Bishop Farthing. The choir, clergy, Bishop and chaplains, marched from the temporary hall to the site of the new church, singing "The Church's One Foundation." After the presentation of a silver trowel to the Bishop the stone was well and truly laid. Immediately afterwards, the congregation returned to the Mission hall where a collection was taken up in aid of the Building Fund. Mr. L. J. Lepage read a short historical sketch of the parish. The first church services were inaugurated by the late Canon Evans, founder of All Saints' parish and carried on later by the Students' Missionary Society, who in 1905 handed over the Mission to the Bishop, who appointed as first rector, the Rev. H. E. Horsey, M.A., B.D. Since the advent of the rector, the work has gone on splendidly, congregations and Sunday School outgrowing present accommodations. It was therefore a great relief to the parish when the Carmichael Memorial Committee decided to erect this church. Short speeches were given by the Dean of Montreal, Dr. Paterson-Smyth, Dr. L. H. Davidson, chancellor of the diocese, and G. F. C. Smith, Esq. In closing the service the Bishop announced that the proper designation of the new church would be "The Bishop Carmichael Memorial Church in the parish of St. Alban's." In addition to those already mentioned as taking part in the service, the following were present. The Very Rev. Dean Evans, Archdeacons Norton and Ker, the Revs. Canon Renaud Willis, Whitley, Pratt Fee, McManus, W. W. Craig, B. C. Durrant, H. E. Horsey, Gomery, S. B. Lindsay, J. A. Elliott, Canon

Carmichael, Dr. H. B. Carmichael, Messrs. Saumarez Carmichael, Lansing Lewis, R. W. MacDougall, E. F. Durnford, treasurer of the diocese; E. C. Mount, contractor; J. Rawson Gardner; architect, A. B. Haycock, A. P. Tippet, and a very large representation from the parish. At the close of the proceedings the ladies of the parish served cake and coffee. The new church will seat 400, and is to cost \$10,000. Towards this cost there is cash in hand, \$7,000; subscriptions promised amount to \$4,000. Towards the \$5,000 balance required, donations may be sent to Dr. Paterson-Smyth, 160 Windsor Street, Montreal.

The Lord Bishop of the diocese gave a valuable address before the members of the Women's Club of this city on Monday afternoon, November 7th, on the subject of Rescue Work.

Death of Canon Empson.—On Wednesday, November 9th, there entered into rest the Rev. John Empson, M.A., canon of Christ Church Cathedral, formerly clerical secretary of the Montreal Synod, at the age of 80 years. The funeral was held from the Cathedral on Friday, the 11th, at 2.30 p.m. The Bishop conducted the service in the presence of a considerable gathering of the clergy of the diocese and the many personal friends of the deceased.

As the result of a resolution passed at the meeting of the Executive Committee of the Diocesan Synod, which was held on November 8th, the Bishop of Montreal nominated a special committee to examine the state of the superannuation fund and the widows' and orphans' fund of the diocese. After the usual financial statement had been adopted, a resolution was passed to increase from the New Year, 1911, the salary of Mr. H. I. Mudge, the Synod financial agent, as an appreciation of his services. The meeting adopted the report from the Mission Fund Plan Committee, which showed a small decrease this year in arrears on parochial guarantees for stipend. An application from the incumbent of the Mission of River Desert to come as a subscriber on the widows' and orphans' fund was referred to the special committee. The sale of the parsonage house at Kildare, on terms approved by the chancellor of the diocese, was sanctioned.

Church Extension Mission.—The Rev. B. C. Durrant, M.A., lately of Hammersmith, London, England, has been appointed to the staff of this mission. He will have particular charge of St. Aidan's, Edward Ward, and St. Hilda's, Rossland Park.

Diocesan Theological College.—The Rev. D. Lariviere, B.A., has been appointed bursar and secretary of the college, and has entered upon his duties.

Hull.—St. James'.—The annual church parade of the members of the Sons of England Benefit Society, in the districts of Ottawa and Hull, was held on Sunday afternoon last to St. James' Church, where the Rev. Canon Smith preached to a large congregation.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. the Dean of Ontario preached a most helpful sermon in this cathedral on a recent Sunday evening, on the subject of "The Church and Faith Healing." Dr. Bidwell chose for his text, St. Matthew ix: 22. During the course of his sermon the Very Rev. gentleman made reference to the time when the Sacrament of Holy Unction was in vogue and the Church anointed the sick. He also alluded to the Emmanuel Movement of recent origin.

In the cathedral, at the celebrations on All Saints' Day, the names of all belonging to the parish, who have passed from this life during the year were read out, that the congregation might remember them at the time of the Church's great service.

Brockville.—Trinity.—At the monthly meeting of the Ministerial Association held at the rectory lately, the Rev. F. Dealtry Woodcock read a paper written by the Bishop of Southwark, entitled "The Christian Church at the Edinburgh Conference." St. Peter's.—The members of the various branches of the W. A. in the Rural Deanery of Leeds, met in this church on Friday, October 28th, when a Corporate Communion was held the Rev. W. H. Smith, of Lyndhurst, assisting the local clergy at the celebration. Mrs. Mathieson, of Battleford, Sask., gave an interesting address, dealing with the operation of the Indian school at that place of which her husband has charge, and Mrs. Greene, Ottawa, spoke of the work in the Peigan schools and also gave an out-

line of the recent Edinburgh Conference. A general conference was held, questions being asked about points of the Dorcas work undertaken by the Woman's Auxiliary. These were ably answered by Mrs. Greene. The bale of dried fruits collected from the different auxiliaries was decided to send to the Victoria School on the Peigan Reserve and to the Shingwauk Home at Sault Ste. Marie. The conference will be held in Trinity Church next year. Mrs. F. D. Woodcock was re-elected secretary.

Camden East.—St. Luke's.—On the evening of October 31st, there was a largely-attended service held in this church, at which the Very Rev. the Dean of Ontario was the special preacher. The Rev. C. E. Purdy assisted at the service.

Cananoque.—Christ Church.—A Rural Deanery meeting of the clergy of Leeds County, was held at the parish house on Wednesday and Thursday last week. Those present were Archdeacon Carey of Kingson; Rural Dean Dobbs, the Revs. Harold Bedford-Jones, F. D. Woodcock, of Brockville; the Rev. Austin Smith, Lyn; the Rev. C. T. Easton, Mallorytown; the Rev. Thos. Leech, Lansdowne; the Rev. W. E. Kidd, Frankville; the Rev. R. B. Patterson, Athens; the Rev. Hilary Smith, Lyndhurst; and the Rev. J. Stanton, Newboro'. Two clergy of the deanery were unable to be present, the Rev. A. Barcham, of Newboync and Lombardy, and the Rev. A. O. Cooke, of Westport. A service was held on Wednesday evening, at which the Rev. J. Stanton was the preacher, and a celebration of the Holy Communion was held on Thursday morning at half past seven. The usual routine business was disposed of. Two matters of special importance were dealt with, one being the apportionment of \$5,500 for Missions in this county, of which Christ Church is asked to contribute \$650. Another matter which received considerable attention was that of Sunday Schools. It was decided to hold a Sunday School conference at Athens in January. Some nine papers were read by clergy present on various portions of the Acts of the Apostles and upon St. Paul's Epistle to the Galatians, all of which were of a high order and were discussed at length. One paper by the Rev. R. B. Patterson, of Athens, on "John Wycliffe, the morning star of the Reformation," received special comment.

Picton.—St. Mary Magdalene.—This church has recently been further beautified by the gift of a large and handsome brass altar cross. The cross has been placed above the altar by Mrs. Thomas Shannon, in memory of her late husband, who was a regular and faithful communicant of the church and a worker for it. The Rev. W. L. Armitage, in speaking of the gift, said it was the symbol of love; the symbol of a loving Christ, and he hoped the cross would be an aid to devotion.

OTTAWA

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

Ottawa.—On Tuesday of last week a Conference took place in the office of the Honourable, Frank Oliver, superintendent-general of Indian affairs, on the subject of Indian boarding schools receiving government aid. Mr. Oliver had requested the attendance of those who have more immediate control and direction of Indian boarding schools throughout Canada and his invitation met with ready response, representatives of the Anglican, Roman Catholic, Methodist and Presbyterian churches being present. The deputation was headed by Bishop Thorneloe, of Algoma. The Anglican representatives, besides Bishop Thorneloe, were Archbishop Matheson, Primate of All Canada, representing the ecclesiastical province of Rupert's Land; the Bishop of Moosonee; Archdeacon Tims, of Calgary, and Archdeacon Mackay, of Saskatchewan. After an interesting discussion, an arrangement was made, whereby in the future the schools are to be classed geographically in three divisions, eastern, western and northern, and again into three classes representing the ownership and general character of the buildings in which the schools are carried on. The grants for the eastern division are to be from \$80 to \$100 per capita per annum; in the western division from \$100 to \$126, and in the northern division there will be one rate, viz., \$125. The grants are, therefore, increased from \$60 to \$72 to the new scale of payment. Before qualifying for payment under the new system, the school authorities are required to sign a contract with the government. The contract is to limit the number of pupils in residence

so as to prevent overcrowding, to provide for medical examination of the children to be admitted, give the government control over the staff, and other conditions which provide for general improvement. The contract also provides for improvements in existing buildings which will bring them up to a particular standard.

St. John's.—The annual conference of the Rural Deanery of Ottawa was held in the school-house on Friday last. The proceedings began with a Celebration in the church at 10 a.m., his Grace the Archbishop being the Celebrant. The morning session was taken up by the reading of and discussion on a paper on "The Holy Communion" by the Rev. J. F. Gorman, Grace Church. In the afternoon Dr. Travers Lewis, the diocesan chancellor, discussed "The Law of Christian Marriage," and Canon Pollard presented a strong case for "Church Extension." He advocated the opening of new Anglican churches in districts as occasion required. A committee was appointed to look into the matter and those elected were: Rural Dean Mackay, Canon Pollard, Canon Kittson, Rev. J. F. Gorman, Rev. W. A. Read, Rev. W. M. Loucks, and Rev. G. J. Bousfield. At the evening meeting, at which there was a large attendance of the laity as well as the clergy, Rev. George Bousfield spoke on "Jewish conversion in the primitive Church and modern Jewish Missions," and Professor Adam Shortt spoke on "The Church and Social Questions." The concluding act of the Conference was to form a branch of the Sunday School Association in the deanery and the following officers were elected: President, Canon Kittson; secretary, Mr. F. Hayter; delegates to the Diocesan Sunday School Convention, Miss Clarise Smith, Miss Cassells. The objects of the branch will be to interest itself in all Sunday School work in the diocese.

Carleton Place.—Sunday School Teachers' Conference.—A Conference of superintendents and teachers from all the Sunday Schools in the Rural Deanery of Lanark, was held lately in the Town Hall. There was a good attendance, every parish being represented except Smith's Falls. The Rev. Rural Dean Fisher opened the proceedings with an address on "The Aims and Objects of a Sunday School Association." The Rev. T. L. Aborn followed with an instruction to teachers on "How to Give a Lesson," which was practically applied by Canon Elliott, who gave a lesson in catechizing. The Rev. C. Saddington pointed out some of the difficulties of Sunday School work. A "Sunday School Association" for Lanark County was organized and these officers were elected: President, the Rev. C. Saddington; vice-president, the Rev. T. L. Aborn; organizing secretary, Rural Dean Fisher; treasurer, Mr. Bruce McNeely; Miss Elliot and Miss G. Frezelle, delegates to the Diocesan Sunday School Association.

Morrisburg.—St. James'.—On Monday evening the 7th, his Grace the Archbishop of Ottawa, administered the apostolic rite of Confirmation to four adult candidates in this church who were presented to him for this purpose by the rector, the Rev. G. S. Anderson. The Archbishop delivered two very helpful addresses. There was a large congregation present.

On the 8th the annual Ruridecanal Conference was held, at which the Archbishop was present. Prior to the Conference being held there was a celebration of the Holy Communion at 8 a.m. His Grace celebrated, assisted by the Rev. the Rural Dean and the Revs. R. Archer, and G. S. Anderson. At 10 a.m. Mattins was said by the Rev. F. M. Holmes; the lessons being read by the Revs. C. R. Palmer and J. L. Horner.

At 10.30 the Archbishop held a very helpful Conference with the clergy in the rectory, when such important questions as race suicide, immorality, and Sunday School work were discussed. One of the clergy said that in his parish were 70 homes (not all English church homes); in 40 of those homes there were no children, in the other 30 there was but one child in each. Thus, said the Archbishop, is the beginning of the downfall of the British empire, and he urged the clergy to speak out on this all-important question. The W.A. delegates held an interesting business meeting in St. James' Hall, when reports from several of the branches in the deanery were read. Mrs. C. Strader, of Iroquois, deanery secretary, was present and gave a full account of the work in the deanery. At 2 p.m. the Conference was re-opened by His Grace who very highly emphasized the importance of such meetings and urged the Church people generally to avail themselves of such splendid opportunities of meeting with their brethren and discussing

such questions as pertain to the strengthening and the spread of Christ's kingdom, the Church. The first paper was read by the Rev. D. T. Floyde, of South Mountain, and the subject, "The pressing needs for definite teaching concerning the doctrine, the history, and the customs and ways of the Church," was dealt with in language and thoughts which could come only from a strong sound churchman like Mr. Floyde. The Rev. R. Archer also gave a very helpful address on Sunday School work, dwelling particularly upon what should be taught in the church Sunday schools, and he advocated very strongly the church catechism as the basis of all Sunday School teaching. The Church has provided the catechism and she requires that all her children should be familiar with the catechism before they are confirmed, therefore both in the homes and the Sunday schools the catechism should be taught. As the Archbishop and several of the clergy were obliged to leave on the 3.30 p.m. train in order to attend the opening of a church hall in the Rev. C. R. Palmer's parish the same evening, the general discussion of the papers was cut short, much to the disappointment of all present. Besides the Archbishop, the following clergy were in attendance at the conference: The Rev. Rural Dean Carson, M.A., of Wales; the Rev. T. J. Stiles, of Cornwall; the Rev. R. Archer, of Winchester; the Rev. M. G. Poole; the Rev. C. R. Palmer, of Newington; the Rev. J. L. Horner, of Aultsville; the Rev. A. D. T. Floyde, of South Mountain, and the Rev. F. M. Holmes, of Crysler. During the Conference a Rural Deanery Sunday School Association was formed, the Rev. T. J. Stiles being elected president, and the Rev. F. M. Holmes secretary. The Revs. R. Archer and G. S. Anderson were appointed delegates to the diocesan organization, which meets in Ottawa on November 23rd.

A mission is being held in this parish at the present time and it is to last eight days in all. It commenced on Sunday last and will close on Sunday evening next. The missionary is the Rev. A. W. Mackay, B.D., R.D., rector of All Saints', Ottawa.

AN IDEAL CHRISTMAS PRESENT.

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

TORONTO.

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

Toronto.—St. James'.—Mrs. Plumtre, the wife of the rector, gave an interesting address in the Parish House last Monday evening on the beauty and historic associations of many of the cities, towns and villages in the provinces of New Brunswick and Nova Scotia. The lecture was illustrated by lime-light views. Mrs. Plumtre gathered the material for her lecture when attending the Bi-Centenary celebrations at Halifax and Annapolis Royal during the past summer.

St. John the Evangelist.—The 50th anniversary of the opening of this church took place on last Sunday. The Lord Bishop of the diocese preached in the morning and the Rev. Canon Williams, the rector of the parish, in the evening. The Rev. Canon Williams has been connected with this church for the past forty-five years and he is one of the best-known and most popular of the clergy in this city. He is especially in request to tie the marriage knot and he officiates at more weddings during the year, than any other clergyman in Toronto.

Church of the Epiphany.—Special services were held in this church on Sunday last, in connection with the celebration of the 23rd anniversary of the opening of this church. The preachers both morning and evening were the Rev. C. J. James, the rector of the Church of the Redeemer and the Rev. Dr. Griffith Thomas of Wycliffe College, respectively. There were large congregations at both of the services.

Extracts from Report of Head Deaconess, Church of England Deaconess Home, for month ending November 11th.—Miss Hurlbut left us on October 17th, for her new sphere of work in Winnipeg. She writes happily of the kindness of those among whom her lot is cast. Already, a house has been rented for the special use of girls and young women, and Miss Hurlbut is therein

installed. She speaks favorably of improvement in her health. In addition to the curriculum mentioned in last month's report, lectures in voice culture at the Margaret Eaton School of Expression have recommenced and we are very grateful for this help. Through the kindness of Canon Plumtre our students have the use of the gymnasium, at the parish house. Some social functions have been held during the month, the most successful being a reception for the Normal students. The reception given by the Executive of the Young Women's Anglican Varsity Club has resulted in additional membership—the club now numbers over forty. Drs. Stenhouse, Thomas, and Adams are all in attendance each week. Twelve clinics have been held, with an attendance of 46 patients. 54 medical visits have been made from the house, and 5 others on our behalf by one of our associates who is a trained nurse. Time is so fully occupied with lectures, that but little remains for parochial work, but all the students do some, and also help at the centre. 360 calls, 136 visits, 17 addresses, and 31 Sunday School classes, has been the work of the past month. Miss McCollum's work is increasing in numbers and interest, more particularly the Young Women's Bible Class on Sunday afternoon at 4 p.m. The Tuesday Club is also looking up; assistance is given here by the Varsity girls. A recent sale realized twenty-five dollars. We need more clothing, both old and new. The Friday Evening Club for junior girls is also in working order. Miss Nesbit is in charge, with Miss Marsh as assistant, while Miss McCollum takes the oversight. The Daughters of the King meet regularly on Thursday evenings. One of the members has offered to Archdeacon McKay, for work at Lac La Rouge, and will hear of his decision this week. The station work still claims a worker on Sunday. The need of literature for distribution has been partly met by a gift from the Bible Society. Several inquiries in regard to training have been received, but up to the present no offer of service. On the other hand, we have had a request from Saskatoon, for the services of a deaconess, in connection with Y.W.C.A. work. A recent mail brought yet another request from a worker and the need at Ingersoll has not yet been supplied. Again, two of our workers have offered for foreign service. Who will fill up these gaps? Will our members of the committee make this special need a subject of earnest prayer and effort that so the work be not hindered through lack of suitable labourers?

Peterborough.—All Saints'.—The Ruridecanal Chapter of Northumberland, Peterborough, met in this church on Thursday and Friday, the 3rd and 4th November, on the invitation of the Reverend H. R. Trumpour, M.A., B.D. Evensong was said in the new church at 8 p.m., the preacher being the Venerable Archdeacon Warren. The Holy Communion was celebrated in the chapel of the church at 8.30 a.m., the Rural Dean being the celebrant. The brethren met for business at 9.30 and papers were read by the Reverends J. Bennet Anderson, and M. Carpenter, the curate of St. John's, Peterborough. After the business had been transacted the members present sat down to a luncheon provided by the hospitality of the parish.

Bolton.—Christ Church.—The Bishop of Toronto, on Sunday, November 6th, paid his first visit to this parish and St. Alban's Palgrave. His Lordship took part in the service held at 10.30 a.m., in Christ Church; and preached to a good-sized congregation taking as his subject the Gospel for the Day. He introduced his discourse by congratulating the congregation upon the beautiful appearance of their church's interior, their freedom from all debt, and their generosity in preferring to the gift of a horse that the two congregations had recently made to their rector, the Rev. W. S. Westney. His Lordship's sermon, to which the congregation listened with the closest attention, was most eloquent and inspiring, and the people expressed themselves delighted with his quiet dignity and pleasing and affable manner. At the conclusion of the service his Lordship took his position at the door of the church and shook hands with every one passing out of the church. If the members of our congregations

would follow their Bishop's example in his friendly manner towards all who attend their church, the saying that the "Church of England is cold," would be without foundation. In the afternoon the rector drove the Bishop to Palgrave, over the thirteen hills, where a crowded congregation awaited his Lordship's arrival. Punctually, at 3 p.m., the service was opened with a hymn, after which the Bishop took part in the service. Again, his Lordship preached an inspiring and helpful sermon, taking as his subject "The Psalms in Human Life," and explained them in such an attractive manner, that the beautiful arrangement of our Liturgy "that the Psalms are to be read through every month," must have impressed the whole congregation as never before. At the conclusion of this service the Bishop again shook hands with the whole congregation, who went to their homes feeling that they had received great spiritual benefit. Mr. Jeremiah Taylor kindly drove the Bishop to Tottenham, where he was to conduct Divine worship at 7 o'clock.

Brampton.—Christ Church.—The fifth annual Conference of the Archdeaconry of Simcoe was held in this church on October 24th to 26th. There were present at one or more of the sessions the Lord Bishop of the diocese, Archdeacon Ingles, Archdeacon Warren, Canon Tremayne, Canon Walsh, Canon Macnab, the Rev. A. P. Kennedy, Tullamore, Carey, of Washago; Talbot, of Streetsville; Salmon, of Elmvale; Gander, of Caledon East; Eccleston, of Markdale; Biggs, of Barrie; James, of Craighurst; McGonigle, of Islington; Thompson, of Erindale; Durnford, of Dunkerron; also the Rev. R. H. A. Haslam, returned missionary from India; Messrs. Murphy, and John Keir, of Dixie. Public service was conducted at eight o'clock on the Monday, addresses being given by the Rev. J. H. Talbot, on "Private Prayer," and by the Rev. Mr. Salmon, on "Corporate Worship."

On Tuesday morning a quiet hour's service was conducted by Bishop Sweeny. He impressed upon the clergy most clearly and forcibly the duty which they owe to the Church, to their fellow-men and to God. His closing remarks on "The Walk, Work and Reward" of the clergy were listened to with the deepest interest, and will, no doubt, have an encouraging and stimulating effect.

The first regular session of the conference commenced at half-past two o'clock. The following resolution was adopted. Resolved:—(a) That laymen be admitted as members of the Archdiocesan Conference. (b) That each parish or mission in the Archdeaconry of Simcoe may at a vestry meeting elect one lay delegate to the annual conference who shall hold all the rights, honours, and privileges of a member of such conference. (c) That in those parishes or missions where there are more congregations than one, the lay delegate to the Conference shall be elected by a meeting of the churchwardens of the several congregations to be called for that purpose as soon as possible after the Easter vestry meetings have been held.

Archdeacon Ingles, in his address to clergy reviewed his work in the Archdeaconry since the last annual Conference, recounting the number of visits made to the different parishes and the changes and removals of the past year. He spoke of the Bishop's desire to see the Cathedral completed, urging the co-operation of the Archdeaconry in this important matter. He also reviewed the work of the recent congress in Halifax. An important subject dwelt upon at this congress was the ministry, not only to the souls of men but to their bodies also. The call to the Church is to look to the future for growth and strengthening. She has had a glorious past, but her future, if we obey her Founder's teachings, will be even more glorious. The work of the Church does not belong to the clergy alone, but to the laity as well, one working with the other in loyalty and harmony, helping each other and sustaining each other, to the growth and advantage of the whole Church.

The subject of "Missions in the Archdeaconry" was introduced by Canon Walsh. The object in view is the re-arrangement of the different parishes with a view to making them self-supporting. The general feeling of the clergy of the archdeaconry is that in the wealthy counties of Peel and Simcoe there should be no congregation finding it necessary to make demands upon the Mission Board.

The Sunday School was dealt with in three addresses. Robert Murphy, Esq., who has been connected with Sunday School work for upwards of twenty-five years, told of his success in organizing the Home Department in the parish to which he belonged. This comparatively new department of Sunday School work enrolls as mem-

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bers all, of whatever age, who will study the Bible lesson for at least one-half hour every week. In this way the parents and others who do not attend Sunday School, are studying the same lesson that is being taught the children in the Sunday School. Results, the most gratifying, both from a church and Sunday School standpoint, follow this system of Bible study.

In the absence of the Rev. A. C. Watt, Archdeacon Ingles spoke on "Teacher Training," urging very strongly the value of the teachers meeting together and studying the lesson they are going to teach on the following Sunday.

The Rev. H. D. Raymond, of Orillia, dealt with "Adult Bible Class Work," which he described as the natural continuation, the climax of all Sunday School work. It should be looked upon, he said, as the high school of Sunday School work into which all pupils of the Sunday School should graduate, to continue to higher proficiency in knowledge of the things of God.

The subject of the public meeting at eight o'clock was "The Extension of the Kingdom." Venerable Archdeacon Warren spoke of "The Extension of the Kingdom in Canada." In a Patriotic address in which he referred to the extent and resources of the country, he said there was a danger in view of the abounding prosperity and wealth of the land that civilization should be based upon heathen, rather than upon Christian ideals. The future greatness of the country depended upon the effort of the Church at this time. No sacrifice was too great if by that sacrifice the Dominion of Canada shall except the Gospel as its rule of life.

The Rev. R. H. A. Haslam spoke of the Extension of the Kingdom in India. He referred to the mighty changes that are taking place in that land where a hundred years ago it was so difficult for a missionary to obtain even admission into the country. To-day, he said, there was not a single village a missionary could not enter in safety. Of the 207,000,000 of people in India, he declared, that by careful computation, 267,800,000 had received the Bible or portions thereof through the instrumentality of the British and Foreign Bible Society. The result was that he knew of villages where the foot of the missionary had not yet trodden, but the Bible had preceded him, and the natives had thrown and cast away their idols and received Christianity. He made an appeal for greater sacrifice on the part of the people in the home land, and said it grieved him to see the multiplication of churches here and elsewhere all practically agreed on fundamental principles, while in India millions were starving for the Gospel which was not brought to them.

Archdeacon Ingles spoke briefly of the work being done by the Church in Canada, making special reference to the great West.

On Wednesday morning "The Cathedral, its place in the work of the Diocese," was very effectively presented by the Rev. Canon Macnab. After the reading of Canon Macnab's paper a resolution was adopted expressing sympathy in the building of the Cathedral, but asking that a paper be prepared and issued by the chapter of the Cathedral, pointing out the practical value to the work of the Church of a Cathedral. A very excellent review of Bishop Gore's book on "The Incarnation" was given by the Rev. T. G. McGonigle, and of Mr. Eck's book by the Rev. E. R. James.

"Parochial Finance" was discussed in three papers in the afternoon. "The Duty of Almsgiving," by the Rev. H. V. Thompson, was first dealt with. He claimed that all down the history of the world Almsgiving was set forth in the Scriptures and by the Church as a religious duty, a duty which is as incumbent upon the people today as at any other period. "The Duplex Envelope" was advocated by the Rev. A. P. Kennedy in an address full of information. After emphasizing the point made by Mr. Thompson, regarding the religious duty of giving, he gave a number of striking illustrations of results in parishes which have adopted the Duplex Envelope. In every case missionary givings were greatly increased and in some cases more than doubled. S. Charters contributed a paper on "Organization in Giving," which will be printed for distribution in the Archdeaconry at the request of the Conference.

"The Layman's Position in the Work of the Church" was dealt with by the Rev. E. R. J. Biggs, and Mr. John Keir. The work of the Church, Mr. Biggs explained, was to propagate religion. (a) Towards God—reverence, humility, directness of approach, welcoming acceptance of help and forgiveness from the Father. (b) Towards men—goodwill, service, helpfulness, self-sacrifice. If church work is to be well done it

must be done pretty largely by laymen, because it is impossible for the clergyman to perform all the duties of the parish. Successful work can only be done by men whose hearts God has touched. The best Sunday School is a Sunday School conducted by men. They should be active as lay readers, in missionary, educational, and literary work. In proportion as the men of the parish do their duty to that extent it is successful. Mr. Keir dealt with the offices of the laymen in the Church from apostolic times down. His paper contained very much information of a useful character. The Rev. T. G. McGonigle made a very efficient secretary and was re-elected. The conference ended with a resolution of thanks to the people of Brampton and to the committee for the entertainment provided.

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NIACARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—St. George's.—The Rev. Canon Howitt, the rector, is delivering a series of lectures on the Book of Daniel, in this church, on successive Wednesday evenings at the present time. The first of the series was given on the evening of November 2nd. Limelight views were thrown on a canvas illustrating the points made by Mr. Howitt, and some excellent pictures in connection with lives of the people mentioned in the book of Daniel were shown. All of the lectures will be illustrated. They will be continued throughout the winter.

Elora.—St. John the Evangelist.—A new pipe organ costing \$1,400 was recently installed in this church by the Matthews Church Organ Co., of Toronto, and was opened for divine service on Thursday evening, October 27th, by a service of praise and organ recital, conducted by the rector, the Rev. Rural Dean Naftel. The organ, which is an exceptionally sweet-toned instrument, was presided over by the Rev. F. G. Plummer of St. Augustine's, Toronto, who delighted all by his exquisite rendering of the service and several selections. A few years ago, this congregation spent \$1,000 in thoroughly renovating and decorating their church which now ranks amongst the most beautiful of the smaller ecclesiastical structures of Ontario. A year ago they purchased the Baptist Mission hall for Sunday School and parochial purposes, to all of which a double beauty is being added by being placed free of debt by purely free-will offerings before Easter next.

Chippawa.—Trinity Church.—This congregation recently had their Harvest Thanksgiving service, which was unusually bright and hearty. The church was beautifully decorated, in fact it never before looked so nice. The special preacher was the Rev. Rural Dean Godden, M.A., of Caledonia, on the Thursday evening. The rector, the Rev. J. H. Ross preached on Sunday morning and the Rev. G. B. Gordon, M.A., in the evening. The offerings were the largest ever given at such services, amounting to \$104.00. On November 1st, the rector, the Rev. J. H. Ross, completed the twentieth anniversary of his ordination and the fifth year of his charge of the parish. The occasion was marked by special sermons and music on the Sunday and by a social gathering on Thursday, November 3rd, in the Oddfellows Hall, when the rector and his wife were presented with a beautifully-worded address and purse of gold, amounting to over \$80. This parish is fast becoming a centre of renewed Church life and activity. The vested choir, the spacious and well-decorated walls and subdued walnut woodwork and appointments all conduce to make it a beautiful and attractive house of God. The approach to the old, historic Church is a dignified one, and has lately been improved by the planting of over twenty maple trees, forming an avenue up to the sacred edifice. Trinity Church was built in 1821, burned down by rebels in 1840, rebuilt in 1841, interior restored in 1906. King Edward VII., as Prince of Wales, worshipped here in 1860. Laura Secord attended this Church for a number of years and Jennie Linde, the famous Swedish singer, once was present at a service and presented the Church with window blinds.

Orangeville.—The annual Sunday School convention for the deanery of Wellington was held in this place on Wednesday, November 2nd, 1910. The Rev. L. J. R. Naftel of Elora, Rural Dean, presided. At the morning meeting important business was transacted. After the scheme of organization had been clearly explained and outlined by the Rev. R. A. Hiltz, it was moved and seconded by the Rev. A. G. Smith of Grand Valley and Canon Spencer of Mount Forest, that a Sunday School Association be formed in the deanery, for the purpose of carrying on the work of the Sunday School Commission and the Diocesan Sunday School Association and that a committee be appointed by the Rural Dean to nominate officers for the different departments. At the afternoon session the committee brought in a report and the following officers were duly appointed: President, the Rev. G. A. Rix, Orangeville; Secretary-treasurer, the Rev. R. F. Nie, Palmerston; Superintendent Teacher Training Department, the Rev. C. H. E. Smith, Fergus; Superintendent Home Department, Miss Farmer, Fergus; Superintendent Statistics and Finance, Canon Spencer, Mount Forest; Superintendent Miscellaneous Department, the Rev. T. E. Chilcott, Arthur; Representatives to Diocesan Association, the Rural Dean and the Rev. G. F. Davidson; Superintendent Font Roll, Miss Chisholm, Guelph; Superintendent Adult Bible Classes, Col. J. A. V. Preston, Orangeville; Superintendent Literature and Supplies, Mrs. Tuck, Orangeville. The Rev. R. A. Hiltz then read an excellent paper outlining and giving the necessity and advantages of a course of Teacher Training. The Rev. R. F. Nie read a paper on the Home Department, showing its usefulness and quoting numerous examples of how it has filled a long felt want and been instrumental in keeping children in touch with the Sunday School and the Church. He also showed that this department stimulates Bible study and instruction in the home. The paper by Col. Preston, on "Grading in the School," was heard with much interest. The author of this paper showed very forcibly that if our scholars are to receive a good religious education we must follow the system adopted in our secular schools, that is to say, the graded system. Then followed an admirable address by the Rev. W. J. Southam of All Saints' Church, Toronto, on some Principles underlying the development of the Child. It was moved by the Rev. G. A. Rix and seconded the Rev. R. F. Nie, that a per capita tax of two cents be levied on the Sunday School for carrying on the work of the Sunday School Association. Moved by the Rev. C. H. E. Smith, seconded by Canon Spencer, that the Sunday School publications be memorialized to print the lesson in the leaflets from the Revised Version. The convention in 1911 will be held in Mount Forest.

In connection with the Sunday School convention were also held meetings of the Deanery Chapter, the Woman's Auxiliary and a Missionary Conference. At the chapter meeting papers were read by Canon Spencer, on the "Marriage Office;" the Rev. Henry Smith, on "The Needs of the West," and the Rev. T. S. Boyle, D.D., on "Church History." On the evening of November 2nd, the missionary conference was well attended and all listened attentively to Miss Harris who gave a lengthy and extensive account of her work in Egypt, also to an account of the Bi-centenary Celebration at Halifax by the Rev. G. F. Davidson, M.A., of Guelph, and to a stirring missionary address by the Rev. W. J. Southam of Toronto.

Jarvis.—The members of the Woman's Auxiliary have presented a handsomely bound set of Service books to the church. These books have the necessary changes in the State Prayers, consequent on the death of the late King and the Accession of King George, with the bestowal of the title "Prince of Wales" upon Prince Edward. They were used for the first time on Thanksgiving Day. Other offerings made are the providing of a change of panels to suit the seasons and a new green stole to Canon Belt.

The A.Y.P.A. meeting at Miss Bourne's, on a recent Thursday evening was a very encouraging one. The rector gave a report of the Toronto Convention, at which he was present. Two committees were nominated, viz.: Visiting Committee, Miss Bourne, Miss Lattimer, Mr. Lister, Dr. Lewis; and Programme Committee, Miss Snyder, Miss Sowter, Miss Jacques, Mr. Campbell. A scheme for the winter meetings was outlined by the rector and adopted. This provides, in addition to the social features, alternate studies in Bible, Prayer Book, and Mission subjects. The annual bazaar, by the ladies, was held on Tuesday, the 15th inst., and it was a pronounced success.

Thorold.—St. John's.—On the recent occasion of the public laying of the corner-stone of the King Edward Vith, memorial at this church, the Rev. F. C. Piper, the rector of the parish, sent an account of the ceremony both to the King and the Queen-Mother. Mr. Piper has received answers from both which he read from the altar on a recent Sunday morning. They are as follows: Buckingham Palace.—The Private Secretary is commanded by the King to thank the Rev. F. C. Piper for his letter of the 3rd inst., and for the kind expressions of the members of St. John's Church, which he forwarded to his Majesty.—15th October, 1910. British Legation, Copenhagen, October 20th, 1910. Dear Sir,—I am commanded by Queen Alexandra to acknowledge the receipt of your letter of the 5th inst., which her Majesty has read with sincere pleasure. The fact that the memorial in St. John's Church, at Thorold is the first to be erected in Canada to his late Majesty, King Edward, is a matter of interest to Queen Alexandra. Her Majesty feels, moreover, that this memorial will go over to posterity as a mark of loyalty and devotion from the people of Thorold to their late sovereign, her beloved husband. Will you be good enough to convey to all those concerned, her Majesty's grateful thanks for their loyal affection, and say how greatly touched she is by the kind and sympathetic message which you express to her, upon behalf of the members of St. John's Church. I remain, yours very faithfully, Henry Streatfield, Colonel Equerry.

Caledonia.—St. Paul's.—The rector of this Church, the Rev. Rural Dean Godden, has just completed his 8th year in this parish and his 21st in the ministry. On Sunday, the 6th inst., fitting references were made to the fact in the morning sermon showing all the value of their work and the use of their talents in years gone by, closing with an earnest appeal for more men for the ministry. In the evening, preaching from Romans xvi.: 3, the faithful members were reminded of the duty of a concentrated service, and then its happy reward—their names rendered immortal in heaven. On Tuesday evening the members of the congregation met at the rectory, by invitation, for a social gathering. A very large number availed themselves of the opportunity on this particular occasion, and spent, as they expressed themselves, a most enjoyable evening, with games of different kinds, and an excellent programme of music. After refreshments had been served, Mr. Harrison Arrell, clerk of vestry, made some very kind remarks as to the appreciation of the congregation of Mr. and Mrs. Godden's services during the past eight years; to which Mr. Godden made a brief reply. After singing "For he's a jolly good fellow" and "God save the King," the happy gathering dispersed.

HURON

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

London.—St. Matthew's.—The Rev. C. E. Appleyard, rector of Clarksburg and Thornbury, has been appointed, by the Bishop of the diocese, rector of this parish, in conjunction with St. Mark's, Portersburg. The Rev. C. E. Appleyard is a graduate of Huron College and has had a successful career as a parish priest. He will enter upon his new duties in about a month's time.

Christ Church.—The Rev. C. R. Gunne, M.A., rector of Clinton and Rural Dean, has been offered this living by the Lord Bishop of the Diocese, in succession to the Rev. R. S. Pittard who has gone to Chatham. Rev. C. R. Gunne is a graduate of Trinity College, Toronto, and was for many years engaged in the teaching profession, being at one time a professor in the University of California. He later studied for the Ministry, his first parish being Millbank. He served at Gorrie and Parkhill before going to Clinton. He is a son of the late Rev. J. Gunne, who for many years was incumbent at Florence, and is a brother of the Rev. J. F. Gunne, of Wyoming. He is well known in London, where his sister formerly resided.

All Saints'.—This congregation was organized twenty-three years ago by the Venerable Archdeacon Richardson, D.C.I., (then rector of the Bishop Cronyn Memorial Church). Two years later, i.e., twenty-one years ago, through the Archdeacon's untiring efforts, the congregation moved into the new All Saints' Church. In course of time this proved too small, and three years ago, the present beautiful and commodious church was dedicated by the Lord Bishop of Huron. Tuesday, 1st November, All Saints' Day, was the 23rd and 21st anniversary of the founding

and home-possessing of All Saints' congregation. At 10.00 a.m., there was a celebration of Holy Communion, when a band of faithful workers returned thanks for twenty-three years of growth and expansion through the Divine blessing, and asked guidance and power for the future. At 8.00 p.m., the combined choirs of All Saints' and St. James'—60 voices—very devoutly rendered a full choral service. The rector, the Rev. T. B. Clarke, M.A., intoned the service, Venerable Archdeacon Richardson read the first Lesson, Very Reverend Dean Davis read the second, and the Rev. S. B. F. Doherty, M.A., of St. Paul's Cathedral, read the latter prayers. The sermon, on Hebrews xii.: 1-2, an inspiring one, was preached by the Rev. Professor Jeakin, B.D., of Huron College. The other clergy present were the Rev. Principal Walker, Huron College; the Rev. W. T. Hill, St. John the Evangelist's; the Rev. A. L. S. Clarke, B.A., St. James'; W. Doherty, B.A., Hensall; F. E. Powell, B.A., Chesley, Ont. Two students of Huron College, who have lately been assisting the rector, by conducting services at St. David's Church, Messrs. E. J. Cartlidge and A. A. Trumper, were also present. The service was in every way a very successful one, and greatly appreciated by all present. On 2nd November, the annual supper and concert took place in the auditorium, when between 300 and 400 persons sat down to supper, and attended the concert. At the latter, felicitations for the future, and congratulations on the last seven years' work, were happily tendered by the Rev. A. W. Baird, B.A., (Methodist); the Revs. J. Rollins, B.A., and W. Moffat, B.A. (Presbyterian), and Hon. Adam Beck (Anglican). The rector, who presided, cordially thanked the entertainers and speakers. The meeting was ended by the singing of the National Anthem. Sunday, 6th November, at 4.00 p.m., the Orangemen and their friends filled All Saints' to its capacity, at the celebrations commemorative of the frustrating of the Gunpowder Plot, 5th November, 1605, and the landing of Prince William of Orange at Torbay, England, 5th November, 1688. The choir, augmented by ten instruments from the 26th Regimental Band, led the singing in telling style. The Rev. T. B. Clarke, chaplain of Nassau Lodge 2170, preached on the text, Deuteronomy viii.: 7-10. The six Orange lodges of the city were well represented, as were all the local chief officers of the Order, and headed by the 26th Regimental Band, in uniform, they made a brave showing on this, the 22nd anniversary of the landing of the noble William of Orange.

Sandwich.—St. John's.—The regular quarterly meeting of the Rural Deanery of Essex was held in this church and parish hall on November 8th and 9th. There was Evensong and address by the Rev. Dr. Maxon of Detroit, on Tuesday, and excellent music by the choir, both at this service and at Holy Communion on Wednesday morning. Dr. Maxon gave a very interesting account of the proposals, at the Cincinnati Convention. The Rev. J. F. Parke, of Amherstburg, gave the Wednesday morning devotional address on the superior educative value of the New Testament over the Old, with reference to life's outlook. The devotional aspect of the meeting was continued in an exegesis from the Greek of St. John xvii., given by the Rev. W. H. Bateman of Walkerville. The academical aspect of the meeting appeared in an analysis of "The Canon in Residence," ably given by the Rev. W. H. Snelgrove, of Windsor, and in a thoughtful paper by Rev. J. R. Newell, of Sandwich South, "What shall Canadian Churchmen do with the English Prayer Book?" This led to animated discussion with a decided bias

against alteration, except in a few phrases and rubrics and the addition of prayers proper for Canadian patriotism. The practical side of the meeting was taken up by all the members in parish reports, "M.S.C.C. Apportionments," and in "Stray Notes of the Halifax Congress," by the Rural Dean, the Rev. G. B. Ward, of Essex. Resolutions of thanks were passed to the rector of Sandwich and Mrs. D. H. Hind, for their kind hospitality to Dr. Maxon, and to the choir, for much appreciated help.

Brantford.—St. James'.—On Friday evening, October 28th, there was a large and representative gathering of the congregation in the schoolhouse for the purpose of taking leave of the Rev. T. B. and Mrs. Howard on the eve of their departure to their new sphere of work. During the evening Mr. and Mrs. Howard were made the recipients of a well-filled purse of gold and a beautifully illuminated address. The Rev. T. B. Howard suitably acknowledged the gifts on behalf of his wife and himself. During the evening, refreshments were served and a very enjoyable musical programme, both vocal and instrumental, was given. The proceedings were brought to a close by the singing of the National Anthem.

Shelburne.—The Anglican Young People's Association held their annual business meeting at the rectory on November 9th. The rector took charge of the meeting. The election of officers added a good deal of interest to the meeting, as, after nomination, each officer was elected by ballot. The following were elected: President, Mr. J. Berwick; 1st vice-president, Miss Babe; 2nd vice-president, Miss Thompson; treasurer, Miss Bates; secretary, Mr. Robinson; executive committee, Mr. Small, Miss V. Reburn, Miss M. Gabriel; outlook committee, Messrs. G. Berwick, G. Bretz, B. Outhwaite, Misses L. Vance, J. Galbraith, A. White. The secretary reported 42 active members on the roll, and the treasurer's report showed a balance of about \$20.00 on hand. It was decided that until the new church, with basement conveniences, was built, the meetings should be held in the Workmen's Hall.

St. Thomas.—St. John's.—The Rev. W. F. Brownlee has been named as successor to the Rev. W. A. Graham, of St. John's Church, by the Bishop of Huron, and will, it is expected, begin his ministry in St. Thomas the first Sunday in December. Mr. Brownlee has been at Southampton, Ontario, for the past seven years and has done a good work there. Previous to his going to Southampton, Mr. Brownlee was at Ridgeway and there, too, he met with much success.

ALCOMA.

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

Schreiber, Ont.—On Sunday, October 30th, Harvest-Thanksgiving services were held in this parish by the Incumbent, the Rev. W. Sydney Weary. The church was beautifully decorated with grain, fruit and flowers for the occasion. At both the morning services, 8 and 11 a.m., there were good congregations and a large number of communicants. It was at Evensong that the church was well filled, chairs having to be placed in the aisle. The musical portion of the service was suited to the occasion, and the anthem, "Praise the Lord" was well rendered by the newly-organized choir under the able leadership of the choirmaster, Mr. Geo. McBride. The solos were taken by Miss Birch, Mrs. Geo. Ferman and Mr. E. E. Cambridge, while Mr. John Corbett presided at the organ. The offertory was on behalf of the Superannuation Fund and general church expenses.

RUPERT'S LAND.

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

Winnipeg.—A missionary campaign has recently taken place in this city and some other points in the diocese, under the auspices of the Laymen's Missionary Movement. Canon Tucker and Mr. R. W. Allin arrived in Winnipeg, on October 26th. On Wednesday, Thursday and Friday evenings, meetings were held in various churches of the city, where very inspiring addresses were given by the visitors. On Sunday, October 30th, the pulpits of all the principal churches were occupied by special speakers, many of whom were prominent laymen. The Primate preached to a very large congregation in Holy Trinity Church. Canon Tucker gave addresses in St. Matthew's and Christ Church. In the afternoon there was a mass meeting held in the Walker Theatre, where

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there was a very large audience present. The Primate occupied the chair and excellent addresses were given by Canon Tucker and Mr. Allin. On Monday evening a men's banquet took place in Manitoba Hall, where, notwithstanding the fact that it was Thanksgiving night and many were prevented from attending by previous engagements, over four hundred men sat down. Never were the eloquent Canon and his colleague, Mr. Allin heard to better advantage than at this gathering. The utmost enthusiasm prevailed and the men returned to their different parishes determined to follow up the inspiration received by active work and a forward movement on behalf of missions. As a result of the campaign, Archbishop Matheson has asked the Churchmen of Winnipeg to raise, within the next two months \$25,000, for missions and for Church extension in the new parts of the city. A vigorous canvass will be prosecuted at once. During their visit to the diocese, Canon Tucker and Mr. Allin also addressed meetings at Brandon, Portage la Prairie, Killarney and Dauphin. The Rev. Wm. Stocker, for many years incumbent of Elkhorn, has accepted the incumbency of St. George's, Brandon, owing to declining health, the Rev. Rural Dean Hewitt feels himself constrained to relinquish the rectorship of Souris and it is understood that he has sent in his resignation to the Archbishop to take effect towards the end of the year. The lure of the "farther West" is drawing away from the diocese another of its men in the person of the Rev. Rural Dean Davis, rector of Carman, who has accepted a position in the diocese of Qu'Appelle. The following parishes are now vacant in the diocese, viz., Manitou, Morden, Carman, Birtle, Elkhorn, and St. Thomas', Winnipeg. The Primate was summoned to Ottawa to attend a conference with the Indian Department, on the subject of Indian Boarding Schools, which took place on Nov. 8th. Representatives of all the dioceses of the West, and also of other Christian bodies interested in these schools, have also been called to the conference. The Bishop of Keewatin, who has kindly undertaken the Primate's appointments during his absence, left on Saturday for the Deanery of Dauphin, where he will hold confirmation at Gilbert Plains, Grand View, Bowsman, Alpine and Thunder Hill.

Winnipeg—The committee in charge of Dynevor Indian Hospital met in the Synod office on Friday, November 4th, the Rev. Canon Murray in the chair. The secretary, treasurer, medical superintendent and lady visitors gave reports which were adopted. Efforts are being made to find a successor to Miss Whittome, who has resigned as matron.

Brandon—A meeting of the Rural Deanery of Brandon was held in St. Matthew's Hall, Brandon, on Tuesday, November 1st, Rural Dean Reeve presiding. All the clergy of the Deanery, except two, who were unavoidably prevented from attending were present, and the keen and practical discussion of diocesan matters, at the various sessions of the Deanery, showed that the members present, were fully alive to their responsibility, as leaders of the Church's work, in this prosperous and growing section of Manitoba. A very interesting paper on Bishop Gore's book: "The New Theology and the Old Religion," was read by the Rev. W. Stocker, and ably discussed by Rural Dean Reeve. The Rev. J. E. Lindsay, rector of Carberry, was appointed secretary in succession to the Rev. F. W. Walker, whose decease is much felt by the Deanery, and by the diocese as a whole. A resolution of condolence, moved by the Rev. J. E. Lindsay, seconded by the Rev. W. Stocker, was forwarded to Mrs. Walker, expressing the deep sympathy of the Deanery with her, in her great sorrow. At the Deanery service in St. Matthew's Church, on Wednesday evening, Dr. Tucker gave one of his splendid and inspiring missionary addresses. Mr. Allin also delivered a straight talk to men on their responsibility with regard to missionary work.

St. Matthew's—The Rev. J. E. Lindsay, B.A., B.D., rector of Carberry, preached two interesting and able sermons in this church at the children's services, held on Sunday, October 30th, on the responsibility of the Church, as to the religious training of the children, laying chief stress, however upon the permanent influence of the home training.

Carberry—St. Agnes'—The annual Harvest Thanksgiving services were held in this church on Sunday, October 30th, when the church was tastefully decorated for the services, and the Rev. W. P. Reeve, the eloquent rector of St. Matthew's Church, Brandon, preached two excellent sermons. The musical part of the services was splendidly rendered by the choir.

Brandon—The Rev. W. Stocker, incumbent of Elkhorn, has been appointed rector of St. George's Church, Brandon. He succeeds the late Rev. F. W. Walker.

Roland—On Tuesday, November 8th, the Rev. S. G. Chambers, rector of Christ Church, Winnipeg, delivered his lecture (illustrated) on "Hymns." A good audience attended. On Monday evening the lecture was given in Myrtle, another part of the Mission. The proceeds of both entertainments were devoted to the Vicarage Fund.

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CALGARY

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

Calgary—The following items of diocesan news are of interest: 1. Laymen's Missionary Movement.—The Rev. Canon Tucker, D.C.L., and Mr. R. W. Allin, B.A., are to pay a short visit to this diocese for the purpose of stirring up among churchmen a greater interest in the Laymen's Missionary Movement. It is hoped that clergy and laity from the districts surrounding the centres chosen will, if at all possible, take advantage of these meetings and attend them. 2. Nomination and Commission of Rural Deans.—In accordance with the request of the Bishop published in the last bulletin, meetings of the clergy have been held in six of newly defined rural deaneries and the following names have, by the clergy in them, been nominated to the Bishop for the office of Rural Dean, in almost each case unanimous: R. D. Calgary, the Rev. Canon Stocker, Gleichen; Edmonton, the Rev. W. G. Boyd, M.A.; Edmonton; Lethbridge, the Rev. J. E. Murrell-Wright, M.A.; Lethbridge; Macleod the Rev. G. B. Hall, L.Th.; Macleod; Red Deer, the Rev. W. Whitehead, M.A.; Innisfil; High River, the Rev. F. L. Carrington, High River. The Bishop has in each case confirmed the nom-

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ination and issued his commission. 3. Day of Intercession.—The Bishop desires to remind the clergy that the eve of St. Andrew's Day (or any day of the week in which the Festival of St. Andrew falls) is appointed as a Day of Intercession for Missions. Services should be held wherever possible and offerings sought in accordance with Canon XII, Sect. 3, "for the Society which helps or has helped the Parish or Mission: at least one-third of the offertories so collected to be allotted to the Society for the promotion of Christian Knowledge." 4. The following lay-reader and clergy have been licensed by the Bishop and the following inductions made: Lay-reader Thornton Bullock, Taber. The Revs. and Clergy, O. Creighton, M.A.; C. H. Bayley, B.A., St. Faith's Mission, Edmonton. Inductions.—The Rev. G. E. Gale, rector of St. John the Evangelist, Calgary; the Rev. W. R. Simpson, M.A., rector of St. Martin's, Livingstone, with St. Chad's, Lundbreck and St. Aidan's, Cowley; the Rev. A. H. Ransome, M.A., rector of St. Theodore, Taber. Dedications of Churches.—Church of the Good Shepherd, Calder, Edmonton; St. Faith's Chapel, Edmonton; All Saints', Bow Island. Consecration of a Churchyard.—St. Thomas' Churchyard, Dinton. Confirmations.—St. Thomas', Dinton, six candidates; St. Theodore, Taber, thirteen candidates. Church site presented.—Two lots have been presented as a church site, in the new town of Kipp, near Lethbridge, by Mr. Harman. Appointment.—The Rev. Dr. W. H. Coard, who has for some time been incumbent of All Saints', Granum, has been appointed priest-in-charge of Immanuel, Wetaskiwin. Woman's Auxiliary.—Mrs. Pinkham, honorary president, and Mrs. W. L. Bernard, president of the diocesan branch of the Woman's Auxiliary, have been made life members of the General Board of the Dominion in recognition of their "brave, untiring efforts," in connection with the W. A. Advent Sunday is observed by the W. A. of the diocese as the occasion for their Corporate Communion, and St. Andrew's Day as the day for special intercession for Missions. It is hoped that as many parishes and missions in the diocese as possible will arrange for continuous intercessions on that day, such as is done in the pro-cathedral, where from 7:30 a.m. until 5 p.m., continuously, prayer is offered by individual members agreeing to be responsible for not less than fifteen minutes prayer in the church during that period. Mrs. Bernard, president, has been given leave of absence to enable her to visit her daughter, who is seriously ill in England. During her absence, her work is to be carried on by the vice-president's. Donations for Bishop Pinkham College.—Mrs. Hopkins, five guineas; the Rev. F. R. Cox, five pounds.

Edmonton—St. Faith.—This new church was formally opened by the Lord Bishop of the diocese on Sunday, October 30th. In the morning at 8 o'clock there was a celebration of the Holy Communion, at which the beautiful little chapel, presented to the mission by Sir Henry Pellatt, was dedicated. At the service in the evening the church was crowded when Evensong was sung by the Rev. W. G. Boyd, the priest-in-charge, and the sermon was preached by the Right Rev. Dr. Pinkham, from the concluding verses of the 24th Psalm. In the course of his sermon the Bishop gratefully acknowledged the kindness of Sir Henry Pellatt, who had presented the schoolroom and the site upon which the buildings stand. His Lordship concluded with an earnest appeal to the people to give the fullest measure of support to the men who had undertaken the work in their midst. The following Sunday was observed at St. Faith's as harvest festival. The Rev. W. G. Boyd, preached at the evening service.



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NEW WESTMINSTER.

A. U. de Pencier, Bishop, Vancouver, B.C.

Golden.—The Right Rev. A. U. de Pencier, the Lord Bishop of the diocese, paid a visit to this parish on the 15th ult. and on the following day he administered the apostolic rite of Confirmation to a number of candidates, in the parish church, who were presented to his Lordship by the Rev. C. F. Yates, the vicar of the parish. A celebration of the Holy Eucharist immediately followed the Confirmation service, at which the newly-confirmed made their first Communion. In the evening service, when the Harvest Festival was observed, the Bishop preached from Psalm xvii.: 7. The church was tastefully and appropriately decorated and there was a large congregation.

Correspondence

RE SMOKING.

Sir,—As the originator of this controversy, may I say just a word or two? Dr. Speechly I know and admire. But I cannot agree with his tacit acceptance of two standards of character. What is lawful and right for a layman, cannot be wrong for a clergyman. "An Old Layman" evidently belongs to that happily disappearing class, who do not hesitate to malign an opponent, when unable to meet his arguments. No one suggested teaching "boys to smoke in the parson's study." The frame of mind, and cast of character which could produce such a letter, calls forth one's deepest pity. The ladies, bless them, have also taken up the cudgels against the pipe. I must say I think them unadvised in this. A sensible woman will find that the pipe is an efficient ally in the proper domestication of that "fearful wild-fowl"—man. To all, ladies or gentlemen, who have honoured my casual letter by their criticism, I am grateful. I acknowledge their right to hold and express their opinions. I only object to their regulating my actions by their

conscience. I have one of my own, more or less scared perhaps, but still my guide. The regulation of the lives of others is a fascinating pursuit, but not generally productive of gratitude. When tempted remember the mote and the beam. These letters, as published so far, have dealt with many things: clerical stipends, missions, training of clergy, etc., and it argues poorly of our human nature, that they brought forth no comment until a seeming opportunity arose to rap the clerical fingers. I cannot flatter myself that my letters on other subjects were so fraught with wisdom as to be the last words on the subject. But the moment I hint that a clergyman has a right to follow his own conscience in this matter of smoking, east and west rushed to arms. Good people, don't give yourselves unnecessary anxiety. Your parsons won't grow sensuous, even in its mildest meaning, so long as you pay them as you do now. The tightness of your purse strings combines admirably with your arguments. Pay a man from \$200 to \$300 a year less than he can live on in decent, yet frugal comfort, and you effectually quell his sensual tendencies.

Faithfully yours,
The Old Parson.

THE FOREIGN MISSIONS COMMITTEE.

Sir,—I take the following extract from Spectator's Comments in your issue of a week ago: "There is a committee on Foreign Missions, which apparently has not met for years, and yet the executive presents a scheme for the consolidation of our work in Japan, and a similar scheme for India. One of two things ought to be done; either slay the Foreign Missions Committee, or refer all such matters to it, and hold it accountable for the due performance of its work." The first statement that the committee has not met for years is not correct. Until about four years ago, meetings of the committee were held at least once a year. Two years ago a very interesting and instructive report, giving a concise survey of the various mission fields of the Church, was prepared by the late Convener, after considerable correspondence, and after visits to the home

offices of the C.M.S. and S.P.G. A copy of this report was sent to every member of the committee before the annual meeting of the society at Ottawa. The report was unanimously adopted by the Board and was printed in the next issue of the New Era. This year the secretary found it difficult to arrange a time and place for the committee to meet, in consequence of the repeated postponed meetings of the Board, so no meeting was held. What Spectator says in the rest of the quotation is quite right. Give the committee some definite administrative work to do and expect it to do it. The executive has taken charge of the whole foreign missionary work of the Church, so that at the present time, there is little for this special committee beyond educational and inspirational work. The New Era has been discharging these departments of work ably and forcibly. The late Convener, it is understood, at the last meeting of the Board, expressed to the nominating committee, a wish to be dropped off the committee until some more definite work had been assigned it.

A member of the Board.

FATHER VAUGHAN AND BISHOP SELLEW.

Sir,—After his tactless and offensive remarks in Montreal, Father Vaughan made matters worse in New York, by saying that one, Sellaw, "a Protestant Bishop," had recently said worse things about the decay of Protestantism than he himself had ventured to say. In the Literary Digest of Oct. 29th, appears the following statement by the Editor: "We are asked to print the following from Bishop Walter A. Sellaw of the Free Methodist Church: 'I have been quoted in the secular press recently as having said Protestantism is dying out, and will soon be a thing of the past. I did not say this, neither do I think so. I was quoting what was said by a Roman Catholic speaker in Montreal, and some newspaper, controlled and edited by Roman Catholics, garbled my address, and made me say what I quoted from him.' So here we have another fine sample of Roman methods in controversy!

F. T. Dibb.

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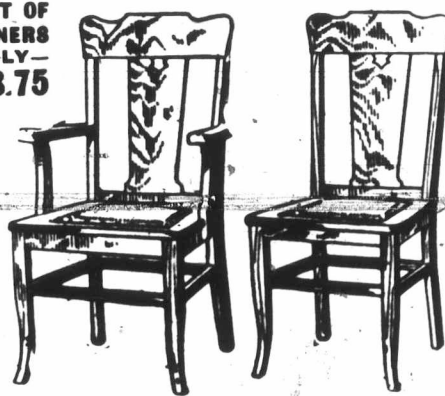


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The transfer books will be closed from the 16th to the 30th day of November, 1910, both days inclusive.

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

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British and Foreign.

The Rev. H. R. L. Sheppard, the Head of Oxford House, Bethnal Green, has been obliged to resign that post owing to ill-health.

Mrs. Frances Leonard, the oldest communicant in the American Church recently died at her home in Marietta, Ga., aged 94. She was confirmed by Bishop White of Pennsylvania.

New choir stalls and reredos have lately been dedicated in St. Paul's York Place, Edinburgh. This building is now the hand-omest church in Edinburgh next to the cathedral.

The Rev. Canon Erskine Clarke the originator of parish magazines, recently celebrated his 83rd birthday. Although he has resigned the incumbency of the Mother Church of Battersea, he is still the vicar of St. Luke's, which has a population of 12,000.

A cheque for 1,000 guineas has been received from Lord Strathcona, by the treasurers of the Archbishops' Western Canada Fund. The fund has now reached the sum of £32,200 and promises to the extent of £2,000 have been received. Fourteen priests and eight laymen have already gone out and it is hoped that four more priests and three laymen will leave England shortly.

The Bishop of Lichfield recently dedicated a memorial to the late Mrs. Selwyn, wife of George Augustus Selwyn, Bishop of Lichfield, which has been placed in the Lichfield Cathedral by the Hon. Mrs. Legge and a committee of ladies. The memorial occupies the central niche on the eastern side of the reredos, overlooking the Lady Chapel, where the monument to Bishop Selwyn is erected.

After long waiting, the diocese of Indianapolis is to have a cathedral. About \$28,000 is in hand. At present



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only the nave and transepts, with the tower carried to the ridge of the roof, will be built, together with a temporary frame choir and sanctuary. The cathedral will bear the name of All Saints, as a memorial of the departed bishops of the diocese, and those who have aided, or shall aid, in its erection.

Baron Alverstone, the Lord Chief Justice of England, has, for many years past, been actively interested in Church work. Until a few years ago he was a member of the parish church of St. Mary Abbot's at Kensington, and he frequently used to sing solos. He gained his blue as an athlete, at Cambridge, where he was especially noted as a long-distance runner.

It is proposed to erect a memorial to the late Right Rev. J. H. Stan on, D.D., Bishop of Newcastle, N.S.W., and sometime vicar of Holy Trinity Church, Little Queen St., W.C., now known as Kingsway. The old church where the late Bishop ministered has been pulled down and a new building is being erected on the same site. It has been suggested that the new morning chapel, which will form a part of the new church, shall be called the Stanton Chapel, in memory of the late Bishop.

Advices from Jerusalem are to the effect that recent excavations on the summit of the Mount of Olives resulted in the discovery of the remains of a Christian Church dating from about the year 330. The floor of the nave is still buried. That of the transept is entirely exposed. It is of mosaic and is perfectly preserved. There is a baptismal pool in the south transept. One tombstone has been found bearing the inscription: "Theodorus," in Greek, which is quite legible. In the chancel there are two separate mosaic floors of different designs, one 20 inches above the other. The lower is considered to be a floor of St. Helena's Church, dating from 330, while the upper floor is a restoration by the Crusaders. The site is taken as the place where Christ taught the disciples "how to pray."

"Country Homes." An account of the new kingdom, or should we say Czarism, of Bulgaria, gave an interesting sketch of the country and its people. One feature of this article puzzled us. The majority of the inhabitants are peasants or small farmers, living homely lives in huts, devoid of all modern conveniences and opposed to what we have learnt as conducive to health. Yet we were told that these people are not only tall and strong, but live long and healthy lives. We can explain the height and frames by the early age of marriage and the life-long work in the open air. But so far as the question of health is concerned, we have now a reply from the Congress of Slavonic physicians, which has been recently held at Sofia, the capital of Bulgaria. As a result of their deliberations it was found that of all races the Slavs, the people

of Bulgaria, were the most numerous sufferers from tuberculosis.

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You never thought of it just this way before. While not feeling well you have neglected to take active means of restoring health, thinking all the time that you were the only one to suffer by delay.

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When you lie awake nights, worry over little things, get nervous and irritable, have indigestion and headaches, you may be sure the nervous system is becoming exhausted.

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The Bishop of Rochester dedicated on St. Luke's Day, the new spire of St. Luke's, Bromley Common, Kent, which has been fitted with a ring of eight bells and a clock the gift of a generous layman and former churchwarden, Mr. J. W. Wheeler Bennett, of Ravensbourne, Keston.

Children's Department

RUTH'S NOVEMBER APRIL-FOOL.

"This is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but why—that was what Aunt Helen had made two wrong guesses on already.

She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously.

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"Partly that, of course," she said; "but that's not it."

The next thing Aunt Helen guessed was the new ring with three tiny pearls in it which Uncle Jack had given her.

Ruth told her that guess was more wrong even than the first one. There was one more chance, but Aunt Helen knew so many things which might make such a merry little girl as Ruth happy that she gave up trying to guess any particular one.

"I give it up," she said.

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"Well," Ruth began, "you never could have guessed if you tried all night, so I'll tell you. It's because I played an April-Fool on somebody to-day."

"April-Fool!" Aunt Helen certainly was surprised.

"Why, my dear, this is November." "I know it," Ruth giggled softly. "You know Mr. Dobbs?"

Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him.

"You know he goes past here every day, making his wheel-chair go with that handle he works back and forth?"

Yes, Aunt Helen knew. "Well, when I see him coming I hide behind

the little tree in the corner of the yard. Just as soon as he is past I slip out behind him and begin to push, and I push till he's clear up that little hill."

Aunt Helen put her arms around Ruth. "I think that is a splendid April-Fool," she said.

"But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace.

"The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out loud to hear him.

"What ails my chair?" he'll say. 'It acts as if it had feet instead of wheels,' and pretty soon he'll say, 'Dear me, am I going crazy? It looks to me as if this was up-hill, but from the way I'm going it must be down-hill.' Oh! it's more fun than anything I ever did, and when I go home Harold Tompkins is going to keep

on fooling him. Wouldn't he be the most surprised man in the world if he ever did find it out?"

Aunt Helen tucked the covers around the happy little girl.

"I wish all April-Fools could be as splendid as that, dear," she said softly. Annie Louise Berry in the Sunday School Times.

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