

Canadian Churchman

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

Vol. 38

TORONTO, CANADA, THURSDAY, NOVEMBER 23rd, 1911

No. 47

Modern Methods

of tailoring secure for our customers the best and most efficient service from the measuring to the final finishing. Modern fabrics enable us to give our patrons the newest shades and the most approved designs. Our new goods for Fall and Winter wear are all that could be desired.

Your order will be appreciated.

Edwin T. Berkinshaw
 MERCHANT TAILOR
 348 Yonge St., Toronto

FOR SALE—Edison's Mirreograph, 500 copies of one writing. Apply X, this office.

TEMPORARY DUTY—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 112 Bedford Road, Toronto.

INFORMATION WANTED—If any clergyman meets with an English emigrant named Joseph Chamberlain, please communicate with Rev. R. Perdue, Walkerton, Ont.

THE TRAINING SCHOOL OF ST. JOHN'S (Episcopal) HOSPITAL, Brooklyn, New York, offers a three year course in general nursing, including obstetrics. Special attention is given to surgical work.

HOLIDAY HOME in England for children or complete charge undertaken. Sunny, bracing climate; large house in garden. For prospectus and particulars, apply to Mrs. Bruce, 91 Bedford Road, Toronto, or Miss Long, Avenue House, Ramsgate, England.

Xmas Anthems & Carols

We will gladly send "on approval" to any organist or choirmaster, samples of anthems or carols for Christmas.

We are sole agents for Caleb Simper's and Ambrose Abbott & Company's anthems and carry a good stock of all the favorite English publications. If you are interested in these or in Organ Voluntaries, anthems or services for general use, organ voluntaries (pipe or reed), secular choruses, or in general music supplies we would be glad to hear from you.

Ashdown's Music Store
 144 Victoria Street, Toronto

HOTEL CECIL

OTTAWA, ONT.
 Walter B. Walby, Prop.
 Finest, Most Homelike, and Modern Hotel in the City
 Special Rates to the Clergy.

MRS. JOAN BISHOP

ARTISTIC COSTUMING
 The latest and most select novelties in Trimmings and All Gownings
 718 Yonge St. Phone N. 5157

DANIEL STONE

UNDERTAKER
 82 West Bloor Street
 Telephone North 282

Hope is like the sun which, as we journey towards it, casts the shadow of our burden behind us.

R. C. MATTHEWS & CO.

INVESTMENT BONDS
 Suitable for Private or Trust Investment
 CORRESPONDENCE INVITED.
 ROYAL BANK BLDG., - TORONTO
 12 KING ST. EAST.

CAMPHO - CHOLERA

CHOCOLATES
 For Hot Weather Allments
 Compact, convenient, effective
 By mail, 25c.

Hennessey's Drug Store
 107 Yonge Street - Toronto

ST. AUGUSTINE WINE

REGISTERED
 Communion Wine and Concord Wine
\$1.50 per Gallon. 25c. extra for containers
 \$4.50 per doz. Qts. (bot.)
 F.O.B. here. Direct importer of Foreign Wines and Spirits.
BARFETT & CO., 433 Yonge St., Toronto
 (Successors to J. C. Moor) Tel. Main 625

Studies in Eastern Religions

By A. S. Geden, M.A.
 Price \$1.25 postpaid.

The Making of Moral Manhood

By Rev. John E. Wakerley.
 Price 90c. postpaid.

The Praises of Israel

An Introduction to the Study of the Psalms.

By W. T. Davison, M.A., D.D.
 Price 90c. postpaid.

The Books of the Prophets

In their Historical Succession.

By George G. Findlay, D.D.
 In three volumes.
 Price 90c. per vol. postpaid.

The Church of the West in the Middle Ages

By Herbert B. Workman, M.A.
 In two volumes.
 Price 90c. per vol. postpaid.

Persecution in the Early Church

(The 36th Fernley Lecture.)

By H. B. Workman, M.A.
 Price \$1.25 postpaid.

Permanent Elements in Christian Theology

By Rev. R. J. Wardell.
 Price \$1.25 postpaid.

The Christian Religion

Its Meaning and Proof.

By J. Scott Lidgett, M.A.
 Price \$1.75 net, postpaid.

WILLIAM BRIGGS

29-37 Richmond St. W.

Wesley Building, - TORONTO

MENEELY & CO. WATERVLIET, (West Troy), N. Y.
 The Old Reliable Meneely Foundry, Established nearly 100 years ago
BELLS
 CHURCH, CHIME, SCHOOL & OTHER



HARCOURT & SON

CLERICAL TAILORS

CASSOCKS

SURPLICES

AND COLLEGE

CAPS

FOR CHOIR USE.

103 King Street West
 TORONTO

EDWD. LYE & SONS

ORGAN BUILDERS

Specifications and Estimates for New Organs
 Re-building and Repairs. Catalogues Free.

10 to 18 St. Nicholas Street
 TORONTO

Established 1864

MEMORIAL WINDOWS

Scripture subjects skilfully
 treated in richest

English Antique Glass

Quality has first place with us.

Robert McCausland, Ltd
 143 Spadina Ave., Toronto

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St., E., has agreed to answer questions—he handled all over the Dominion order for those addicted to drink.

Write for particulars about a ten days' free trial. Strictly confidential.

FITZ CURE CO., P. O. Box 214
 Toronto

HAVE YOU TRIED OUR SHOE REPAIR DEPARTMENT?

Anyway, when any of your family have shoes which are too good to throw away, and which can be made wearable by a little first-class repairing, have them come to us.

We make old shoes look like new.

BLACHFORD
 114 YONGE ST.

Elliott House, Toronto

Laurence Shea, Prop.

VERY QUIET AND CENTRAL

RATES: \$2 and \$2.50 per day

Light from the Ancient East

The New Testament illustrated by recently discovered texts of the Graeco-Roman World. By REV. PROF. ADOLF DIESSMANN, D.D. \$4.00

CONTENTS

Chapter I. The Problem—Discovery and Nature of the New Texts.

Chapter II. The Language of the New Testament, illustrated from the New Texts.

Chapter III. The New Testament as Literature, illustrated by the New Texts.

Chapter IV. Social and Religious History in the New Testament, illustrated from the New Texts.

Chapter V. Retrospect—Future Work of Research.

With Appendixes, Indices and 68 Illustrations.

Upper Canada Tract Society

JAS. M. ROBERTSON, DEPOSITORY
 2 Richmond St. East Toronto

160 Acres of Land FOR THE Settler

Large areas of rich agricultural lands, convenient to railways, are now available for settlement in Northern Ontario. The soil is rich and productive and covered with valuable timber.

For full information regarding home-stead regulations and special colonization rates to settlers, write

The Director of Colonization
 DEPARTMENT OF AGRICULTURE
 TORONTO

WARREN CHURCH ORGAN CO.

OPERATED BY

HAY & CO.,

WOODSTOCK ONT.

Wm. Smith & Son

CHESLEY, ONT.

Manufacturers of

Church Pews and

Church Furniture

Send for Illustrated Folder.

MEMORIAL

English Antique

Stained Glass

WINDOWS

The N. T. Lyon Glass Co., Ltd.

141-143 CHURCH ST., TORONTO

"No guise is too good for sin to appropriate."

"ST. AUGUSTINE"

REGISTERED
The Perfect Communion Wine

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

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

J. S. Hamilton & Co. Brantford
ONTARIO.

Manfrs. and Props. "St. Augustine Wine"

Telephone Main 7404
Do You Want the BEST PRINTING?

The best paper, the best inks, the best workmanship, and most modern designs of type faces—if you want all these, let us do your printing. We make a specialty of commercial work.

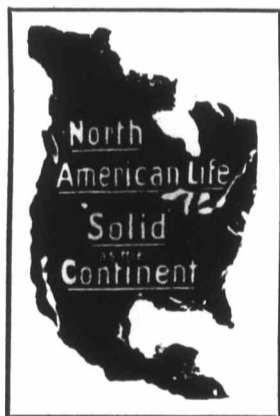
The Monetary Times Printing Co. of Canada, Limited

62 CHURCH ST., TORONTO
N.W. COR. OF COURT ST.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70 Est. 1858. BELLS for churches are DUTYFREE The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

NORTH AMERICAN LIFE ASSURANCE COMPANY



The Financial Position of the Company is Unexcelled.

Policies Issued on all Approved Plans.

Home Office - Toronto

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

LABATT'S STOUT
The very best for use in ill-health and convalescence
Awarded Medal and Highest Points in America at World's Fair, 1893
PURE—SOUND—WHOLESOME
JOHN LABATT, LIMITED, LONDON, CANADA 29

P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856 TELEPHONE 181 AND 182

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



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

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto



THE KARN Church Organ

Not only do the critics endorse the Karn but what is perhaps more important, the congregation are delighted with it.

Its beauty of tone appeals to everyone no matter be they musically trained or not.

The Karn-Morris Piano & Organ Co., Ltd.

Head Office, Woodstock, Canada
Factories, Woodstock & Listowel

Don't bother to forgive your supposed enemies—just forget them.
"I will lift up mine eyes unto the hills from whence cometh my help."
Put not your trust in money but your money in trust.

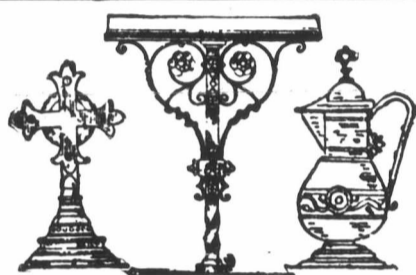
A VERY SUITABLE

CHRISTMAS PRESENT

All subscribers should send a copy of the beautifully illustrated Christmas Number of the Canadian Churchman to their friends.

PRICE 25 CENTS POST PAID to any part of Canada, Great Britain or United States.

SEND YOUR ORDERS IN EARLY.



EAGLE AND RAIL LECTERNS

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

CHADWICK BROS.

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

BATES BURIAL CO.

124 Avenue Road

Cor. of Bernard

J. W. BATES Late of Bates & Dodds
Phone 3032 College.

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

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

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

In Pamphlet Form,
Price Five Cents.

Canadian Churchman Office
36 Toronto Street, Toronto, Ont.

The Total Disability Clause

is an exceedingly valuable provision now included in the Policies of The Great-West Life.

This, and the many other attractive features of these Policies, are described in the new booklet, "Common Questions, Briefly Answered,"—free for the asking.

Write for a copy, stating age next birthday.

The Great-West Life Assurance Company

Head Office—WINNIPEG

COMMUNION LINEN

Our Linen Department has a complete range of Fine Linen Damask Communion Cloths and Napkins, with and without the sacred emblems, in all sizes; also fine White Linen for making and embroidering cloths, napkins, surplices, etc.

Prompt attention to Mail Orders.

JOHN CATTO & SON
55-61 King St. East, Toronto

Canadian Churchman CHRISTMAS NUMBER

Will be issued early in December, and copies can be mailed to reach England by Christmas.

It will be beautifully illustrated.

It will contain an official and complete photograph of the House of Bishops present at the General Synod in London, September last.

It will make a very suitable Christmas Present. All subscribers should send a copy to their friends.

Price 25 cents postpaid to any part of Canada, Great Britain or the United States.

Ask your friends to subscribe now for the Canadian Churchman. All new subscribers will receive a copy of the beautiful Christmas number free. Address—

CANADIAN CHURCHMAN
Box 34, Toronto, Ont.

TOR
Subscri
NOTIC
Toronto
ADVANCE.
ADVERT
ADVERT
medium f
Church J
BIRTHS,
Deaths, e
THE PA
a Family
Canada, s
CHANGE
not only t
also the o
DISCOM
received.
tinue the
dollars pe
RECEIPI
tion is pa
postage s
or four w
CHEQUI
fifteen ce
POSTAL
CORRES
of the Ca
than Fric
Address:
Phone
Offices
Subs
PAID
\$1.00.
scriptic
label o
subscri
NOT
the Un
advanc
N
Mornin
Evenin
Mornin
Evenin
Mornin
Evenin
De
Mornin
Evenin
App
Twent
by Dr
ector
Toron
Hymn
other
T
Holy
Pro
Offe
Chil
Gen
Hol
Pro
Off
Chi
Gen

Canadian Churchman.

TORONTO, THURSDAY, NOV. 23, 1911.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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

CANADIAN CHURCHMAN.

Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.

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

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

November 26—24 Sunday after Trinity.
Morning.—Eccles. 11 & 12; James 5.
Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9: 39—10:22.

November 30—St. Andrew, A. & M.
Morning.—Isai. 54; John 1: 35—43.
Evening.—Isai. 65: 1—17; John 12: 20—42.

December 3—1 Sunday in Advent.
Morning.—Isai. 1; 1 Pet. 5.
Evening.—Isai. 2 or 4: 2; John 13:1—21.

December 10—Second Sunday in Advent.
Morning.—Isai. 5; 1 John 3: 1—16.
Evening.—Isai 11: 1—11 or 24; John 18: 1—28.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 236, 248, 258.
Processional: 307, 384, 386, 555.
Offertory: 448, 509, 650, 678.
Children: 687, 688, 692, 695.
General: 496, 516, 550, 556.

TWENTY-FIFTH 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, 5—4.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

We have reached the end of the ecclesiastical year. As the year opened with a call to awaken out of sin, carelessness and unbelief, so the year ends with a summons to men to conserve the rich feast of grace, and to gather up the fragments, that nothing may be lost. An ancient custom designates this Sunday as "Stir-up Sunday." How are our wills to be stirred up to nobler resolve and purpose? The Epistle gives its answer. In the midst of sin and sorrow there is the assurance of the Kingdom of God. And the Kingdom of God means the exercise and the recognition of truth, righteousness, and purity. This hope, once within our souls, must stir us all up to bring forth plentifully the fruit of good works. The Gospel has its answer. And it is the answer of grace. The Lord Jesus feeds us with the Bread of Life, and when we have assimilated that Heavenly Food we are enabled to say with St. Paul: "Nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). What a hope there is for the world, what a stirring up there is of the wills of men to do righteously, when the grace of the Lord Jesus Christ is so appreciated by us that we take pains to "gather up the fragments that remain, that nothing be lost." To gather up the fragments means to take note of all the truth, to fit each several part into its own place, to give to each part its own sphere of influence and domination. It means to be continually on the watch for every movement of God towards men, or of men towards God, and to co-operate with the one while encouraging the other. To gather up the fragments, therefore, we must make a very careful use of the Christian year which Holy Church so wisely and providentially sets out before us. We recall the words of St. Augustine: "By festival solemnities and set days, we dedicate and sanctify to God the memory of His benefits, lest ungrateful forgetfulness thereof should creep upon us in the course of time" (De Civit. Dei 10:3). A recent liturgical writer says that it is good to keep the Christian year, "lest we forget." The faithful observance of the Christian year with its fasts, commemorations and festivals, gives the soul a firm grasp of the great verities of the Catholic faith, and enables us to fulfil the duties of the Christian life. The command of Jesus, "Gather up the fragments," suggests self-examination. Let each one of us look into his observance of the Christian year. Has the festival been observed and the fast neglected? Has any particular festival been allowed to pass by practically unobserved, e.g., Ascension Day? Have the duties and responsibilities inspired and called for by the various seasons been neglected or grudgingly performed? Have we not fallen short of what God rightly expects from us in faith and practice? Do not forget the miracle of the gathered fragments. The things we are neglecting are most important to our spiritual welfare and progress. Let us begin the new Christian year with a resolution to live in accordance with the call and the inspiration of fast, season and festival. And in the keeping of this resolution we shall find our wills stirred up to bring forth the fruit of good works. And in this righteousness we shall be plentifully rewarded of the Lord God. Pray God that our course of meditations may be helpful to writer and reader in the work of gathering up the fragments week by week.

Western University.

A Londoner writes to us as follows: Can anyone give a clear, honest, convincing reason why the degrees of Western University are not recog-

nized by the Education Department, and why the Ontario Government is so tardy about giving the university any public money? Does anyone pretend for a moment that the professors of Western University are not thoroughly competent men—that they are not the equals of the men in other universities whose work wins the government approval? Does anyone pretend that London, the throbbing centre of Western Ontario, has not as high a claim to government bounty as Kingston, a city less than half its size? These are plain, honest questions that many citizens of Ontario, in and out of London, are asking. Further, Western University is now a civic institution, entirely non-sectarian and appeals to the government on the broadest grounds; and with a citizen of London in the cabinet the marvel is all the greater why it is overlooked in this respect.

Why Not?

That was a sensible suggestion of an Old Country Canon, made at a conference where apparently the ancient statement, that the clergy were not good business men, had been repeated. "If the laity think that the clergy are bad men of business, why do not the laity come and manage the business themselves?" It is all very well for the laity to say it is not their business to do so. How in all common fairness can that be so? Is it not the intention and purpose of the Church that the clergy should be the spiritual teachers and guides of the laity? Then the clergy should have ample time and opportunity to thoroughly prepare themselves for the proper discharge of all their spiritual duties, whether they relate to clerical work in the parish during the week or devotional study for the ministrations of the Church on week days and Sundays. May the charge not fairly be laid against the laity, in parishes where this branch of their duty to the Church is neglected, that such neglect is the real cause of the inexperience of the clergy in business matters being made manifest, as by such neglect by the laity the clergy are compelled to undertake the impossible task of attending not only to their spiritual duties, but to the business matters relating to the parish which are constantly arising and have to be dealt with? Surely this is neither British nor Christian fair-play, that the strong should impose their own burdens on the weak and then should taunt them with their inefficiency in bearing them.

Bad Influences.

Deserved prominence has been given to the views of a New York judge of large experience as to why young men go wrong. Judge O'Sullivan says that "Parents have become accustomed to living beyond their means, and the ease and plenty they have grown used to they have encouraged their sons to expect, as a natural thing. . . . Young men brought up comfortably dislike to engage in manual labour. . . . I assert that in our schools not enough emphasis is put on the child's responsibility to God." This is a temperate, true and significant arraignment by a fair-minded expert of large experience of the gross neglect by many parents of their duty to their children and the materialistic and unspiritual character of a large amount of the education provided by schools for the boys and girls of today. It is also a striking confirmation of the views frequently expressed in these columns on the lamentable lack of religious teaching in our Public schools.

Trinity.

The announcement in the daily press of the probable removal of McMaster College from Toronto to a more spacious and salubrious site seven

or eight miles out of town brings up again regret at the removal of Trinity to the University Park, which is already crowded, and to a place where the howls of gladiators and the yells of spectators in the arena will sadly interfere with the silence of the study. Similarly the Roman Catholic College, provided by the generosity of Mr. Eugene O'Keefe, is being erected quite a distance to the east of the city. We did our best to point out, when the question was under discussion, that ease and certainty of transport had changed Trinity's present site from being miles out of, to being miles inside of the town and that if a move had to be made it would in our judgment be better to go further afield than to concentrate the universities in a centre already too much enclosed and which in all probability will be abandoned in another quarter of a century.

Hobart.

So far as Trinity is concerned the aspirations of the founders were apparently very different. If they had a precedent in view it was Hobart, in New York State, a Church college which of late years has been lost sight of by the general public through the glare and glitter of its richly endowed neighbour, Cornell. The name of Bishop Hobart is almost forgotten by Church people in these times; he was a famous man in his own day as rector of Trinity and the third Bishop of the State of New York. The centenary anniversary of his consecration as Bishop was recently observed in Trinity, and of him Dr. Dix wrote: "He antedated by several years the teachings and the thought in the Anglican Church, which has come to be known under the name of 'tractarianism,' or the Oxford movement, or the Catholic revival. His activity in printing tracts and pamphlets, his strong belief in the true catholicity of the American Church, his untiring zeal to have those principles taught by his clergy, and his own constant advocacy of them, entitle him to the title of being the 'First Tractarian,' as well as the remodeller of the American Episcopate. His influence on the Canadian bishops, with whom he was more in sympathy than with those in America, has still to be told. The Church of England does not yet recognize to the full the great benefits she owes to the Canadian bishops of the early part of the nineteenth century, and she is equally far from understanding the debt she is under to John Henry Hobart."

Property and Capital.

With what a single eye to the great aim and end of human life does the profound thinker and faithful advocate press home upon the rich and powerful the crying need of the times. The pitiful struggle of the poor and needy. The piercing call of the lowly and suffering, who lack the necessities of life, hungry and thirsty, ill clad, without work, without hope, living, no! barely subsisting, in squalor and wretchedness. And from Ranmoor Church, in the old town of Sheffield, let the voice of the faithful prelate press home to the hearts and minds of the wealthy and powerful, wheresoe'er on God's earth they may be, their absolute duty to their poor, weak, unfortunate brethren, who like Lazarus, lie stricken not far from the doors of their own comfortable, luxurious homes. "The true reply to the abuse of wealth is the revelation of its use as an opportunity of service. The best way of asserting the rights of property and capital is the deeper remembrance of their duties, and let us, behind the voice of the politician and the agitator, hear, however violently or inadequately expressed through them, the deep cry of the poor, and let us think less of the impatience which they sometimes manifest than of the paths of their prolonged patience with their lot."

Service.

How sure and simple is the message of the deep thinkers, unsparring workers, and great leaders of the Church! There is no high flown eloquence, no striving for popular applause, no strenuous effort to impress upon their hearers their learning or their cleverness or up-to-date views on science or theology. Rather do they strive with directness of aim, singleness of purpose, and clearness of speech to impress upon men the grand central truths of the Christian faith, the converting power of Christian grace, and the humble, loyal, devoted service of the heroes and heroines of the cross, in this our day. This is the message of Archbishop Lang, delivered at Sheffield a few days ago: "The real Christian life was that which held to the truth that its greatness consisted not in getting, but in giving; not in claiming rights, but fulfilling duties; not in self-assertion, but in self-emptying; not in success, but in service. The world spoke in familiar tones: 'You must get what you can and give as little as you may. You must assert yourself in this world, and push your interests. You have a right to use what you have made for your own pleasure and no one can say you nay.' Yet the true inward conscience of mankind rejected the mind of the world. There was nothing they revered more wholeheartedly than unselfishness and readiness and willingness to serve others."

Greek Letter Fraternities.

There is a movement in the States against the school fraternities. These began in the larger colleges through the natural tendency to seek intimacies and chums, the result partly of the loss of community feeling of the small college in the big classes of the great universities. The late Goldwin Smith sometimes said that they supplied, in some degree, the place of the colleges in Oxford or Cambridge. But the Greek letter fraternities flowed down from the large centres to the smaller ones, to the high schools, to the girls' colleges and to their high schools, and it is in the latter that the tide has turned. First in the clear-eyed, vigorous West the ebb began, and now it has reached New York, and with much explanation we read that Horace Mann School, the secondary school affiliated with Columbia University up on Morningside Heights, has legislated this prominent feature out of existence. A plain-spoken western girl said that all her school society had done for her was to spoil her appetite for dinner on those days when there were afternoon meetings, and to make her hate the girls in the other crowds, most of whom she probably would have liked had there been no frats. Then the snobbishness of excluding girls whose character, costume, conversation and companions were dissected, and they were blackballed, girls probably superior in every respect to those who refused to have anything to do with them. Then loyalty to the school was largely lost sight of in devotion to a privileged few. These are a few of the reasons which induced the teachers to hail the change with delight.

Bishop Stringer and the Yukon.

The report of Yukon Synod, held in August last, which has been neatly published and widely circulated, is an interesting document. The bishop's charge is crisp and brief, and he does not waste words on the "Ne Temere" decree; he makes the wise suggestion that the Roman Catholic Church should do in Canada what she did in Germany, i.e., withdraw the decree from operation in Canada. He proposes to the Ottawa Government the wisdom of establishing wireless stations at Herschell Island, Fort McPherson, and perhaps Rampart House. He also advises the government to introduce reindeer into the Yukon for the benefit of Indians and Eskimos. These proposals are backed by the Dawson Board of

Trade. The premier and several members of his cabinet are churchmen, and it is hoped that they will give effect to these well-considered proposals for the welfare of the needy natives of far-off Canada. He does some plain talking about his Indian schools. Why should not the Indian be educated as well as the white man? He says, in the Yukon education is left largely to voluntary efforts, and names six important points where they have not been able to get enough to pay for lighting and heating out of the government. We hope his earnest, urgent appeals will reach the heart and conscience of many in the present government so that something may be done.

A Modern Hero.

It will be many a day before the memory of General Gordon will grow dim. Sometimes we think the character of a man whose extraordinary qualities have given him prominence is liable to be exaggerated by impressionable biographers. This does not seem to have been the case with Gordon. The distinguished British Ambassador, Sir Edward Malet, a man of wide experience of men and of exceptional judgment thus writes, in his "Memories of Many Men," of Gordon: "He was unlike anybody else whom I have ever known. . . . He was endowed with the qualities which we ascribe to heroes of romance and history, whose human frailties, if they had any, are obliterated by the bright traditions of their deeds." Gordon when in Egypt (Sir Edward Malet being British Envoy there), went to Sir Edward one morning and told him that he intended to call out Nubar Pasha, who had made, in company when Gordon was present, some disparaging remarks about Mr. Vivian, Sir Edward's predecessor in office. Sir Edward did his utmost to dissuade Gordon, but without success. "Vivian," said Gordon, "is a C.B. and I am a C.B. too. I will not permit anyone to speak in such a way of a man who belongs to the same Order of Knighthood as I do. Nubar Pasha shall apologize to me or fight." Sir Edward, with very great difficulty, got an apology from Nubar Pasha. His comment on Gordon's intervention in the matter is: "This was Gordon all over. He had the spirit of another age in him. He was a Paladin impelled by a vicarious chivalry to do battle for his whole order." He then applies to him the words of Talbot in Shakespeare's play, Henry VI.:-

"When first this order was ordain'd, my Lords
Knights of the Garter were of noble birth;
Valiant and virtuous, full of haughty courage,
Such as were grown to credit by the wars;
Not fearing death, nor shrinking for distress,
But always resolute in most extremes."

"THE SERMON THAT APPEALS TO ME."

Under this caption the English Record, an old established, widely circulated and well-known Church weekly, has been inviting short letters from laymen in all parts of the country. Through many of these letters we have recently waded, with the hope of some enlightenment on this very important question. The result was at first somewhat bewildering from the multiplicity of opinions expressed, and the divergence of ideas was a sort of revelation. There is no question about which people more widely differ than as to what constitutes power and effectiveness in preaching. What one man seems to crave another contemptuously rejects. What is the finest wheat flour to one is dry husks to another, what is stimulating and inspiring, refreshing and uplifting to one leaves the other cold, unstimulated, uninspired, and so it goes on. One man demands more expository preaching, a second more theological preaching, the great fundamental doctrines are too much ignored in the pulpit to-day.

Another preaching oftener doctrinal hungers would li sionally) the majo no appeti tion, so pore." in the I preparat for him, sions. I a story t America a parish from ea congreg: common Mr. Bla bishop." "He's a him any got into believe iversity c out by flicting a practi clergym: real use flicting make th however that spe general There de ally den three I Spiritual of these Here at sermon be "earr ized by ; mon exp produce must be the prea have sor must be ties, and craving faithful ciples, v at first ensure : from th variety much sa sermons by varyi of preac tends to come ec tonously in whate tempore revive th going-b: of serm bounds, aim of t are so i same m: of peopl

Those do as f somethi Happy Bishop

TACT, TRUE AND FALSE.

Another would like to hear more "practical" preaching, he would like the clergy to deal oftener with matters of conduct rather than with doctrinal questions, there is the man also who hungers for sermons on "living issues" and would like to see the clergy social, and (occasionally) political leaders, others consider that the majority of sermons are too "cold" and make no appeal to the feelings, affections or imagination, some like written sermons, some "extempore." The clergyman who studies these letters in the hope of getting some "pointers" in the preparation of sermons will find his work cut out for him, if he desires to form general impressions. In this connection one is remembered of a story that appeared some years ago in an American church paper of a clergyman who had a parish with two congregations, rather remote from each other. One day a member of each congregation met and began to discuss their common parson. Said one, "What a fine preacher Mr. Blank is, we often wonder he isn't made a bishop." "That's queer," replied the other. "He's a good fellow, but we never considered him any preacher, sometimes we wonder how he got into the Church." This story, which we believe was vouched for, illustrates the vast diversity of tastes in sermons so strikingly borne out by these letters. Still, bewildering and conflicting though they be, these letters do possess a practical value and are worth study by any clergyman who desires to make his sermons of real use and worth. Out of the welter of conflicting tastes and opinions certain solid facts make themselves apparent. The average layman, however he may differ as to the kind of discourse that specially appeals to him, is guided by some general principles in his judgment of sermons. There do appear to be a few qualifications generally demanded. They may be enumerated under three heads, Earnestness, Definiteness and Spirituality. On the necessity and attractiveness of these three things, all are practically agreed. Here at last we have something to go on. The sermon that appeals to the normal layman must be "earnest," that is to say, it must be characterized by a certain fervour, it must, to use the common expression, "come from the heart," it must produce the impression of strong conviction. It must be definite, have an unmistakable message, the preacher must know his own mind, he must have something to say, and say it. Above all it must be spiritual, it must deal with eternal realities, and meet and satisfy the universal human craving for spiritual counsel and direction. The faithful observance of these three cardinal principles, we gather from this very interesting, but at first rather bewildering correspondence, will ensure success in preaching. We gather also from these varied utterances the desirability of variety in preaching. There is, as a rule, too much sameness in the style (not the matter) of sermons. A great many clergymen would gain by varying, not their doctrine, but their methods of preaching. Everything constantly repeated, tends to become monotonous. A man may become conventionally unconventional, and monotonously startling. A change is always a change in whatever direction it may be made. The "extempore" preacher would undoubtedly maintain or revive the interest of his hearers by, at times, going back to a manuscript, as would the reader of sermons by reversing the process. Within bounds, of course, variety should be the constant aim of the preacher, and for two reasons: There are so many different ways of approaching the same man, and there are so many different kinds of people to approach.

Those who defer their gifts to their death-bed, do as good as say: "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.—Bishop Hall.

Of no class of men is the celebrated saying of Talleyrand's so true, "A blunder is worse than a crime," as it is of the clergy. For tact is the capacity for avoiding blunders. It may safely be said, that in the overwhelming majority of cases the lack of this quality is the cause of ministerial failure, and of those unhappy disagreements between priest and people, which sometimes wreck the work and influence of men otherwise estimable and often exceptionally gifted. This is true, of course, in a very marked degree of other callings, notably of the politician, of the physician, the merchant, of in fact everyone who has his living to make by the patronage of the public. But it is, we think, specially and uniquely true of the ministry. Because in no calling does the personal equation count for so much as in the ministry. It is what the man is, not so much what he does, that determines his position in the affection and confidence of his people. This is not so much the case with other callings. We appreciate tact in the politician, physician, and merchant, but we forgive its absence for exceptional services rendered. The tactless physician who does brilliant work, the tactless merchant who sells needed goods, even the tactless politician, whose oratory commands the admiration of the multitude, all these men can be endured, admired, and sometimes enthusiastically followed. But it is different with the ministry. No amount of pulpit ability, for instance, will compensate for lack of certain personal qualities, of which the thing called tact is undoubtedly the most important. And this is true in every other respect, zeal, self-sacrifice, capacity for work, general efficiency, all these things will not in the case of a clergyman, and we say it advisedly, outweigh the absence of tact. What is tact? it may be asked. The great majority of people, we fancy, have rather a low opinion of this quality or gift. To them tact is merely adroitness, the ability for steering clear of dangerous subjects and situations, for evading crucial issues, for "letting sleeping dogs lie," and for generally getting round things. The tactful man therefore is a bit of a schemer. He is not of a very high order. The word is often pronounced "tack" by the uneducated, and the common idea regarding the tactful individual is the man who tacks, who does not sail with the wind, but who dodges along, watching his chance at every turn, and taking advantage of every favourable shift in the weather. This is the average man's idea of tact. And yet nothing could be further from the truth. Tact is something far higher, to use an expressive modern Americanism, the popular, but radically mistaken equivalent for the word, than mere "foxiness." Tact is a moral quality, and one of a high order at that. The tactful man is not the man who is simply bent on getting along as easily with his fellow-men, or of sliding through

life with as few knocks, as possible. Such a man is soon found out by his fellow-men. No, the tactful man is something more than a vulgar self-seeker. He is a man with a strong sense of justice. He has the capacity for putting himself in other people's places, and of doing as he would be done by, not from motives of policy but from a sense of duty. He recognizes the fact that up to a certain point, and in certain connections, a man's self-love is something that demands recognition and respect. And so he labours to avoid unnecessarily wounding the self-love of others from a sense of fair play, and not from self-interest. More harm comes from the unnecessary wounding of human self-love, than from all other causes combined. Sometimes it is necessary to do this, but not nearly so often as the majority of us, in our self-centredness and perversity, imagine. The man of tact who when in the interests of right and truth has to wound the feelings of others, will eventually be sustained by public opinion, for people soon learn to distinguish between the outspokenness that comes from mere self-conceit, or is the outcome of a genuine reverence for the right. The man of tact owes his influence to the fact, that he respects and sympathizes with what is the dearest human possession, self-respect, and so he holds a key to every heart. Many people of otherwise admirable characters are, it cannot be denied, lacking in this great quality, and as public men they fail, comparatively or actually. Tact is certainly a quality that may be cultivated, and it is essential in the ministry, where we fear the counterfeit is very common. Tact, therefore, let it be remembered, is a moral, not an intellectual gift.

"THE LETTER AND THE SPIRIT."

As compared with all other systems, the Jewish included, Christianity is emphatically the religion of free men, i.e., of men who in details are left free to follow their own discretion, and to "do their own work in their own way," to speak after the manner of men: The Christian is not bound by rules, but is governed by general principles. What is the practical result of this? Is it to make Christianity an "easy" religion? This, we imagine, is in some shape or form, the notion entertained by the average Protestant, and popular theology is largely responsible for it. The condition of the Jew, burdened with the performance of a number of mechanical duties, is contrasted with that of the Christian, and the inference seems to be that the chief merit of Christianity consists in the fact that it relieves mankind from the necessity of personal self-sacrifice. This impression, it cannot be denied, in various vague forms, is very widespread. Christianity has smoothed the way to heaven, and made religion easier. In following the "spirit" we go much as we please; in following the letter we impose heavy burdens upon ourselves, and make the service of God unnecessarily hard. Could anything be more directly opposed to the teaching of Christ, and the principles which universally apply to human life and experience? What is the greatest of all burdens that a man can be called upon to bear?—Responsibility. Compare the life of the boy at school, tied to hours and subject to certain rules, to that of the full-grown man, who has the disposal of his own time, and the direction of his own habits; or that of the private in the army, subject indeed to certain routine duties, and curtailed of his personal liberty, but free of all responsibility, with that of the officer, with the comparatively free disposal of his time and exempt from many mechanical duties, but burdened with immense responsibilities. Which is the harder? We do not ask, which is the more desirable? The fact that most men prefer, as a rule, positions of responsibility to those of dependence, does not in the slightest

CHRISTMAS AND NEW YEARS

are appropriate seasons for
making presentations of

Communion Silver

NOW IS THE TIME TO SEE ABOUT IT.

HENRY BIRKS & SONS, Ltd.
MONTREAL

degree affect our contention, that the higher the position the harder, or the more wearing and exacting, the work, as proportionately richer the reward. All brain workers know that there is no strain like a mental strain. You give one man a written list of directions, and tell him to go by them, to the second you give general directions and say, "use your own judgment." Whose work is the more trying. These homely illustrations enforce, as clearly as any mere illustration can, the relative position of the Jew, and in fact, all other religionists, as compared with that of the Christian. And yet Christianity, in one sense, the hardest of all religions, is incomparably the easiest. No religion makes such insistent demands upon a man. The Christian life is described by St. Paul as a "slavery." At the same time, in the higher sense, it is the freest of all religions, because by substituting an enlightened voluntary service, for mechanical obedience, it makes a man his own master, and his work a delight,—in the end. The happiest men, in a worldly sense, are the hardest workers, but of course their happiness is of a different kind to that of the self-indulgent man, who knows no law but his own selfish desires. Our capacity for real happiness, and real freedom, is in exact proportion to our capacity for self-surrender, for yielding unreservedly to some great overmastering rule or principle of life. The nearer we approach to this, the nearer we approach peace of mind, and perfect freedom. Now the spirit of the Christian religion is service, love in action, the unbounded desire to be of use to others. In other words, it is self-surrender, and self-dedication, as opposed to a mere mechanical service, which begins and ends in certain fixed or literal rules of conduct. All this, it may be objected, is so obvious that it is wasted time to restate it. There is no danger of our falling into it in this age. But the tendency to substitute mechanical for spiritual religion is the fault of no particular age or people. It is inherent in our common humanity, and takes various shapes and forms. To-day it exhibits itself, not in slavery to forms, but to formulas, in substituting high sounding declarations for personal service. There is a rage to-day for the appearance of spirituality, which is often unconsciously made an excuse for shirking our obligations. Mechanical religion may be mental as well as bodily.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It is rather remarkable that in all the discussion of the subject of Prayer Book Revision almost nothing has been said about the name that shall be given to the Church in Canada, although that will be the very first thing to revise. It may be taken for granted that the present name is quite unsatisfactory. It bears upon its face the stamp of an exotic, "The Church of England in the Dominion of Canada." There is, of course, no reproach in that, for it was one of the many, and by no means the least valuable gift of England to this new world. But time and circumstances in their onward march bring about their changes, and a sense of the unfitness of the name has laid hold of our people. As a matter of fact it is comparatively seldom that we find the name "Church of England" used in reference to our Church now. Without any formal agreement, or any synodical action, Canadian Churchmen have come to designate themselves as "Anglicans," or as "Spectator" has quite unconsciously done in this sentence, "Canadian Churchmen." It really needs no argument to demonstrate the almost universal consciousness of the unfitness of the name. It has been practically discarded already. The agreement upon a new name is, of course, a far

more difficult matter than agreement in condemning the old. To call it "The Church of Canada," or "The Catholic Church of Canada," would probably be quite impossible to have ratified in parliament. The claim might be regarded as too broad, and to give an undue precedence to a comparatively small communion. For ourselves we would prefer a less ambitious name lest a gulf might seem to exist between our aspirations and accomplishments. However, we have no tremendous feeling on the matter, and what the Church decides upon that will ultimately be acceptable to us. The object of making a high claim presumably is to stimulate us to high service. It would seem, however, that we have almost unconsciously chosen the name already. In public and in private, in the press and from the platform, in the naming of our organizations, and in many other ways we have for years been calling ourselves the "Anglican Church of Canada." That seems to be the natural, the predestined name that we should bear. It carries with it a reminiscence of the rock from whence we were hewn, and at the same time it proclaims the Church as our very own, a Church not merely "in" Canada but "of" it. That name seems to us to be adequate, historic, distinctive, and not likely to cause legislative difficulty. We would, therefore, suggest that the Revision Committee should come to an understanding at once about the name and give it forth to the public so that we shall have grown accustomed to it when it comes before Synod three years hence.

A men's congress was held in Montreal last week. It was a unit in a series of congresses held in leading centres from Vancouver to the Atlantic. The Montreal assembly seemed to us to be a success in every way. The members in attendance might, of course, have been greater, still there must have been between fifteen hundred and two thousand men at the evening sessions. The tone and spirit of the congress was admirable, and the character and calibre of the speeches superb. "Spectator" confesses that he has never been drawn very much to interdenominational assemblies, and he has seldom attended such, because of the foreign atmosphere, the more or less unfamiliar point of view, and the general feeling of away-from-homeness that came over him in such surroundings. Then some years ago there was that dreadful, though well meant hospitality, that spotted an Anglican in the audience, and one was almost certain to hear the chairman call out in a decidedly audible voice something like this, "I see one of our Anglican friends in the audience; will brother 'Spectator' kindly come and take a seat on the platform?" Of course, rather than enter into a discussion, or seem to be discourteous, one would scramble out of his seat and appear on the dais where he was effusively congratulated on his tolerant and broad-minded spirit in thus associating with his brethren. Of course one felt that congratulations of that kind narrowly escaped being censure. However, that sort of thing seems to be disappearing, and a much more desirable spirit of assuming the fraternity without discarding upon it has taken its place. In fact the recent congress the atmosphere seemed to be quite Anglican, with the addition of a little more colour and warmth. There was dignity and poise and order and earnestness pervading all. There was no expression of surprise or pleasure over the co-operation of various communions. It was assumed as the normal and ordinary condition of things. Anglicans were apparently as much at home as anybody else, and there was no effort put forth to flatter them. It was their congress as much as that of any other communion, and that was assumed and felt. The outstanding speakers were Robert E. Speer, Sir Andrew Fraser, Campbell White, Canon Gould,

Silas McBee, and Prof. Johnston Ross. "Spectator" knows of no man that so moves and satisfies him in utterance, thought, personality, and outlook as Mr. Robert Speer, of New York. He has the power of disarming one, and one has neither the will nor the power to resist him. He is an upstanding, well-groomed man of athletic proportions. He has a large and elongated dome-shaped head, with brains carried well out over the eyes and rising like a cliff in the form of a forehead. Strength is written in every element of his make-up—in voice, features, eyes, conviction, utterance, sequence of thought. One is fain to exclaim, behold the man, and in no spirit of levity to ask, wherein has the absence of sacramental life in his spiritual upbringing manifested itself? Sir Andrew Fraser is a man of power in quite a different way. His gentleness is perhaps his most outstanding characteristic, and his knowledge of the Scriptures and his power of using them in his addresses is quite as remarkable. He is a man of power unquestionably, and of singularly appealing personality. The simple, sweet, appealing address of this courtly knight and gallant pro-consul in one of the far off posts of the Empire, made a deep impression upon the young men of Montreal. It is an influence of which no city can have too much. Another speaker less known than either of those referred to is worthy of special mention, and that is Dr. Johnston Ross, a new professor in the Presbyterian College in Montreal. This seemed to be his first appearance at a gathering of note in that city, and he made a very deep impression. From a side view he bears a strong resemblance to Rudyard Kipling. He is clear and consecutive in thought, precise, fluent and enthusiastic in utterance. He possesses the analytic precision of the scholar, and the glow and warmth of the orator. His presentation of the "Missionary Leadership of the Pastor" was scholarly and simple, profound and clear. It is quite impossible to summarize the messages of these men in the space at our disposal, and hence we have been contented to give but a mere sketch of their personalities. It was quite impossible to attend these meetings without being greatly impressed with the rising tide of missionary zeal.

"Spectator."

PRAYER BOOK STUDY.

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

271. Where in the Prayer Book is St. Luke spoken of as "the Physician"?
272. In the Epistle for All Saints Day what tribe is omitted from the list?
273. Who is spoken of as "Most Reverend Father in God"?
274. In what attitude must all the people hear the Gospel read at the Holy Communion?
275. When there are more than twenty-five Sundays after Trinity, what Collect, Epistle and Gospels are taken to fill up?
276. If there are fewer than twenty-five Sundays what is the rule?

ANSWERS.

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

263. The Vulgar Tongue refers to the language of the day and people.
264. A Deacon must be learned in the Latin Tongue.
265. If by some just impediment a man cannot receive the Holy Communion the Curate shall instruct him that if he repent, steadfastly believe and

remem
the Bo
ably.
the Sic
266.
The we
form o
dissolv
my ski
rende
267.
we ma
is bett
words
drink f
268 I
friends
baptize
tism w
269.
Marria
270.

The
Army
exper
evange
rampa
more s
ing-cla
active
ceased
though
workin
interes
Church
moven
say no
and 1
But I
ception
becom
affairs
eterna

The
any s
classes
sympt
Physic
chief
religio
worthy
to be
their
bridge
the mi
furthe
classe
played
tainme
any cl
doubte
tag e
In tin
sion.
again.
mater
man i
life th
pleasu
ed. m
the jo
velone
witho
mant
creatic
kind:
anima
man
his st
deny
haps
action

An
such
d) is
the w
here
ferenc
comba

remember the benefits, etc., he doth eat and drink the Body and Blood of our Saviour Christ profitably. See rubric at end of the Communion of the Sick.

266. It means though my body be destroyed. The words "skin worms" seem to imply either a form of decay by means of which the body is dissolved, or when separated imply this "after my skin, even this body, is destroyed," as it is rendered in the R.V.

267. If we lose the Hope of Immortality then we may cease to value humanity. This passage is better understood when we preface it with the words "If the dead rise not," let us eat and drink for tomorrow we die.

268. Persons were baptized for their dead friends. The dead again may mean the person baptized being before this dead in sin, for Baptism was a death unto sin.

269. Women ought not to do such things. See Marriage Service.

270. The Holy Communion.



BACK TO CHRISTIANITY.

By the Rev. Prebendary Carille, of the Church Army.

The difficulty with which we in the Church Army have to contend to-day—and I believe our experience is that of other workers in the evangelistic field—is not so much the blatant, rampant infidelity of thirty years ago as the more serious one of dead indifference. The working-classes stay away from church, not from active hostility to religion, but because it has ceased to interest them and to occupy their thoughts. That there is a very large minority of working-men who do take an active and practical interest in religious matters is incontestable. The Church of England Men's Society, the P.S.A. movement, Adult Schools, all go to prove it; to say nothing of our own Church Army "soldiers" and men attached to kindred organizations. But I fear it must be admitted that these are exceptions. The average working-man tends to become more and more occupied with temporal affairs, to the exclusion of those which, being eternal, are the things that really matter.

The Tendency of the Age.—I do not impute any special degree of blame to the working-classes for this state of affairs. It is only one symptom of the materialistic tendency of the age. Physical ease and pleasure are regarded as the chief good; physical pain and fatigue as the chief ill. Between these no space is left for a religion which teaches that there are aims more worthy of pursuit than pleasure, and evils more to be avoided than pain. The upper classes have their week-end country-house parties, Sunday bridge, motoring, golf, smart restaurants; and the middle classes ape them so far as—sometimes further than—their means allow. The working-classes do their best with pipe and pot, football played by hired players, betting, Sunday entertainments at clubs, to drive care away. Whether any class succeeds in escaping boredom may be doubted. I refrain from quoting the well-worn tag concerning black care and the horseman. In time there will come a great national revulsion. It has happened before and it will happen again, that communities come to know that a materialistic life is only half a life. The whole man is made up of body, soul and spirit; and a life that regards the body and its needs and pleasures as alone worthy of attention is a maimed, undeveloped, imperfect life, with nothing of the joy and fullness of a complete character developed on all sides. Without the Divine touch, without the kindling of God's spark lying dormant in every man, we differ from the brute creation only in degree of intelligence, not in kind; but with this important distinction, that animals are irresponsible beings, while every man will in the end have to give an account of his stewardship. Few people will be found to deny this truth in the abstract; still fewer perhaps admit it so far as to let it influence their actions.

An Arduous Task.—I see no sign as yet of any such revulsion in this country. What one has to do is to go on with patient "spade-work," doing the work lying ready to hand and convincing here one and there another. The mass of indifference to be moved is terrible. We have to combat the gigantic evil of drink and self-in-

dulgence in its innumerable forms. We have to meet the attractions of town life—theatres, music-halls, public-houses, clubs, and others, some innocent, some most pernicious—with counter attractions. We have to fight against the bodily and mental fatigue caused by the stress of the fierce struggle for existence. We have to show men that spiritual things are not undeserving of attention, and that the Bible is better worth reading than betting-news or the squalid details of divorce cases in so-called high life. Above and beyond everything else we have to give to the individual man the sense of sin—almost lost in these days, when a man's faults are supposed to be those of heredity and environment, not his own—the need of a Saviour, God's goodness to man, man's ingratitude to God. The first and greatest essential is to make a man realize his need of the living Christ; not as a mere historical Personage of twenty centuries ago, but as One Who is living to-day and making intercession for us as members of His Body the Church, and for us individually.

Mistakes Made by the Church.—While I regard the prevailing materialistic tendencies of the age as the main cause of the estrangement of working-men from the churches, and the chief enemy to be fought in order to put an end to that estrangement, there are faults on the other side. The church has not been free from mistake in her mode of presenting Truth to the working-classes. I speak here chiefly of my own Church, the Church of England; but I believe that something of what I have to say may not be altogether inapplicable to other religious bodies. I have said that what the working-man, what every man, needs is the living Christ. Instead of preaching Him first, Him last and Him most, the Church has been over-occupied with points of theology and ceremonial. If we could agree to differ on non-essentials and devote our attention to weightier matters, a great stumbling-block would be removed from the man who would be devout were he not repelled by the unseemly and unchristian wrangling of those among whom love should be the first law. Offer Christ, the Church's Lord and Master, not the Church herself, as the aim. Even an irreligious working-man often feels a vague sentiment of respect, even love, for Christ. One has seen rough beery-looking fellows pause and raise their caps before a picture of Christ in a shop-window. On the other hand, the name of the Church repels them, as being in some way connected with privilege, Toryism, oppression. The average working-man knows nothing of the Church as Christ's Body, the Bride, the Ark of Safety, the Fold, the Haven. The Church means to him something to do with parsons and squires, and ordering one's-self lowly and reverently to one's betters, and nothing more.

Education in Devotion.—The ordered round of prayer, psalm, lesson, canticle, familiar to us through years of use, and seeming to us to breathe the very essence of devotion, does not appeal to the working-man. He wants something more direct and applicable to immediate circumstances. Devotion needs a certain education, as much as anything else. Habit will make the Prayer Book as dear to the working-man as it is to other people; but at first even the small amount of mental effort required to enable him to "find his place" discourages him. A much freer use of extemporary prayer, short stirring addresses and rousing hymns with good choruses would do much to remove such obstacles as these. When he goes to church the working-man finds that he is expected to do nothing but sit and listen—at least that is his idea. The whole service seems to be in the hands of the clergy, and he gets the notion that he is not wanted. "They also serve who only stand and wait" is an idea beyond him. Then let us give him something to do. He might be encouraged to speak a few words sometimes, or give out a hymn. If he plays an instrument, give him a place in the orchestra. Until quite recent times the music in nine out of ten of our churches was supplied by the "flute, violin, bassoon" of the parishioners; and if by the universal substitution of organs we have undoubtedly lost in other directions. If a man can sing, put him in the choir. At all events give him something to do. Let the atmosphere of the Church be that of a happy family, and do away with the notion, which, false and absurd as it is, is still prevalent, that public worship is a privilege of the well-to-do and well-dressed. Every man, woman and child in the land has a legal right to the offices of the church; we must teach that that right involves duty on the other side, and not only duty, but the highest of all privileges.

The Length of the Services.—The length of the services has in the past done much to repel working-men from church. Matins, Litany, and Ante-Communion, with sermon, have been a weariness too great to be borne in these days of haste and pre-occupation. Of late years the tendency has been to shorten services, and this is a step in the right direction. But the principal step, in my judgment, needed to attract the working-classes to church is the restoration of the Lord's own Service, the Holy Communion, to its place as the chief act of worship on the Lord's day. With simple congregational music, such as is used in the Church Army, the whole service, even with a short address, need not much exceed half-an-hour. Without venturing upon controversial topics, it is unquestionable, one knows it by experience, that this service above all others is the greatest power that exists to compel men to come in. It combines action with words, and— to put it no higher—it attracts in this way thoughts which might otherwise be wandering and chains them to the great Event which we commemorate. Churches locked all the week, and pews reserved upon payment, are two things which naturally repel the working-man, and one cannot feel surprised at his repulsion. How can a man feel that the church is his own when he is locked out of it six days a week and on the seventh is only admitted to such parts of it as his "betters" have not thought it worth while to hire for money? The pew system has been the greatest single cause of the failure of the Church's mission. It is an evil legacy from evil times, and the sooner it is swept away the better all around. Let every section of Christ's Church go forward in faith and hope and love, doing Christ's work of seeking and saving, not only the outcasts, but the mass of respectable steady working-men; patiently and urgently, setting in order such things as hinder men from coming into the Kingdom; yet not paring away or diminishing by one hand's-breadth the Faith once delivered to the Saints. The task is a long one and an arduous, and in one generation perhaps small result may be seen. But in the end success is certain; and the Master's voice saying "Well done!" will be a very great and perfect reward.

The Churchwoman

OTTAWA.

Ottawa.—The regular monthly meeting of the diocesan board of the Woman's Auxiliary took place last week in Lauder Hall and was very well attended. Reports which were read by the various officers were most interesting and satisfactory. A bequest of \$50 from the estate of the late Miss Florence Greene was recorded, to be used for the literature work in which Miss Greene was most interested and an active member for so many years. The board was overjoyed at the presence of and return to health of Mrs. Tilton, the president, who has just recovered from a lengthy and severe illness. Mrs. Tilton in opening the meeting thanked the members for their many inquiries and thoughtfulness during her illness. The meeting was to have been addressed by the Rev. Canon Gould but he was unable to be present. The Rev. Frank Clarke, of Pakenham, was in the hall and was called upon. He congratulated the ladies upon the businesslike manner in which they carried on their work. At the last meeting it was, after due consideration, decided to send out letters to the various auxiliaries asking them to vote for or against holding the board meeting in different parishes instead of always holding it in Lauder Hall, and it was announced that it had been decided by a vote of 13 for and 3 against to hold it in the parishes. Invitations were then read, the first from St. John's branch, asking that the December meeting be held in St. John's hall at the usual time, and the second was from St. George's branch asking for the January meeting to be held in St. George's parish hall, both of which were accepted. The report of the Dorcas secretary was very satisfactory. Appeals were read for donations towards the mission at Cochrane, which was destroyed by the recent fire, and \$10 was voted for this object. Fifty dollars was also voted towards the Jewish work. The balance for the Piegan reserve will be nacked in the last week of November and donations of clothing, etc., will be very welcome. The treasurer reported receipts for the month were \$323.63, balance \$283.53, making a total of \$607.16.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

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

Fredericton.—The forty-third session of the Synod of the diocese met here Tuesday the 7th inst. in the church hall at 10 o'clock a.m. There was a large attendance of clergy and laity. After the opening proceedings, Rev. Canon Powell, of King's College, Windsor, was invited to take a seat upon the platform. The Bishop then delivered his charge: We regret very much that we cannot afford space to publish it in extenso, as it is a most exhaustive and interesting address. His Lordship said: My Dear Brothers in the Faith,—It is with the greatest pleasure that I welcome you all to the forty-third session of our Diocesan Synod. I need not remind you that the occasion is a most important one. From all parts of the province we have come together for a common purpose, and that purpose a very deep and solemn one. We have not left our respective homes and parishes for a merely social purpose, though the social side of a Synod's meeting has its own peculiar charm, and is not without its value. But our purpose is more than merely social. We have come together to consider in some of its various forms and phases the work for which we are all in a real sense responsible—the extension of the Kingdom into which we have all been baptized, and the maintenance of the ministry in our own diocese and province—the lengthening of our cords, the strengthening of our stakes. It is our duty to weigh carefully the problems that press upon us all the time, and to make such wise plans as we can for their solution. You will feel with me that the responsibility resting upon us is not a light one. We do not stand here this morning as individual members of the Church. We are here in a representative capacity—as those to whom, either by virtue of their ministerial office, or because of delegated power, there has, within certain limitations, been committed the care of a certain section of the Church. I desire at the outset to lay special stress upon the fact. It will be good for us, and good for the Church in whose name we are assembled, to realize more fully our responsibility. It will tend to solemnize all that is said and done. It will make us more attentive to our duty, and more earnest in the performance of our work. It will help us to lean less upon ourselves, and more upon the power of the Holy Ghost in prayer. In reference to increased lay attendance, the Bishop said: What can be done to increase the number of lay delegates in attendance at the Synod? What can be done to awaken the interest of the diocese generally in the work of the Synod? Both of these questions are worthy of the most serious consideration. A notice of motion has been given under which the hope is held out of increasing the total number of lay delegates present at any given session by giving larger representation to what are sometimes called, from the standpoint of population, the more important parishes. I have long had this matter on my mind, and believe that it would be wise for us to move in some such direction. It has always seemed to me an extraordinary mistake to place all parishes, irrespective of population upon an exactly equal footing in this respect. If it is in the interest of the church to have as large a number of laymen as possible actively interested in her synodic work, then we are surely not doing well to say that from any one parish there shall never be more than two lay delegates. It would be easy to point to certain parishes in which there are a large number of men who gladly serve in the Synod, but to whom the opportunity is never given. I am quite sure at all events that we ought to make a serious effort to awaken the interest of the country parishes in the matter of representation at the Synod.

In reference to the condition of the diocese the Bishop said: I shall not attempt, therefore, to give you any statements of facts and figures and that for the reason I have already stated—they would probably be more or less misleading. I feel, however, that this can be safely said without fear of contradiction—the general condition of the church's work is satisfactory, and encouraging progress is being made. In saying this I do not at all shut my eyes to some very obvious points of weakness, and I shall speak of

CANADIAN CHURCHMAN.

these a little later on, but I am still sure that on the whole, the Church of England is making headway in this province. I regret the steady loss of clergy to other dioceses and missionary fields, which has been heavier than usual this year, 11 having left the diocese during the year. During the same period by ordination a number of new clergymen have come into the diocese, so that numerically we are in a stronger position than we were twelve months ago. He said it is a deplorable condition. We are not giving enough men to the ministry in New Brunswick to repair our inevitable losses by death and retirement alone. We are forced to look the question fairly in the face. Ten years ago, less than fifteen per cent. of the clergy working in the diocese were of English birth, whilst to-day the percentage is as much as 33. Where is this decline in our native ministry to end? Whither are we drifting? It is time to ask ourselves that question. Are we to look forward to the day when the church in this province shall be served only by men from the Mother Land? Some months ago, I received a letter from an English priest working in a western diocese, in which there was a statement that almost staggered me: "I am beginning to think," he said, "that you Canadian churchmen are frauds. Where are your men for the ministry? In this diocese, out of 81 clergymen, there are only four Canadians, and one of them is leaving for the Coast soon." Think of it. **IN ONE DIOCESE OF OUR OWN CANADIAN WEST THERE ARE ONLY FOUR CANADIANS OUT OF 81 CLERGYMEN.** It is enough to make us weep—yes, and more than weep—it ought to be enough to drive us Canadian churchmen to our knees in humble confession of our sins. "Pray ye, therefore, the Lord of the Harvest, that He would send forth labourers into His harvest." In reference to the stipends paid to our clergy at present, he said: They are woefully inadequate and we ought to frankly recognize the fact. That is the first step. Let us put ourselves solemnly on record in protest against the injustice of the thing. Let it be made known to the church people of this diocese that we are not satisfied, and that, as a Synod, we refuse to be satisfied with what every fair-minded man must recognize as wrong; and then let us settle on some amount which might be accepted as at least a fair minimum stipend in view of all the claims upon a clergyman.

I feel it my duty to say once more in this public way, as I have said many times before, that the Laymen's Missionary Movement has my heartiest sympathy and support, and that not simply because of what it has accomplished, but because of what it is.

The Bishop spoke very strongly against the present method of appointing clergy to parishes. It is a bad one—one that works against the best interest of the church, both in the parish and in the diocese. The responsibility of the people might be delegated to a small committee either of the congregation or the vestry, and that committee might meet in consultation with the Bishop. The committee would have every opportunity of ascertaining the feelings of the congregation in the matter of nomination, and the Bishop would be able to bring to bear upon the question the knowledge that belongs to wider outlook and more confidential and complete inquiry. I should like to point out very briefly what seems to me some of the most manifest disadvantages of our present plan. It is, in the first place, entirely congregational in its

spirit and workings. The one thing to be considered is the wishes of the parish, and the corporate life of the diocese is altogether ignored. No one ever thinks of asking whether the clergyman in question will be a strength or weakness to the life of the church at large, whether he will help or hinder the work of the diocese. This seems to me distinctly bad. The present system tends to make promotion almost impossible. And promotion ought to be possible. It ought not to happen that a priest of the church is passed over year after year simply because his qualifications are not of the showy type, that will so often commend themselves to the somewhat superficial judgment of a parish meeting. I do not suggest, of course, that the problem of promotion would be altogether solved by the adoption of some such system as that to which I have referred, but it would undoubtedly make promotion more possible. It would at least give the Bishop an opportunity of pressing upon a committee in private the claims of those men whom he considers worthy of promotion—something that can only be done with great difficulty now, and often, I fear, with but very little benefit. In reference to the cathedral: So far as the work of restoration is concerned, it is enough for me to say that no unnecessary changes are being made, or none, at least, that will in the least detract from the beauty of the building as it presented itself to its great founder, whose memory we so revere. In certain respects, indeed, we are returning to Bishop Medley's original plan, from which he was unwillingly diverted by force of circumstances. Thus, owing to some defect in the foundations, Bishop Medley found himself unwillingly compelled to build the spire some twenty feet lower than had been intended. That defect has now been remedied, and the spire will now be built, I hope, to its full height. He referred to the good work being done by the Woman's Auxiliary and St. Andrew's Brotherhood. On motion of Archdeacon Forsyth the Charge was referred to the standing committee to report upon as soon as possible. Archdeacon Raymond presented the report of committee on constitution and canons, and that of committee on unfinished business. On motion of Archdeacon Newnham the report of the Board of Missions was taken up and passed upon section by section. The section regarding the summary of statistical returns led to some discussion. Many thought that the statement was full of inaccuracies. Archdeacon Raymond claimed that the statement was literally correct and His Lordship was of the same opinion; it was impossible to get it correct, but it was as near right as possible to get. The total population given in the section of church people was 31,143. No doubt this was incorrect as it was fully 40,000, but the difficulty comes in getting at those who were church people and those who were not. The statement of Mission Fund for the year 1912 was next discussed and the apportionments for missions made among the deaneries of the diocese. The apportionments show a slight increase for the coming year. Canon Cowie thought that if any increases were made they should be done equally on each deanery according to population. He would like to know how the committee made up the apportionments. Rev. Mr. Scovil believed a resolution should be passed appointing a committee to look into the whole matter of apportionments. The Bishop said that he thought that the apportionments had been made on as equitable a basis as possible, but no matter how it was made there would be dissatisfaction in some quarters. The section was finally passed.

Tuesday Afternoon.—The Synod devoted the afternoon to a discussion of King's College, Windsor, in past, present and future. After excellent addresses had been delivered in favour of King's College by Rev. Canon Powell, Rev. Mr. Wiggins, Dean Schofield, Rev. Canon Smithers, Archdeacon Newnham, Dickson Otty, H. B. Schofield, Rev. Canon Neales, Rev. R. A. Armstrong and others, Dean Schofield moved as an amendment to the resolution "That this Synod inaugurate a campaign for King's College, beginning November 12th, and that every member here take a personal share in the work," which was carried unanimously.

In the evening the anniversary Synod service was held at the Parish Church. Bishop Richardson conducted the service, assisted by Dean Schofield and Canon Cowie and Archdeacons Forsyth and Newnham read the lessons. Canon Powell was the preacher and his eloquent sermon was much enjoyed.

Wednesday.—The report of the executive committee was, on the motion of Archdeacon Ray-

**The Blonde Lumber and
Manufacturing Co., Ltd.**
CHATHAM - ONT

**Manufacture CHURCH ::
High - Grade FURNITURE**

We make Chancel and Sanctuary
Furniture and
Church Pews and Seating our
Speciality

Our Catalogues are mailed
FREE UPON REQUEST ..

When requiring quotations for pews,
please send dimensions of church or number
and lengths of pews required.

NOTE THE ADDRESS

mond, ta
ed secti
on any
date and
Church
Dickson
was refe
and rep
pointed
G. O. I
lace. R
presente
K.C., R
resolutio
Synod s
interesti
camps.
by othe
it was
the Chu
land fo
this ex
Board o
ed. Re
Rothesa
after ve
eral sp
sidered
Rev. E
standin
Bishop
reports
hoped
eral me
sec
still on
taking
field, I
Mr. Co
publish
commi
when t
made
the po
clergy,
disgrac
wished
ward a
clergy
about
A very
ing re
second
clergy
that tl
All we
the re
how t
Bisho
the m
Dean
canon
relativ
taken
some
Neale
the n
parish
short
motio
led to
numb
ceed
two i
munic
ish s
tives
paris
titled
the n
have
prece
plain
each
ter,
Wigg
discu
thou
too i
leave
being
third
quire
the
sent
of tl
ann
sion
seve
sion
Tl
The
Lor
syth

mond, taken up this morning and read and passed section by section. There was no discussion on any part of the report. The act to consolidate and amend the Acts of Assembly of the Church was presented and on the motion of Mr. Dickson Otty, seconded by Mr. Jarvis, the act was referred to a small committee to pass upon and report back to the Synod. The Bishop appointed as such committee Chancellor Allen, G. O. D. Otty, W. M. Jarvis and W. B. Wallace. Resolutions to deceased members were presented: Arthur Clarence Fairweather, Esq., K.C., Rev. R. Mathers, Mr. W. E. Vroom. The resolutions were carried unanimously by the Synod standing. Mr. Leatherbarron gave a most interesting account of his work in the lumber camps. His work was most highly spoken of by other members of the Synod. On a motion it was ordered that a vote of thanks be sent to the Church Camp Missionary Society of England for forwarding, promoting and sustaining this excellent undertaking. The report of the Board of Church Literature was read and passed. Rev. Mr. Hibbard read the report of the Rothesay Collegiate School, and it was passed after very many complimentary remarks by several speakers, His Lordship saying that he considered the school equal to any in Canada. The Rev. E. Bertram Hooper read the report of the standing committee on Sunday Schools. The Bishop considered it one of the most valuable reports ever presented to the Synod, and he hoped it would be thoroughly discussed. Several members spoke at length regarding different sections of the report and the discussion was still on at adjournment at noon. Among those taking part were Rev. Dr. Campbell, Dean Schofield, Revs. Converse, Cody and Michols. Rev. Mr. Cody spoke strongly in favour of diocese publishing its own Sunday School paper. The committee on the Bishop's charge reported, and when the Bishop found that that committee had made no decided announcement in reference to the policy of increasing the stipend of the clergy, he said: "It is a burning shame and a disgrace to the church." And continuing, he wished to know why the Synod did not come forward and say boldly that the salaries of our clergy must be increased instead of beating about the bush and making recommendations. A very lively discussion followed and the following resolution was moved by Canon Smithers, seconded by Mr. Narle: "That the minimum clergyman salary shall be \$900 and a house and that the board of missions shall pay this sum." All were greatly pleased with the sentiment of the resolution and then the Synod arose as to how the increased stipend shall be raised. The Bishop said let the Synod give the authority and the machinery would follow. The Very Rev. Dean Schofield presented to the Synod the new canon No. 12 to take the place of the old canon relating to Sunday Schools. The canon was taken up and passed section by section with some slight amendments. On motion of Mr. Neale the rules of order were suspended and the motion of Archdeacon Newnham regarding parish lay representatives was taken up. In a short speech the Archdeacon introduced his motion as follows: "Each parish shall be entitled to elect one representative, but when the number of communicants in a parish shall exceed 50 such parish shall be entitled to elect two representatives; when the number of communicants in a parish shall exceed 150 such parish shall be entitled to elect three representatives; when the number of communicants in a parish shall exceed 300 such parish shall be entitled to elect four representatives. In each case the number of communicants shall be those who have communicated during the twelve months preceding the date of election." The mover explained that the law as it stood now entitled each to two representatives. Chief Supt. Carter, Canon Neales, Canon Hoyt, Revs. McKiel, Wiggins, Scovil, Raymond and others briefly discussed the new canon. Some of the speakers thought that the new canon would give the city too much influence and that it was better to leave things as they were. However, on the vote being taken the new canon easily had a two-thirds vote of each the clergy and laity, as required by law. It was here that the report of the committee on the Bishop's charge was presented. The report spoke in the highest terms of the principles laid down and the expressions announced by His Lordship. After the discussion on the report had finished the Synod passed several reports, all being read without discussion. At 6.30 the meeting adjourned.

The following committees were appointed:—
The Standing Committee—(Ex-officio) The Lord Bishop, Dean Schofield, Archdeacon Forsyth, Archdeacon Newnham, Archdeacon Ray-

mond, Chancellor Allen; (elected members) Canon Neales, Canon Hanington, Canon Smithers, G. A. Kuhring, Col. H. M. Campbell, M. G. Teed, G. O. D. Otty, J. P. Burchill. The Executive Committee—(Ex-officio) The Lord Bishop, Dean Schofield, Archdeacon Forsyth, Archdeacon Newnham, Archdeacon Raymond, the Secretary of the Synod, the Treasurer of the Synod. Members of the Standing Committee—The Lord Bishop, Dean Schofield, Forsyth, Newnham, Raymond, Chancellor Allen, Canon Neales, Canon Hanington, Rev. G. A. Kuhring, Col. H. M. Campbell, M. G. Teed, G. O. D. Otty, J. P. Burchill. The Board of Finance—(Ex-officio) The Lord Bishop, the Treasurer of the Synod; (elected) W. M. Jarvis, Deputy Chairman, Col. H. M. Campbell, M. G. Teed, H. B. Schofield, T. B. Robinson, J. Roy Campbell, J. W. Robinson, R. W. Hewson, W. A. Ewing. The Board of School Literature—(Ex-officio) The Lord Bishop, Dean Schofield, Archdeacon Forsyth, Archdeacon Newnham, Archdeacon Raymond, the members of the Parent Society resident in the diocese. The Board of Education—(Ex-officio) The Lord Bishop, Rev. A. W. Daniel; (elected members) Dean Schofield, Canon Neales, G. A. Kuhring, R. A. Armstrong, Ven. Archdeacon Raymond, Rev. W. B. Sisam, J. H. A. L. Fairweather, W. H. Harrison, S. L. Shannon, Col. H. M. Campbell, H. P. Schofield, J. M. Robinson, Rev. F. Gaskill (member of the Old Boys' Association). Governors of King's College, Windsor—Canon Smithers, R. W. Hewson. Trustee of Girls' School, Windsor—R. W. Hewson. Committee on Religious Instruction—The Lord Bishop, Dean Schofield, Rev. E. F. Hooper, Rev. G. A. Kuhring, Rev. W. R. Hibbard, G. O. D. Otty, R. B. Emerson, J. P. Burchill, H. B. Schofield. Lay Members of the Board of Discipline—G. O. D. Otty, A. A. Sterling, Col. H. M. Campbell, J. P. Burchill, J. Roy Campbell, Dr. A. H. Sterling, E. R. W. Ingraham, W. B. Wallace, C. H. Giles, J. S. Armstrong, R. W. Hewson, C. L. S. Raymond.

Thursday.—A very large amount of business was got through with to-day. Important matters were dealt with and passed. The whole of the afternoon was taken up with the passing of the act to consolidate and amend the various Acts of Assembly relating to the Church of England in New Brunswick. The new act consists of 93 sections, but most of the sections are a repetition of the legislation now in force. Chancellor Allen, chairman of the committee which prepared the act, read each section and he with the other members of the committee, Messrs. W. M. Jarvis, G. O. D. Otty, and Dr. W. B. Wallace, interpolated its meaning to the Synod. There are some very important additions to the old acts, such as those dealing with the subjects of removal from rectories and missions. Regarding the former it is now enacted that the Bishop may upon application in writing to him of a majority of the lay members of the Church Corporation consider any difference or disagreement between a rector or parishioner or any other circumstances which may be claimed to warrant a dissolution of pastoral relations in the interests of the church, and if the Bishop is unable to settle the difficulty, the matter is left with the standing committee to decide upon, and if the decision should be against any rector, the latter is given three months' notice to vacate his holding. The rector, however, is given the right of appeal to the Metropolitan of the province, in a case involving matters for which an appeal to the Metropolitan is provided for by the Synod canons. The usual legal machinery is set out for making the legislation effective. There was much discussion by the Synod over some of the sections of the Act, and some of the members wanted certain sections either omitted or considerably amended. On the whole however, the majority stood by the Act as submitted, the amendments inserted being very few and of little importance. On its being passed the Synod unanimously decided to submit it to the next session of the Legislature for its sanction. The evening session was taken up with a discussion of the amended report on the Bishop's Charge, submitted by the Rev. Canon Neales, secretary of the committee. This report heartily endorsed everything that the Bishop said in his charge in respect to an increase being made in the stipend of the clergy and strongly recommended that the stipend should not be less than \$900, but the committee did not think it advisable to immediately appoint a missionary for financial work. In conclusion the committee recommended that the Bishop and laymen of the diocese should take up the whole matter and work out a scheme to raise the in-

creased stipend when the laymen meet at St. John this month in connection with the Laymen's Mission. The report did not meet with the approval of Mr. J. E. Neale, the energetic lay representative from Chatham. He claimed that the report did not go far enough and in an earnest speech he moved that the minimum stipend should be \$900 and that a missionary be appointed to travel through the province and lay the matter before the church people. He said that the Bishop had asked for bread and they had given him a stone. The members of the standing committee said that though they admired Mr. Neale's enthusiasm the report of the standing committee was the only reasonable one that at the present time could be made. It was all well enough to say that the stipend should be \$900 and a missionary appointed, but this meant an expenditure of some thousands of dollars, and before the committee could recommend any such expenditure the machinery for raising money must be considered and decided upon. The Bishop thought that the committee had gone as far in its report as was reasonable, and he felt satisfied that the recommendation made by the committee might have the desired effect. The report of the committee was accepted by the Synod. Mr. Neale withdrew his motion as an amendment to the report of the standing committee on the understanding that he would be allowed to introduce it as a separate resolution, which he did and it was passed unanimously by the Synod. The following is the resolution, which was moved by Mr. Neale and seconded by Mr. Raymond: "This Synod declares that the full minimum stipend of a clergyman in the Church of England in the Diocese of Fredericton shall be \$900 and a house or its equivalent, as soon as possible; and direct the Board of Missions to take immediate steps looking to the carrying into effect of this resolution; and it further directs the Board of Missions to take into serious consideration the appointment of an organizing secretary at the earliest possible moment." Mr. W. M. Jarvis' motion to change the canon increasing the grant from one hundred and fifty to two hundred and fifty dollars to the Clergy Widows' and Orphans' Fund, was passed without discussion. The Rev. Mr. Converse's motion respecting marriage and divorce was laid over until the next meeting of the Synod. The usual votes of thanks were passed. St. John was selected as the next place of meeting, the date being the first Monday in November, 1912.

We are indebted to "The Daily Gleaner," Fredericton, for the above report.

Chatham, N.B.—The King's College extension campaign will be held throughout New Brunswick this week. It was decided at a meeting of the Diocesan Synod held in Fredericton last week that the Anglican clergy should, if they so desired, preach a college sermon in their various churches on Sunday, November 12, and on Monday or as soon as possible thereafter organize committees for carrying on the work. It is proposed by this campaign to raise the sum of \$125,000 for increasing the endowment and enlarging the accommodations of the college, which is the oldest University in Canada. Nova Scotia has already been at work and the sum of \$40,000 has been realized. It is earnestly desired that New Brunswick will not fall behind the effort of the sister province. Other colleges have been hard at work increasing their endowments. Dalhousie College has already launched a \$300,000 campaign. Acadia College at Wolfville has just finished a campaign and raised the sum of \$500,000. Mount Allison University at Sackville is about to launch a \$200,000 campaign. King's College asks for only \$125,000. On Sunday evening, the 12th inst., at St. Mary's chapel, Ven. Archdeacon Forsyth preached an eloquent sermon on the aims and objects of the movement, pointing out the many claims which King's College had on the people of New Brunswick and the many advantages which accrue to the province by reason of having that institution so accessible to the young men. A meeting of the vestrymen of St. Paul's parish was held on Monday evening, the 13th inst., in the school-room, to take into consideration the best means of furthering the movement. Archdeacon Forsyth explained the position in which King's College now found itself, and referred to the urgent necessity for increasing the endowment to enable the Board of Governors to keep up an efficient staff. After some discussion, in which F. E. Neale, W. Dick, J. P. Burchill and G. Stead took part, the following resolution, proposed by Mr. Burchill and seconded by Mr. Stead, was adopted:—"This Corporation heartily

endorses the endowment and extension movement of King's College and commends the same to the liberal support of the parishioners and friends of the College." A meeting of the congregation was subsequently held, which was addressed by the Archdeacon, Mr. Burchill, Mr. Neale and Mr. Stead. It was pointed out that all the colleges in the Maritime Provinces were engaged in campaigns to increase their endowments. The urgent need for help to King's was more particularly on account of the lack of clergy, as King's was the only college in the Maritime Provinces where training for the church is provided. It is necessary to get local men to enter the Church if the best results are to be obtained, and the only college where they can be trained is King's. With the large number of vacant missions in the diocese, the need for additional clergy is most urgent. It was ultimately resolved that Mr. Stead, Mr. Neale and Mr. Jordan be a committee to organize a systematic canvass. A ladies committee, consisting of Mrs. Goggin, Mrs. J. G. Miller, Miss Armstrong and Miss S. G. Benson, was also appointed to assist in the work. The meeting then adjourned, \$150 was subscribed by four persons at the meeting.

* * *

QUEBEC.

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

Hatley.—A meeting of the Coaticook Deanery was held here, commencing with evensong, on Monday, the 6th inst., at 8 o'clock, followed by an impressive sermon by the Rev. J. S. Brewer, of Compton. On Tuesday morning there was a celebration of the Holy Communion at 7 o'clock, and morning prayer, said at 9.30. Besides the rector of the parish, the Rev. T. G. Devitt, amongst those present were the Rev. Rural Dean Stevens, of Coaticook, a former rector; the Rev. J. S. Brewer, of Compton, and the Rev. C. Eardley-Wilmot, of Stanstead.

The Rev. F. G. Le Gallais M.A., who has been the missionary at Asbestos since it became a separate parish from Danville, has been appointed by the Bishop of Quebec and the Diocesan Board, missionary at Johnville in place of the Rev. E. B. Husband, who has gone to North Hatley. Mr. Le Gallais began his work on the last Sunday of October. News has been received recently from the Rev. Hollis Corey, St. Clement's Mission, Canadian Labrador, of the serious illness of Mr. George W. Willis, who has for many years been a faithful lay reader and teacher in that mission. Mr. Willis, who was in Sherbrooke, Montreal and Ottawa, during the summer, had only just returned to the coast from his holiday when he was taken ill. If able, he will come to Quebec before navigation closes.

Sherbrooke.—The Rural Deanery of Sherbrooke met in its autumn session on Tuesday, the 7th inst., in Waterville, with the Rev. E. K. Wilson. Those present, besides the host, were the Rural Dean, the Rev. Canon Shreve; the Rev. Dr. Parrock, Principal of Bishop's College, Lennoxville; Professor H. C. Burt, Bishop's College; the Rev. J. B. Belford, Windsor Mills, and the Rev. V. E. Hobart, Sherbrooke. The session fittingly opened with the saying of the Missionary Litany. In the afternoon, after routine business, an extended conference took place on subjects of parochial and diocesan import, of special interest to the clergy. Dr. Parrock then read a carefully prepared and exhaustive paper on "The Child and the State," in which he emphasized the importance of child life, the careful supervision of education and training in early years, and the urgent call to maintain the laws which affect minors, etc. Each of the members present entered into the discussion which followed. The Rev. Mr. Wilson entertained the visiting clergy very hospitably, and was tendered a vote of thanks.

* * *

OTTAWA.

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

Ottawa.—St. Matthew's.—The 6th annual concert and play under the auspices of the church athletic association, will take place in the parish hall on Tuesday evening, November 28th. The programme is an unusually attractive one, and the entertainment promises to be as enjoyable as any of its predecessors.

All Saints'. The Young People's Society of All Saints' Church held their annual meeting last week in the hall, President Frederick Davy occupying the chair. The meeting unanimously approved the election of Mr. Davy for another year. Other elections resulted as follows: Patron, the Rev. A. W. Mackay; hon. presidents, J. C. Bate, D. M. Finnie and F. H. Williamson; first vice-president, R. S. Holmes; second vice-president, Miss T. Lightfoot; secretary, Miss G. Shore; treasurer, Mr. E. Nesham; executive, Miss V. Hampshire, Miss F. Shore, Miss May Wilson, Miss Margery Wilson, Miss M. Bott, Miss Cecile Davies, Miss Gladys Fowler, W. A. Hueston, G. G. Welsby and Mr. J. Mudge.

Eastview.—A very pleasant evening's entertainment was given for the choir of St. Margaret's Church here last week, when the Rev. Geo. Bousfield and Mrs. Bousfield were "at home" in their pretty home. A musical programme and games of one kind and another were indulged in, after which the genial hostess served dainty refreshments. About twenty-five were present and all voted it a most successful affair.

* * *

TORONTO.

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

Toronto.—Trinity College.—The grand annual review of Trinity College was held last week, when an excellent educational report was presented by the provost, showing among other things, one hundred and ninety-eight students to be in attendance. Of these, seventy-five have Holy Orders in view. Committees were appointed to arrange for the celebration on January 15th, of the sixtieth anniversary of the opening of the college and the twenty-fifth anniversary of the revival of convocation. The annual convocation service was held on the Tuesday evening, the preacher being the Rev. Canon Tucker, of London. He preached a comprehensive and inspiring sermon on the "Outlook of the Church of England in Canada." Evensong was sung by the Dean of Residence, the Rev. Prof. Duckworth; the first lesson was read by the Rev. Prof. Cosgrave, and the second by the Rev. Canon Plumtre. The benediction was given by the Assistant Bishop of the diocese, and a collection was taken in aid of mission work in Japan. On Wednesday evening the degree of D.D. jure dignitatis, was conferred upon the Lord Bishop of Niagara, the eighth alumnus of the college at present holding episcopal rank and exercising episcopal functions. In making his acknowledgments the Bishop, who took his seat as an ex-officio member of Corporation on Thursday, spoke of what the college had been to him personally and to the Church at large, commented upon the improvements that had been made since his undergraduate days, referred in high terms of approval to St. Hilda's College, and promised to continue his strong support of both colleges. His Lordship was presented for the degree by the Chancellor of his diocese, Mr. Kirwan Martin, M.A., the Public Orator, the Rev. Prof. Duckworth also making an oration, in Latin. The Archdeacon of Wellington presented the Rev. C. A. Sparling, M.A., for the degree of B.D., won under the rules of the Provincial Synod. The Rev. G. St. G. Tyner and Mr. R. M. Boulden appeared in person to receive the degree of L.Th., the same degree being

Church Decoration

Experience and skill are big factors in this work. We have both. There is hardly a county in Ontario in which there is not a church decorated by us. In each case the work has been the subject of praise and commendation.

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

conferred in absentia upon Mr. L. H. H. Green and the Revs. G. G. Wright and V. C. Spencer, B.A. Mr. A. Munto Grier, K.C., made an eloquent and impressive appeal for more attention to immigrants arriving from England, in the course of an impassioned address upon the Outlook of the Church of England in Canada. At the annual meeting of convocation on Wednesday afternoon, Dr. W. J. Goggin was re-elected chairman; Professor Young, clerk; and the Revs. W. J. Brain and J. S. Broughall, Drs. Pepler and R. J. Reade, Messrs. G. B. Strathy and J. C. Wedd, members of the executive committee. The following representatives of Corporation were re-elected:—Messrs. J. A. Kammerer and Frank Hodgins, K.C., and Dr. Arthur Jukes Johnson.

St. Stephen's.—The Rev. T. G. Wallace, rector of St. Paul's, Woodstock, has been appointed rector of this parish, to succeed the Rev. Canon Broughall, D.D.

St. Mark's.—The Rev. W. L. Armitage, rector of Picton, diocese of Ontario, has been appointed rector of this parish, and will take charge the beginning of the New Year.

St. Mary Magdalene.—There were large congregations at the annual dedication festival services on Sunday last in this church. The Rev. Canon Abbott, of Christ Church Cathedral, Hamilton, preached in the morning a most excellent sermon, and the Right Rev. Dr. Williams, Bishop of Michigan, preached a most impressive sermon in the evening to a very large congregation.

St. George the Martyr.—On Wednesday evening the 15th inst., the Rev. R. J. Moore, M.A., was inducted rector of this parish by the Rev. Archdeacon Cody, assisted by Archdeacon Inglis. The Rev. G. H. Teney said evensong and a very able sermon was preached by the Rev. Haire-Foster, on vocation, and referred to the call to work in large cities and the great problems with which one had to cope. He spoke of social evils and the duty of the Church in wiping them out. Churchmen were tired of trivial controversy. The priest was called to break down the barriers between man and God and to sympathize with people. The Bishop of Toronto spoke very briefly, and likened life to a book entitled, "Life of the Parish." He said the long chapter of the late Rev. Canon Cayley's rectorship was closed and the new chapter begins. He urged the people and minister to prayerfulness, peacefulness and personal consecration. There was a large congregation present. A reception was held after the induction.

Monthly Report of Church of England Deaconess' House.—Candidates.—Since my last report two new candidates have been accepted for training; these are Miss Ruby Peters, Gagetown, N.B., who came to us on the 28th of October, and Miss Eva Patterson, Creemore, Ont. Our students are working in 12 city parishes, the new set filled being that of the Church of the Messiah; the first Mother's Meeting was held there last Wednesday. One of this year's graduates, Miss Clara Thomas, has asked to prepare for sailing to India on January 10th, meanwhile, she is doing something to stimulate interest in foreign missions at home, largely in All Saints' Church, which she is to represent in the field, and also among Normal students, with whom she holds a mission study class each week which is well attended. Turning to work centering here, I have to report encouragement among our Varsity girls. On the 23rd of October the members of the executive gave a tea here to the "Freshies," which was well attended. Mrs. Griffith Thomas, their honorary president, is "At Home" to the members of the Club on the first and fourth Thursdays of each month. The Young Women's Bible Class is well attended, also the Mother's Meeting, in which the students assist. The annual meeting of the associates of the House was held on All Saints' Day in St. James' Cathedral, communion service at 11 a.m., at which Bishop Reeve and Canon Plumtre officiated, 100 being present. The meeting in the afternoon was presided over by Mrs. Reeve. Mrs. Millman read her report for the year, which was very satisfactory. The Rev. Mr. McIntyre gave the devotional address. Several deaconesses gave some account of their work. Ven. Archdeacon Warren gave the closing address. **Medical Report of the Church of England Deaconess House.**—Miss Napper reports that this month has been a fairly full one in the medical work; 166 visits have been made and six obstetrical cases attended. It has been a memorial month in another respect, as Mrs. Robt. Gooderham has given us a handsome present, consisting of an operating table, a glass dressing table and a sterilizer.

Wyclif chapel, college was ded day eve seating most by graduat service the Rev W. H. C Wrong, part. 1 of Toro The ne Church for the ficent i great v rendere ment a of the being b Toronto and the lic, wa & Fitz electric The h beams the ge last th justly \$17,000 has be uates placed ers, b Princ and ut from t dor wl additc the Bi was tr

Whi who l past 1 accou on th great in the

Woc W. F. active of the senter at hi togetl the fu well-f

W.

Fol the 6 paid conse class wom from ious out 1 of n male St. I gatic day paris sum over duc (the the to o it g mee the use His ferr ditic cont into said nigl tosh

Wycliffe's New Chapel Opened.—The new chapel, erected in memory of the founders of the college at the expense of a friend of Wycliffe, was dedicated at a special service held on Tuesday evening, the 14th inst. The chapel, with a seating capacity of over 200, was taxed to its utmost by the presence of the council, the staff, graduates, students and friends. The opening service took the form of evening prayer, in which the Revs. Archdeacon Cody, LL.W., the Rev. W. H. Griffith Thomas, D.D., the Rev. Professor Wrong, M.A., Canon Dyson Hague, M.A., took part. The sermon was preached by the Bishop of Toronto, who took for his text, Genesis 28:19. The new organ, which was built by the Warren Church Organ Co., Woodstock, Ont., was used for the first time, and is in every way a magnificent instrument, very sweet in tone, and of great volume. Mr. Frost, college organist, ably rendered several voluntaries at the commencement and close of the service. All the furniture of the building is of oak, the ends of the seats being beautifully carved by Messrs. Painter & Son, Toronto. The brass communion rails, brass lectern, and the brass pulpit affording the necessary relief, was erected by the well-known firm of Keith & Fitzsimons, Toronto. Twenty-eight powerful electric lights brilliantly illuminate every part. The high roof with its splendidly proportioned beams and carved gargoyles, is in keeping with the general architecture, and Wycliffe men feel at last that they have a chapel of which they may be justly proud. The cost of the chapel was about \$17,000 and that of the organ \$2,700. The latter has been given by the graduates and undergraduates of the college. Memorial tablets are to be placed on the walls, reminding us of the founders, benefactors, the late Dr. Sheraton (first Principal of the college), deceased graduates and undergraduates. The approach to the chapel from the main building is by a new long corridor which is architecturally in keeping with the additions just made. At the close of the service, the Bishop dedicated the chapel, and an offertory was taken up on behalf of Missions.

Whitby.—All Saints'.—The Rev. A. F. Barr, who has been rector of this parish during the past four years, has been forced to resign on account of ill-health, and will take a long rest on the advice of his physicians. It will be a great loss to the parish, as Mr. Barr was held in the highest esteem.

Woodbridge.—Upon the retirement of the Rev. W. F. Swallow, late rector of Woodbridge, from active work, he was waited upon by a committee of the congregation of Christ Church, and presented with an address expressive of their regret at his retirement from the care of the parish, together with their good wishes and prayers for the future. The address was accompanied by a well-filled purse of money.

NIAGARA.

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

Fort Erie.—St. Paul's Church.—On Sunday, the 6th of November, the Lord Bishop of Niagara paid his first official visit to this parish since his consecration. In the morning he confirmed a class of thirteen adults (seven men and six women). Six other candidates were prevented from coming forward to the Bishop through various reasons. In the afternoon the Bishop drove out to St. John's Church, Bertie, where a class of nine was confirmed (seven males and two females). In the evening the Bishop preached in St. Paul's Church, Fort Erie, to a large congregation on "The Common Salvation." On Monday evening the Bishop formally opened the new parish hall which had been erected during the summer. Although it was a very stormy night over two hundred people were present. In introducing the Bishop to the congregation the rector (the Rev. A. Cameron Mackintosh) referred to the pleasure it gave them to ask His Lordship to open their new hall, and also to the pleasure it gave him to see so many people present to meet His Lordship. After suitable prayers by the Bishop the hall was formally opened for the use of the congregation of St. Paul's Church. His Lordship in a very entertaining speech, referred to his great delight at the splendid condition he had found the old parish of Fort Erie, contrasting it with its condition when Mr. Mackintosh took charge over six years ago. He then said: "When I arrived in the parish on Saturday night I offered another parish to Mr. Mackintosh at a very much larger salary than he is

getting now. To my amazement he refused to take it. To-night I can see why he would not leave you; and I agree with him, that it would be a sin to leave you at this juncture. But should you at any time wish for a change, you can have it, for I could place Mr. Mackintosh into five parishes within twenty-four hours."

Port Colborne.—The Bishop of Niagara has sub-divided the parish of Port Colborne, Marshville, and Air Line Junction into two parishes, giving the Rev. J. F. Carson, M.A., charge of Marshville and Air Line, and the Rev. D. Russell Smith charge of Port Colborne.

HURON.

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

Listowel.—The rector's adult Bible class of Christ Church held their annual business meeting and election of officers on Monday evening. Mr. R. Strachan was elected president, Mr. P. Levan, secretary-treasurer. The meetings are held in the church on Sunday afternoons. For the present it was decided to follow the Church Sunday School Lessons. This adult class is growing in numbers and is becoming quite an important part of the church work here. The officers have issued an invitation to all who have no church connection, to join the class. Bamford Bros. are installing in Christ Church the new brass lectern, which has been presented by Mr. Wm. H. Martin of Chicago. The lectern will be used for the first time on Sunday next.

Lion's Head.—On Wednesday Nov. 8th, 1911, the Rev. Jabez Gander, left his charge here to return to his former home on Pelee Island. Before leaving, addresses and presentations were made to him and Mrs. Gander by the Sabbath School and Society of Willing Workers.

Waterloo.—St. Saviour's.—The Rev. A. L. G. Clarke was inducted as rector of this parish last week by the Venerable Archdeacon Young, assisted in the service by the Venerable Archdeacon Davidson, of Guelph, and the Rev. J. W. J. Andrew. The Venerable Archdeacon Davidson preached a very excellent sermon which was listened to with great attention by the large congregation present.

ALGOMA.

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

Sprucedale.—St. Paul's.—At the closing service in connection with the Associated Missions, the Rev. L. Sinclair made reference to his visits to Sprucedale. He very highly commended many of the people for their kind attention, and in regard to Mr. Joseph Malkin, the churchwarden, he felt that he could not adequately express the credit due to him for his ind. fatigable attention to the temporal requirements of the church services. He had proved himself an acquisition in every respect.

Huntsville.—All Saints'.—The burial service of the late Mrs. Lees, wife of the missionary-in-charge of St. Mary's in Aspdin, was conducted by the Rev. L. Sinclair, who in the course of his remarks made special reference to the peculiar sadness of the case which was that of two young people just beginning, the one 21 years of age, her domestic life, and the other, only making his way as a lay student, with a view to entering the sacred ministry of the Church, left a widower with an infant daughter of nine months and no relations of his own in this country. Mr. Sinclair also referred to the good work Mr. Lees had accomplished during the past year. We feel thankful to say that Mr. Lees has found care for his child at his late wife's brother's home in the United States.

RUPERT'S LAND.

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

Winnipeg.—In Holy Trinity Church school-room on the evening of the 13th inst., there was a very happy gathering, when the many members of the church gathered to congratulate

Venerable Archdeacon Fortin on the completion of his thirty-sixth year as rector of Holy Trinity Church.—The schoolroom was well filled when the chairman, Chief Justice Howell, rose to address the meeting. Mr. Howell spoke of the early days in Winnipeg, and congratulated the Archdeacon on his thirty-sixth anniversary, and spoke in high terms of his work and character. The Rev. Dr. Crummy of Grace Church, sent a letter in which he regretted very sincerely being absent from the city. From the letter Chief Justice Howell read:—"Any man is to be envied who has a record of thirty-six years of such a service under whatever conditions it might have been rendered. But to minister to the same congregation and during a period that covers practically the whole history of the city and province, really, who can estimate the contribution made by such a ministry to the character of the nation? I congratulate Archdeacon Fortin most heartily upon reaching the thirty-sixth anniversary of his pastorate, and I congratulate the congregation of Holy Trinity Church on having for so long a period had the inspiration and pastoral care of one so generously endowed with the qualities of the true spiritual guide, and I join with the community as a whole in profound thankfulness to Almighty God for a life and ministry which has done so much to establish the faith and fidelity of everyone who has come directly or indirectly under its influence." Other speakers who congratulated the Archdeacon were the Rev. R. B. McElheran, J. H. Ashdown, Sheriff Inkster, the Rev. Canon Murray, J. H. Brock, and the Rev. Dr. Baird. The Archdeacon replied, and in the course of his address said that he had no dearer wish than to labor a few more years among them. This was received with loud cheers by the large gathering present. After the speech-making refreshments were served, and the Archdeacon was kept busy for quite a time receiving the individual congratulations of his parishioners of Holy Trinity Church.

Brandon.—St. Matthew's.—The Rev. W. P. Reeve, B.D., rector of this parish, returned from the general synod at London, Ont., and the autumn work was immediately begun. The Harvest Thanksgiving services were held on Sunday, Sept. 24th, when the church was beautifully decorated with appropriate emblems of the season; the special preacher was the Rev. W. G. Nicholson, rector of Elgin, whose earnest and timely sermons made a profound impression; the Harvest Thanksgiving offerings amounted to \$275. During his absence in the east, the rector's place was ably taken by the Rev. R. E. Park, rector of Miniota, and the Rev. J. Avery of Elkhorn. Mr. Reeve preached at St. Paul's Church, Toronto, on Sunday morning, Sept. 10th, and in the evening at Holy Trinity. The Woman's Auxiliary are actively working for their bazaar to be held early in December, and the parish guild for the annual church supper, which will be held on the evening of Thursday, Nov. 23rd. The Children's Guild has a large membership, and the Sunday school is increasing in vigour and attendance every week. Early in October there drifted into this parish an energetic and experienced worker among boys, with the result that a very successful Boys' club was formed on Wednesday, Oct. 18th; this is a thing that has long been needed for the young life of the parish, and we are glad to say that at the time of writing the club has the promise of being a great success and a power for good. The following are the officers of the club: Honorary president, the Rev. W. P. Reeve, B.D.; president, John Douglas; vice-president, Gordon Cummings; secretary, Beaty Beaubier; treasurer, Reuben Trumbell. The office of Director was assigned to Mr. W. Alfred Darling who promoted and organized the club.

Waskada.—A meeting of the Rural Deanery of Turtle Mountain was held at Waskada on Monday and Tuesday, Nov. 13th and 14th. Among those present were: Rural Dean Roy, of Boissevain; the Rev. H. Cawley, of Ninga; the Rev. P. Heywood, of Waskada; Mr. McCall, lay reader of Boissevain, and Mr. Merrill-Wright. The meeting was opened with celebration of Holy Communion at 8 a.m., the Rev. H. Cawley being the celebrant. At 10 a.m. the Rural Dean gave a very instructive paper on the relation of the Church to Christian Science. It was very helpful and much interesting discussion followed. The business session of the meeting was held immediately afterwards. It was decided to call a special meeting of the deanery on Dec. 11th, to hear Canon Murray speak at Boissevain on the "Mission of Help," which is to take place

in October, 1912. On Tuesday afternoon a paper was read by the Rev. H. Cawley on "The Doctrine of the Trinity and its Relation to Everyday Life." The discussion which followed was very helpful. Evensong was taken by the vicar of Waskada, the sermon being preached by the rural dean. The prospects for building a church at Waskada are very bright, and the hope is that a building may be commenced in the early spring.

Boissevain.—The first W.A. Deanery meeting held here on St. Luke's Day, October 18th, was a marked success in every way.

COLUMBIA.

Victoria.—Christ Church.—The Festival of All Saints' was duly observed by celebrations of Holy Eucharist at 7 and 8 o'clock and after Matins at 11. Evensong and sermon at 8 p.m. The special preacher at evensong was the Rev. J. A. P. Chadwick, rector of St. Paul's Church, Vancouver, who was greeted with a large congregation. On Sunday, the Lord Bishop of Yukon preached in the cathedral at 11 a.m. and at St. John's Church in the evening; large congregations were in attendance at both services.

The Synod will meet in special session to-day, November 23rd, for the election of a successor to Bishop Perrin, lately appointed to the see of Willesden as one of the Suffragans of the Bishop of London. The following prayer has been adopted for use during the vacancy of the see: "Almighty God our Heavenly Father, who hast purchased unto Thyself an universal Church by the precious blood of Thy dear Son; mercifully look upon the same; and at this time so guide and govern the minds of Thy servants, the clergy and laity of this diocese, that they may faithfully and wisely make choice in accordance with Thy most holy will of a fit person to be Bishop of the same. And to him whom Thou shalt call to this office and work, give Thy grace and heavenly benediction, that both by his life and doctrine he may set forth Thy glory and set forward the salvation of all men, through Jesus Christ our Lord. Amen."

Correspondence

PRAYER BOOK REVISION.

Sir,—“Spectator” suggests a public discussion as to what we are really aiming at in Prayer Book revision. He quotes the fivefold division of Morning Prayer mentioned in the Exhortation and then asks “What is the crisis of the service? What does it lead up to as the climax and core of our worship?” But surely the important point is that, according to the rule of the Prayer Book, Morning Prayer is (at least on all Sundays and Holy-days) only a preparatory service, the choir office which leads up to the Lord's own service of the altar. The climax of Sunday morning worship is therefore the offering of the Eucharistic Sacrifice. The only place at which the preaching of a sermon, the reading of notices and the collection of alms are appointed is in the midst of the Eucharistic service. The sermon is thus not the climax of the service but only an incident, a help by the way. The climax is the consecration and offering to God of the “Holy Mysteries,” the Body and Blood of Christ the Spotless Lamb of God, and then, in union with that one perfect Sacrifice, the offering of “ourselves, our souls and bodies” to God. This is the great principle of Catholic worship as opposed to the Protestant ideal of human edification. If in any revision of the Prayer Book any changes are proposed which would in any way tend to weaken the witness of the Prayer Book to this great principle, I most earnestly trust that there will be such a strong body of opinion opposed to such changes as will make it impossible to put them into effect.

J. S. Brewer.

LAY SERVICE.

Sir,—Your editorial note under this heading deserves attention. The difficulty is that people here expect an address at every service, and are not satisfied with the reading, from a book, of a sermon, even of one composed by a preacher of acknowledged authority, but demand some-

CANADIAN CHURCHMAN.

thing extempore. Many a layman, well able to conduct a service, would willingly do so, but is modest, and rightly so, about airing his own eloquence in church. Even the most experienced lay reader is unwilling to do so at short notice, without due time for preparation. Let congregations get over this craze for extempore preaching.

R. B. L.

CONSTITUTION OF THE CHURCH.

Sir,—A remark by “Spectator” in the Canadian Churchman of 16th inst. cannot be allowed to pass without protest. He speaks of the “Canadian Church constituted under Dominion and provincial statutes.” No such statute was ever passed by any parliament or legislature. Certain acts have been passed from time to time to incorporate synods and other church bodies, and to limit the inherent powers of the Church, or to enable things to be done, as to which the extent of the authorities and powers of the Church were doubted by some, but to speak of the Canadian Church being constituted by Parliament enactment, is as entirely contrary to fact as it is to say that the Church of England had no existence prior to the reign of Henry the Eighth.

A Churchman.

INDIAN CHILD MARRIAGE.

Sir,—As a Canadian churchwoman may I seek through your valuable paper, to lay an important matter before my sisters of the Church of England in Canada. Already a motion has been introduced to the local council of women, to be, by them, brought up for the consideration of the National Council of Women. It is as follows: “We, the women of Canada, desire to express to our beloved King and Queen, greeting, and to beseech their Gracious Majesties to do their utmost, while in India, to bring about the suppression of the horrible practice of child marriage now existing in the Indian empire.” I earnestly appeal to every churchwoman in this Dominion to pray that the Holy Spirit may so impress and distress the minds of our Sovereigns with the horrors of heathenism, that they may indeed do their utmost to emancipate the thousands of poor, helpless, little Hindoo girls from the awful tyranny of this most unholy custom. Thanking you, Mr. Editor, yours respectfully,

A. M. Appleyard.

St. Matthew's Rectory, London, Ont., Nov. 15, 1911.

AN URGENT APPEAL.

Sir,—I have just received word that one of our missionaries has just been burnt out. On Wednesday last, November 9th, Rev. P. D. Locke and Mr. Raymond Andrewes were just seated and about to begin writing on their examination for the Advent ordination, when it was discovered that all the upper part of Mr. Locke's house was on fire. Rural Dean Wright, who was invigilating, assisted the others, but all that could be saved was the dining room furniture. Mrs. Locke, who was married only last spring, escaped with only her morning wrapper and bedroom slippers. Books, clothing, bedding, everything but the contents of the one room were destroyed, as well as Mr. Andrewes' bag, books and watch. The loss amounts to about \$500, a large amount for a western missionary to replace. Mr. Locke only recently removed from Paynton to Wilkie, and was living in a house owned by Mr. Field, while the parsonage is being enlarged. The house was insured, but the contents were not. May I appeal through your columns for assistance for Mr. and Mrs. Locke. Any sums sent to me for this purpose I will gladly acknowledge and forward.

A. D. Dewdney,
Archdeacon.

Prince Albert, Sask.

November 11th, 1911

INJUSTICE WHERE YOU WOULD LEAST EXPECT IT.

Sir,—I was greatly interested in your article under the title “Injustice where you would least expect it.” It is all true yet I do not see any

November 23, 1911.

way out of it. The church officers are anxious to have the man who will make the greatest success of their church, and to a great extent that means the marshalling of the young people. The natural result follows. But your article made me think of what I believe is more important, that there is another point from which we clergy receive “injustice where you would least expect it.” Let us look within the sacred limits of those who are called to the ministry of the church. Surely of all places we should not expect injustice there. But to put it in plain language, are the Bishops of our church in as close touch with their clergy—are they in as sympathetic touch with their clergy as they might be? I am intimately acquainted with the workings of some “worldly” concerns where “managers” have men scattered all over Canada, and I am amazed at the way these managers are personally interested in the problems of their men—how they are always writing to their men, giving them new ideas for their work, and even in business making the men feel the force of personal interest. Are these managers making a mistake, or is it what they have proven to be for the success of the concern at large? Compare this with the way the bulk of our clergy work on, daring not to write their Bishop on their problems; and on the other hand the Bishop totally unaware of what is going on. Believe me, sir, I have never received anything but kind treatment at the hands of our Bishops. I am a great upholder of the Bishops and their office and I try to create the same sentiments among my people. But as I read of the “care of the churches” in the apostolic days, and as I read the ecclesiastical history of the ante-nicene days and note the bonds not only of authority but also of love that undoubtedly helped to spell their success, I feel that “those over us in the Lord” to-day have not gone back—have not thrown off sufficient of that mediocrity that would enable them to “know” their men and would enable their men to feel their love and sympathy. We clergy are not and never will be guilty of disloyalty to our Bishops and the Bishops are loyal upward, but something more is needed. The Bishops have Alpine problems and the clergy have theirs but I believe these would not be so hard to climb if the snow were melted off the tops by a little sympathetic co-operation.

Anglican.

PRAYER BOOK REVISION.

Sir,—In Sayce's “Gifford Lectures” he tells us “penitence and the consciousness of sin belonged to Babylonia; we look in vain for them in the valley of the Nile. The light-hearted Egyptian was too contented to feel them, and the pantheism of the intellectual classes offered no place to a reproachful conscience.” The doctrine of the immanence of God is no longer used to correct crude errors that emerge from a too exclusive contemplation of God as a Transcendental Personality; it is being pushed into a Pantheism that obscures the objective Personality of God altogether. This aspect of the teaching of some of the new theologians is certainly as old as Egypt. We are gradually approaching the idea that the only God we can know and worship is humanity itself. We are leaving in the past that old temper which blesses God for mere life, and is thankful for anything. The demand is now for justice, as against God; on every hand we see the cowardly impatience of hardship, the restless craving for pleasure, an ignoble impatience of the slightest personal discomfort; we see it in the pampered few, and the miserable materialism of the many. Men on every hand, and young people, are being shamelessly adulated to their faces, they are so reminded of God's need of them that they forget their need of Him. I have just re-read Brierley's works, beginning with “Ourselves and the Universe” and ending with “Side-lights on Religion.” Much of the matter is interesting and instructive, but the trend is certainly to shift the centre of gravity from God to man. From the huge number of editions, many, many thousands have been reading this “Gnosticism,” written up to the latest movement in the scientific world. It is not of the critical nature, much less of the truth contained in such literature, that one complains, but of its underlying trend, viz., the insinuation that sin is simply atavism, and that the gospel really means that every man should dine in comfort for ninety years, when he will have had enough of the world, and the world will have had enough of him. If our Book of Common Prayer were brought into conformity with

Nove

this pro-
mitting
tion' in-
most sta-
ria of
that the
the dog
of the s
force in
lectual
words,
grace. I
ing one
tendanc
filled an
would f
the con-
thousand
religion
to make
our wor-
to failu
feated,
practice
look co
organiz
great r
ence. I
ing of
towards
our enc
attempt
latter w
lays the
that the
differ i
our pre
on the
jority
revisor
then a
mense
small
the ma
along;
serted
tution
justific
found,
far-fetc
that it
are as
mental
are wr
come
change

No-
that
our

F

F

WIT

this progressive spirit our Church would be committing suicide. As Kidd in his "Social Evolution" has clearly shown, every religious movement started with the ultra-liberal idea of getting rid of dogma and mystery has utterly failed—and that the past, the present and the future is with the dogmatic churches. The religious element of the super-rational has supplied the driving force in moral and material progress; even intellectualism taking a second place—in other words, he upholds our old Christian doctrine of grace. It has always been an uphill fight. Reading one of Chrysostom's sermons on church attendance, of how the places of amusement were filled and the churches half empty, etc., etc., one would fancy he were reading a modern sermon; the complaint has been chronic for nearly two thousand years and yet we have the Christian religion and the church still with us. The attempt to make church attendance popular by conforming our worship to the spirit of the age is doomed to failure—failure certainly if the attempt is defeated, and failure more utter if it be put into practice. The small group of intellectuals who look contemptuously upon the church as a mere organization for worship is very, very small; the great mass outside are there through indifference. Sincere worship and adoration is the placing of ourselves consciously in the right posture towards God, and is the great motive power in our endeavour "to do good unto all men"; any attempt to belittle the former in favour of the latter would be an attempt "to kill the goose that lays the golden eggs." "Spectator" seems to say that the Revised Book of Common Prayer should differ immensely in fundamental principles from our present book. This would be a conspiracy on the part of the revisers against the vast majority of Churchmen in Canada. First we have revision demanded for utilitarian reasons, and then a pleading for changes amounting to an immense difference. From the standpoint of a small group our Prayer Book is the greatest of the many impedimenta the Church is dragging along; they have continually and confidently asserted that the Anglican Communion is an institution so thoroughly artificial, and of which the justification, if any justification for it can be found, must be sought in reasons so extremely far-fetched that few only can be made to see that it has a possible defence at all; and now we are assured in a Church paper that the fundamental principles of our system of public worship are wrong. The two wings of the Church will come together to defeat any such immense change, and those useful brakemen will fulfil

their ancient function, the bishops will see that nothing of the kind is done.

Wm. Bevan.

Niagara Falls, 11th Nov., 1911.

NOTICES OF BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

The Reason of Life. By W. P. Du Bose, New York: Longmans, Green & Co. Price \$1.50 net.

From the time that Dr. Sanday introduced Dr. Du Bose's writings into England with such hearty appreciation, many of us have naturally been led to read whatever comes from his pen, and while we have not all found everything in them that Dr. Sanday seems to have done, we have certainly been glad to get in contact with so able, fresh, and devout a mind. The present work is intended to be a summary of the author's teaching, giving in one brief survey the various aspects of doctrine which formed the substance of his instruction at the University of the South, from which Dr. Du Bose lately retired. Indeed, although it is not so stated, this is understood to be a memorial volume of his long services. The first chapter is on "The Principle of Unity," and is full of good things well put. We could wish that the counsels on unity (p.10) were followed by "all who profess and call themselves Christians." The remainder of the book may almost be called a treatise on the Johannine Theology, since it is chiefly derived from the Fourth Gospel and the First Epistle of St. John. It is marked, as usual, by much insight, suggestiveness, and spirituality of teaching. Dr. Du Bose is not easy to follow and his acute, even subtle, treatment keeps his readers constantly on the alert. As with his former books, we feel the need of greater emphasis on the objective side of Divine truth, especially in regard to sin and the Atonement. Somehow or other the Gospel seems far more real and certainly far more simple than is here depicted. We also observe again those references to our Lord's humanity which are surely not according to the great Creeds of Christendom (p. 71). The exegesis of texts is occasionally lacking in accuracy and convincing force (pp. 125, 145). In his desire to blend different aspects of truth Dr. Du Bose seems to us to confuse issues from time to time. Thus, when he says that "Imputation is the Divine method of giving or imparting to the sinner the holiness and righteousness which he has not" (p. 176), there is very evident confusion of thought, or at any rate of language. Imputation is the occasion of impartation, but certainly not the method. The supreme virtue of Dr. Du Bose is that he makes his readers think, and for this reason, though we often find ourselves either opposed to, or at least doubtful of his views, he is a writer to be read and pondered with all possible care.

Notes on The Papal Claims.—By Arthur Brinckman, London, England. A. R. Mowbray & Co., Limited. Price, 2s. 6d. net.

A new edition of an able work dealing with Papal Infallibility. In a series of eight chapters the entire situation is covered, and the various points at issue are effectively dealt with. First the Scriptural and then the historical arguments for the Papacy are discussed and shown to be untenable. One valuable feature of the book is its telling quotations from authorities, Papal and other. On this point it is a perfect armoury for controversialists. To those who happen to know that the author stands for a very extreme type of Churchmanship, the book will not be quite so useful as it otherwise would be, for it is something like Littledale's "Plain Reasons against joining the Church of Rome," which significantly omitted the "plainest" reasons of all. There are expressions scattered up and down this book which will not find an echo in the minds of the large majority of Churchmen, but this apart, and within its own limits, it is an able and convincing refutation of the astounding and impossible claims of the Papacy.

Letters To His Holiness Pope Pius X.—By a Modernist. Chicago, The Open Court Publishing Company. Price, \$1.25.

A new edition of a work which created a great stir when it was originally published a year or so ago, because it came from an American Roman Catholic priest. We are now told that the

author ceased to occupy that position in August last, and we are not surprised, for the contents of the book clearly show that he no longer holds the Roman Catholic faith. The position of Modernists is pathetic in the extreme. Touched by the modern spirit, they are conscious of the impossible position of the Roman communion and long for reform. But it is a vain desire. Rome needed reformation in the Middle Ages, and after many earnest attempts on the part of representative men, the only result was the Council of Trent. To-day reform is still less likely because it has been made impossible by the dogma of papal infallibility. As Professor Gwatkin well says, "Meaner churches may repent and amend, but for Rome reform is suicide." At the same time the critical position of this Modernist writer unfortunately shows that he himself has wandered in the rationalistic direction. His view of Christ is virtually Unitarian, and his attitude to Holy Scripture is that of Loisy and other extreme critics. This is not the way to overcome Rome, because it is not Christianity. But as a portent, these letters in their new form will do good service in showing the present condition of the Roman Church, and both the need and the impossibility of reform.

Family Reading

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings,
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
'You are living, toiling, for love's sake,
And the loving should never repine.

'You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk:
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet.'

—Margaret E. Sangster.

CONSERVATION OF NATURAL RESOURCES

Here is a story from the Peoria Herald Transcript, which carries its own moral. It is of a farmer. For seventy-five years the farm he owns has had an old rail fence around it. The farmer couldn't afford to replace it and worried along with the contrivance which takes up enough ground to raise a carload of corn.

Recently a pencil company scout went through the country and asked the farmer to sell him the old fence. The farmer was about to beg him to take it away when he had one of those invaluable second thoughts and began bargaining. In the end he got \$2,000 for the fence, which was more than the ground was worth when the fence was built.

The rails were red cedar, perfectly seasoned, and will produce about 500,000 pencils. What has become of the forests from which our fences came and what indeed has come of most of the fences themselves? Can we afford to denude the country without re-planting?



Fairweathers LIMITED

FURS

No detail of fit, finish, or quality, can be so small that it is not given importance in the making of our goods.

That is one reason our furs are known as the "best that Canada produces."

Persian Lamb Coats	\$135.00 to \$600.00
Men's Fur-lined Coats	\$50.00 to \$350.00
Fur Hats	\$30.00 to \$100.00
Isabella Fox Sets	\$35.00 to \$175.00

— WRITE FOR —

FUR CATALOGUE

FAIRWEATHERS LIMITED

84-86 YONGE ST.

WINNIPEG TORONTO MONTREAL

Is us
anged
the
ptian
the-
ce to
f the
rrect
usive
son-
that
alto-
e of
rypt.
the
unity
tem-
ank-
tice,
cow-
rav-
the
n of
ple,
ces,
hem
just
Dur-
ide-
ter-
inly
ian.
any
m."
tific
less
one
the
hat
uld
will
ord
om-
with

THE DOMINION BANK

Capital Paid up - \$4,700,000
 Reserved and Undivided Profits 5,700,000
 Total Assets - 69,000,000

SAVINGS DEPARTMENT

Special attention given to Savings Accounts.

Interest allowed on deposits of \$1 and upwards.

The **HOME BANK** *Original Charter 1854*
of CANADA

Full Compound Interest paid on savings accounts of one dollar and upwards. Every day of the year is an interest-bearing day, Sundays and holidays included.

Seven Offices in Toronto
 307

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

The Toronto General Trusts Corporation

Toronto
 Ottawa Winnipeg Saskatoon

WHAT JIMSON HEARD

The customer in the chair next to Jimson had just asked the barber why he didn't use **CAMPANA'S ITALIAN BALM**. The barber looked surprised, and asked: "What for?" to which Jimson replied thusly: "Why, to keep the face soft and smooth. Up at my house my wife uses it, I use it, and come to think of it, the nurse uses it on the baby."—E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.

In taking revenge, a man, is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.—Francis Bacon.

In writing to advertisers please mention the "Canadian Churchman."

Children's Department

UNKIND SUSPICIONS.

Molly had worn her little ruby ring to school, and now it was gone. "And I know it's that little new girl that's taken it," said Molly. "She looks as if she would do things like that!" So she cast suspicious eyes at the poor little stranger, and the other girls did the same, and no one spoke to her or noticed her as she crept about the school or the playgrounds alone.

Then one day Molly opened a little compartment in her pencil box, and there lay her ruby ring. "O!" she cried, her cheeks flaming with shame, "I remember now, I put it there myself to keep it safe, and to think!"

Of course they couldn't take back all the unkind glances and the cold words they had given the little stranger, but they did try so hard to make amends that she soon forgave them for their unjust suspicion.—Jewels.

ALUM AN UNSEEN DANGER IN FOOD.

Noted food scientists have decided that alum is an unseen danger in food, and as a result of their investigations, rigorous laws have been enacted and are now being vigorously enforced in England, France and Germany, prohibiting the use of alum in foods.

Until suitable laws are passed in Canada prohibiting the use of alum baking-powders, every housewife should be careful to buy only a baking-powder that has the ingredients printed plainly on the label.

JUST PLAY.

Alice had a teddy bear and a go-cart and a doll—oh, many dolls!—and a long list of other playthings. Poor, pale-faced little Kitty looked down longingly upon her from the upper veranda.

"I wish she would come up and play with me!" sighed Kitty.

"Perhaps she would if you asked her," said Kitty's mother encouragingly.

So Kitty leaned over the railing and called down in a very coaxing voice: "Please come up here and play with me."

Alice looked up.

"Won't you," said Kitty. "I am lonesome. And I'm sick."

A frown puckered Alice's forehead and a cloud came over her face. She shook her head.

"There'd be so much to move. And I like this place, I'd rather play by myself."

"She's mean!" said Kitty to her mother.

And Bobby Hatfield, who had stood on the steps of the lower porch and heard, said to himself:

"She's mean! She ought to be ashamed to behave like that to such a poor, weak little girl."

Bobby was going to the beach. He had his pail and his spade. And besides them, he had a hope. He hoped that the same nice man that had helped him build a tower yesterday would help him build a bigger tower to-day.

Bobby put his foot down on the next step and there he stopped.

"Pooh! What could I do?" he asked himself. "What good would a spade and a pail be for playthings on an upper veranda?"

Then, anyway, Bobby knew that it would spoil the hope entirely. Of course, a boy would rather play with a big, brown man, than a pale, thin girl who was two whole months younger than he was.

"Alice ought to go" scowled Bobby. "She could just as well as not."

Suddenly he started down the steps on a run. He went to the beach and gathered shells. When his pail was full a voice behind him said:

"How is it partner? Are you building more towers to-day?"

Very slowly Bobby turned around. His face was very sober.

"No, sir. Thank you. I guess I can't," he said. "I've got to play with a little girl that's sick."

Bobby ran back faster than ever. He was afraid to stop. He wished that he had told the brown man that he was sorry; it was not very polite not to tell him that he was sorry. But he was afraid to go back.

"I can't help Alice's meanness. But I can help mine," he panted. "But maybe I couldn't if I went back."

"Here I am!" he announced when he had reached the upper porch.

Kitty brightened rather uncertainly.

"I've come to play with you," said Bobby.

CHRISTMAS DECORATIONS

We are again prepared to supply the best goods in all the usual Christmas Greens required for decorating purposes

Club Moss
 OR
Bouquet Green Wreathing

Holly, Mistletoe
Boxwood Sprays

Immortelles
 in various colors

Cape Flowers
Artificial Holly Sprays
 Etc.

PRICES REASONABLE
 QUALITY ALWAYS THE BEST

For prices and further information address

J. A. SIMMERS LIMITED
 141 to 151 KING ST. EAST
 TORONTO

Such a good Soup.

Such a little price.

Such a thick, nourishing, strengthening soup is Edwards'; so small is the cost that everyone can well afford it.


Edwards' Soup is prepared from specially selected beef and the finest vegetables that Irish soil can produce. It comes to you all ready for the saucepan. The cook will find Edwards' Soup a great help in the kitchen. It goes with lots of things that aren't as tasty by themselves; it strengthens her own soups and there's double the variety in the menu when Edwards' Soup is on the pantry-shelf.

Buy a packet to-day.

EDWARDS' DESICCATED SOUP
 5c. per packet.

Edwards' desiccated Soup is made in Ireland by Irish labour. There, and in England it is a household word.

Remember my face—you'll see me again.



Nov

Then indeed. They time. I planning thought she wot

When stood i them. father. man.

"It ta children "Som man; b ing, to unselfis largest The boating compan Times.

Agne child o in the little g eyes, a sunbon and ne on Sur day Sel play wi deal in days, I spotted and sh she kn they he ed the

H. Stock In 33 I

F Writes lo No coaxi ing and c postpaid, Note or J. RANTC

very l could spy" v dolls 'b real rc vine c dresse pinned the re

C

PI

Then she brightened very certainly indeed.

They had an 'astonishingly nice time. Kitty was fine, for a girl, at planning games. Really, Bobby thought that if she had been a boy she would have been fine at it.

When it was lunch time two men stood in the hall window and saw them. One of the two was Kitty's father. The other was a big brown man.

"It takes very small things to make children happy," said Kitty's father.

"Sometimes," said the big, brown man; but he said it, without speaking, to himself. "Sometimes it takes unselfishness, and that is about the largest thing there is."

The big, brown man was going boating that afternoon and he wanted company.—Sally Campbell, in S. S. Times.

HER FAITH.

Agnes Dill, who was the only child of her parents, lived far away in the country. She was a funny little girl. She had black hair and eyes, and she wore an old-fashioned sunbonnet, a tight-waisted red dress, and no shoes and stockings except on Sundays when she went to Sunday School at the little country church down the road. She had no one to play with, so she used to stay a great deal in the calf pasture on summer days, because the little red-and-white spotted calves were company for her, and she liked to talk to them, and she knew they listened by the way they held down their heads and pointed their ears at her. Still she was

H. H. NIGHTINGALE
 Stock Broker and Financial Agent
 Investments and Loans Negotiated
 33 MELINDA STREET, TORONTO

RESERVOIR PEN
 Writes long letter with one filling. Always ready. No clogging. No blotting. Best for ruling, manifold and constant use. Fine or medium points. Sent postpaid, 16 for 20c, 3 doz. 40c, 6 doz. 75c. Postal Note or Money Order, Money back if wanted.
 J. RANTON, Dept. Ch., P.O. Box 1754, Winnipeg

very lonesome often, because she could not actually play dolls or "I spy" with the calves. So she played dolls by herself—not paper dolls, but real rosebud dolls from the old rose vine on the pasture fence. She dressed them in pretty leaves that she pinned around them with thorns from the red haw tree.



**FOR MAKING SOAP
 FOR WASHING DISHES
 FOR SOFTENING WATER
 FOR DISINFECTING SINKS
 CLOSETS, DRAINS ETC.**
 MADE IN CANADA
E.W. GILLETT CO. LTD.
 TORONTO-ONT.
 WINNIPEG MONTREAL

One day in the fall she looked over the pasture fence into the big woods that lay beyond, and she saw many beautifully coloured leaves, red and gold and brown, with green splashes, that would make lovely wedding gowns for Lady Mary Jane. Agnes was expecting a marriage in her doll family. Lady Mary Jane would marry Lord Robin Hood, a handsome knight that she had pulled off the old box-wood bush. For a long time she peeped through the crack of the fence at the beautiful leaves, falling like fairy feathers, in the forest, then she climbed over and began to fill her apron with them, thinking all the time how handsome Lady Mary Jane would look in the big, yellow, poplar leaves, with a little cape of red at the top made of the pointed sweet gum leaf. She was so busy she did not realize that she had gone a long way in the woods, and that it was growing dark. When she looked around and saw how still and dim everything was, except the birds coming home to roost, she was frightened at first, and started to cry. Then she thought of

**A VERY SUITABLE
 CHRISTMAS PRESENT**
 All subscribers should send a copy of the beautifully illustrated Christmas Number of the Canadian Churchman to their friends.
PRICE 25 CENTS POST PAID to any part of Canada, Great Britain or United States.
SEND YOUR ORDERS IN EARLY.

her father, and of how much he loved her; and she sat down on a pad of green moss under a tree, and said to herself: "I'm lost, but father will find me. I cannot find my way home; but he knows these woods, and when he goes to turn the calves in and does not see me he'll come and look for me." So she did not cry. She was so sure her father would come, she just waited and waited; and then she did not remember anything more, for she had fallen asleep, till she felt herself lifted into some one's arms, and when she opened her eyes there was her father's face. "Father," she said, "I did not cry, and I was not afraid. I knew you would find me. It was almost like being a Christian and looking to God."

"It was like that, little one," said her father, kissing her. "You can believe in Him just as you do in your father. And when you are in trouble you can sit down and wait, for He will find you, because He loves you."

And that's all, except that the next day there was a wedding in Agnes' doll family, when Lady Mary Jane, clad in a royal leaf gown, became the bride of Lord Robin Hood.—Boys and Girls.

"SNOOPING."

"I call it snooping—it's nothing else!" Kathie sputtered, as she bolted into her mother's room and closed the door behind her. "I haven't said it to any one but you, mother, but I can't help it if she is my father's aunt—she snoops. She went and poked all through the drawers of my machine, and then said, 'I just wanted to see whether she kept them in order.' Sis was there and she told me."

"Were the drawers out of order?" Mrs. Parrish asked, sensitive to the thought that Aunt Marcia had found something to criticize in Kathie's training.

"No; they were in apple-pie condition, for a wonder. I had a spasm of orderliness yesterday, and put everything straight. But that doesn't alter the fact that she was snooping. She had no right and I'd like to tell her so."

"Oh, no, childie!" Mrs. Parrish laughed with evident relief. "She's a kind-hearted old lady. She doesn't mean any harm."

She may be kind-hearted, but she snoops," Kathie persisted, her face still flushed with indignation. "It's bad enough to have to use that miserable old-fashioned machine, when Maud Lewis has a beautiful new one with a drop-head and all kinds of fancy attachments, but to have her looking all through it—I think it's a little too much to bear."

With the help of her mother Kathie did bear it, however, and two weeks later, when a long-coveted new machine, addressed to herself and bearing Aunt Marcia's card, was deposited at the door, several kinds of expressions crowded each other on Kathie's face.

At the first opportunity she shut herself in with her mother once more.

"I haven't said a word against her to any one but you, mother," she be-

A bottle of prevention is better than a deranged stomach.

Abbey's Effer-Vescent Salt
 25c and 60c bottle.
 Sold everywhere.

gan, hurriedly, "and I'm so glad I haven't. I tell you I've learned one lesson."

"Of course you have."

"You know what I mean?"

"Why, I suppose it's that even 'snooping' may be prompted by generous motives."

"No, 'twasn't that." Kathie indulged in a guilty giggle. "My lesson wasn't a bit Sunday School booky. I'm most ashamed to tell it now. I—I've just been putting my bureau drawers in perfect order. The lesson I meant I'd learned was that it pays in this life to keep everything ready for snoopers."—"Youth's Companion."

Distress From Indigestion

Tried in Vain to Get a Cure—All Medicines Failed.

Old Trouble Disappeared When the Liver and Bowels Were Set Right by

DR. CHASE'S KIDNEY-LIVER PILLS

You cannot make a greater mistake than to think that indigestion is confined to the stomach. It is a disease of the liver and bowels, and it is only by getting these organs healthy and active that you can ever hope to cure chronic indigestion.

Here are two cases reported by Mr. Skinner which tell of continued failure to cure indigestion by dosing the stomach. Both were cured thoroughly by using Dr. Chase's Kidney-Liver Pills.

Mr. A. C. Skinner, Atlantic St., Hardwoodhill, Sydney, C.B., writes:—"My wife was troubled with indigestion and tried all sorts of medicines in vain. Hearing about Dr. Chase's Kidney-Liver Pills, I got her to try them, and to our great delight she was cured. We would not think of being without them in the house for use when the liver and bowels became sluggish.

"I told a friend about them and gave him a box. He had suffered from indigestion for years and tried most everything he could get. Dr. Chase's Kidney-Liver Pills were also successful in his case, and he says they beat any medicine he ever came across."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, at all dealers, or Edmansón, Bates & Co., Limited, Toronto.



ST. MARGARET'S COLLEGE,
TORONTO.

A Residential and Day School for Girls—Founded by the late George Dickson M. A. former Principal of Upper Canada College and Mrs. Dickson Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.

Physical Culture, Tennis, Cricket, Basket-Ball Hockey, Swimming Bath.

Mrs. George Dickson Miss J. E. MacDonald, B.A.
President Principal

Bishop Strachan School

FORTY-FIFTH YEAR
A Church Residential and Day School for Girls. Full Matriculation Course. Elementary Work, Domestic Arts, Music and Painting.

Principal: Miss Walsh
Vice-Principal: Miss Nation

Wykeham Hall, College Street, Toronto

Also 221 LONSDALE AVENUE
A Branch Junior Day School
Kindergarten, Preparatory and Lower School Classes, under well-qualified mistresses.

HILL CROFT SCHOOL
BOBCAYGEON - ONT.

A Residential Preparatory School for Boys. In the Country

Healthy Situation, Spacious Grounds, Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.

W. T. COMBER, B.A. (Oxford), Headmaster

St. Alban's School
WESTON ONTARIO

CHURCH SCHOOL FOR BOYS

Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to Mr. E. Matthews, Head Master.

THE Kennedy School
of Shorthand and Business

Write for particulars.

570 Bloor St. West
TORONTO

There is a comfort in the strength of love;
'Twill make a thing enduring, which else
Would upset the brain, or break the heart.

—Wadsworth.

A VERY SUITABLE CHRISTMAS PRESENT

All subscribers should send a copy of the beautifully illustrated Christmas Number of the Canadian Churchman to their friends.

PRICE 25 CENTS POST PAID to any part of Canada, Great Britain or United States.

SEND YOUR ORDERS IN EARLY.

Glen Mawr


651 Spadina Avenue - Toronto
Residential and Day School for Girls.

100% of all who wrote in July, 1910 and July, 1911 matriculated. Large Staff of highly qualified and experienced Teachers and Professors. Native French and German Teachers.

Pupils prepared for the Universities and for examinations in Music of Toronto University, The Conservatory of Music, and the Toronto College of Music.

Modern Educational Methods, Refining Influences, and Well-regulated Home. Lawn Tennis, Skating and other forms of recreation.

For Prospectus, apply to **MISS VEALS, Principal.**



Bishop Bethune College
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to
The Sisters of St. John the Divine
Major Street, TORONTO.

“Edgehill”
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons. Miss Gena Smith, Lady Principal.

Gold Medal, 1908—1910, from the Royal Academy and Royal College of Music, London, England.

Three Pupils matriculated third, fifth and ninth McGill 1910 examinations. Perfect Sanitary Conditions.

Lent term begins Jan. 17, 1912. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

Havergal Ladies' College
JARVIS ST. TORONTO

Principal - - - MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.

HAVERGAL ON-THE-HILL - College Heights, Toronto

A second Junior School is established at No. 51 ST. CLAIR AVENUE for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of three acres—cricket, tennis, basketball. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages. For illustrated calendars and prospectuses apply to the Bursar.

R. MILLICHAMP, Hon. Sec.-Treas.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal

Established 1860

British American Business College
Y.M.C.A. Building, Toronto.

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



Church Brass Work
MEMORIAL BRASSES, RAILS, ETC.

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
133 SPADINA ST. OTTAWA

Each soul is the embodiment of a Divine thought, created for a particular destiny, and each will shine in the light of the life to come with a special glory.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—
Madame de Staël.

JONES AND WILLIS LD.

ECCLESIASTICAL ART WORKERS in metal, wood, stone, textile fabrics and stained glass.

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

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

Please place orders for Easter at once.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

ECCLESIASTICAL ART
A. R. MOWBRAY & Co., Ltd.

Invite applications for their illustrated price list No. 100 of
SILVER AND BRASS WORK, WOODWORK, TEXTILES.

28 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.
Special Dept. for Clerical Tailoring.




Church and Memorial Windows

STAINED GLASS

Designs and estimates submitted.

Luxer Prism Co., Limited
100 King St. W., Toronto



MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS Co., Ltd. 1881

34 RICHMOND ST. E. TORONTO.
—Pritchard & Booth Proprietors

Roman Stone
(Trade Mark Registered)

Is especially adapted for high-class office buildings, banks and residences.

Write for prices when contemplating building.

The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg. Phone Main 5239

Factory - Weston, Ont. Phone Junct. 272

of the best measures for the new design of Wint

Edw

TEMP
temporary
Road To

YOUNG
reader, Canadian

THE I
JOHN
Brooklyn in general attention

T
Engl
Miss
part
B.D.
HYE

W

1
L
Lar
lan
nov
Noi
and
val
For
ster
izat

T
C
DE

ME
Engl
Stall

The
14