

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 38

TORONTO, CANADA, THURSDAY, SEPTEMBER 21st, 1911

No. 38

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St. Clement's Church, Philadelphia, has been bequeathed the sum of \$36,000 under the will of the late Mrs. Boudinot. This sum of money is to be used for the erection of a lady chapel in connection with the church which is to be a memorial of her deceased husband. A further sum of \$3,000 is to be used as an endowment fund for the repair and maintenance of the chapel.

In 1910 the missionary givers of the United States and Canada increased their contributions so generously that sixteen hundred and fifty-three additional workers were put into the field. The result has been that twenty-six hundred communicants a week have been added to the mission roll of converts all over the world.

The grand total of Sunday Schools for the world shows 285,842 schools and 27,888,479 members, of which the United States has 150,455 schools and 14,203,194 members.

A BOOK THAT SET TWO CONTINENTS TALKING.

TWICE BORN MEN

BY HAROLD BEGBIE

First published in November, 1909, "Twice Born Men" (English title, "Broken Earthenware") has gone through eleven editions in the Old Country. In this country and the States, however, its circulation has been even larger.

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Westminster Abbey was opened again for public service on Sunday, Sept. 10th.

The Lord Bishop of Ripon, the Right Rev. W. Boyd Carpenter, has announced his impending resignation of the see in a letter addressed to his Archdeacons and Rural Deans owing to continued ill-health. Dr. Carpenter was consecrated Bishop of Ripon in 1884.

There are now twenty-eight missionaries at the recently established stations in Arabia, the most intensely Moslem country in the world. There have been baptisms at nearly all of the stations, and four thousand copies of the Scriptures were sold last year to Moslems.

Lady Florence Duncombe, of Calwich Abbey, has presented an altar frontal and covering to Ashbourne Parish Church, the embroidery of which took the donor two years to complete. As a work of ecclesiastical art, it has been exhibited in London, and has received the commendation of the Queen.

The Right Rev. Dr. Gore, Lord Bishop of Birmingham, has been appointed Bishop of Oxford in succession to the late Dr. Paget. He was consecrated Bishop of Worcester in 1902, and three years later, on the constitution of the Bishopric of Birmingham, he was elected to undertake the guidance of the new See.

The Most Rev. William Alexander, D.D., Archbishop and ex-Primate of All Ireland, died at Torquay, S. Devon, England, on Sept. 12th, in his 87th year. He retired from the Primacy in February of this year, after holding it for the space of 15 years. In 1867 Dean Alexander, as he then was, was nominated by the Crown to the Bishopric of Derry. He was the last of Pre-Disestablishment Bishops. He was for 63 years in Holy Orders.

The recent deaths of the Bishops of Oxford and Salisbury have served to draw attention to the remarkable run of ecclesiastical patronage which the Liberals have had since they came into office in 1906. During this period the following sees have been vacant: York, Winchester, Chichester, Lincoln, Norwich, Southwark, Oxford, and Salisbury. The following deaneries have also been vacant during the same period: Peterborough, Lichfield, Wells, Lincoln, Carlisle, Salisbury, Worcester, Westminster, and St. Paul's.

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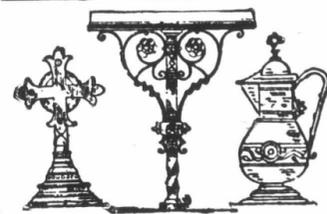
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Victorian Bishops.—The death of the Bishop of Salisbury has made another gap in the ranks of the Bishops who have held office during the reigns of Queen Victoria, King Edward VII. and King George V. Bishop Paget, of Oxford, was one of the first Bishops consecrated after the death of Queen Victoria. His predecessor, the aged Dr. Stubbs, was in very feeble health at the time of her funeral, and was unable to stand during the long time waiting in St. George's, Windsor. The Archbishop of Canterbury, and the Bishops of London, Winchester, Ripon, Chester, St. Asaph, Bath and Wells, Bangor, Bristol, Hereford, Worcester, Lichfield, Peterborough, Rochester, St. Alban's, St. Davids, Liverpool, Manchester, Wakefield and Newcastle—twenty out of the thirty-seven—have been Bishops during all three reigns, but translations to Canterbury, London, Winchester, Worcester, Rochester, St. Alban's, Manchester, and Newcastle have been effected since Queen Victoria's death. So that only twelve of the thirty-seven dioceses are now filled by the same Bishops as at the closing days of Queen Victoria's reign.

The Bishop of Nyasaland is probably the only Christian Bishop who possesses and uses as a pastoral staff a genuine shepherd's crook—a crook, moreover, which was, until last summer, in use on the South Downs. The story of it is this:—After his consecration, one of his commissioners asked the Bishop to be allowed to give him a parting gift; the difficulty was, what form the gift should take. Finally Dr. Fisher himself suggested a pastoral staff, which he could also use as a walking stick as he went about the diocese. The commissary appealed to a friend of the U.M.C.A. to help with suggestions, or a design. The friend appealed to, who resides

within sight of the South Downs, suggested that a Sussex shepherd's crook should be gotten and given to the Bishop. The shepherd's crooks of Sussex, which are, it should be said, specially beautiful and unique in form, are not easy to come by, but in a few weeks a Sussex shepherd was induced to sell his crook; the metal head black and soiled with use, and its staff an ordinary stick of hazel. The metal was cleaned, the stick straightened, a screw-joint fixed in the middle of it, and a ferrule on its end, like the ferrule of an alpinstock. Then came the question of a suitable inscription. There were many suggestions; finally the suggestion of another commissary of the Bishop's was accepted, and the head of the staff now bears these words from the Twenty-third Psalm (in the Vulgate version):—"Si ambulavero in medio umbræ mortis, non timebo mala; Virgata, et baculus tuus ipsa me consolata sunt." ("Though I walk through the valley of the shadow of death, I will fear no evil: Thy rod and Thy staff shall comfort me.") There is a special fitness, it is pointed out, not merely in the words themselves, but in the fact that a quotation from the "Good Shepherd" Psalm should be engraved on this genuine shepherd's crook. And another happy feature is, that the crook is a Sussex one, for Dr. Fisher has a special link with that country. "So away in Central Africa the Bishop of Nyasaland is linked closely to England by the memories of his South Downs shepherd's crook."—Central Africa.

Sheriff Sir Henry Buckingham has presented a handsome Renaissance ewer of hammered bronze, decorated with amethysts, to St. Paul's Cathedral, to commemorate the Baptism there of his infant daughter, Pauline, by the Bishop of London.

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Lessons for Sundays and Holy Days.

September 24—15 Sunday after Trinity.
Morning.—2 Kings, 18; Gal. 3.
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

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

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

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

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

Appropriate Hymns for Fifteenth and Sixteenth 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.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 250, 254, 433.
Processional: 384, 386, 465, 530.
General: 5, 23, 453, 456.
Children: 233, 703, 708, 700.
Offertory: 391, 573, 681, 768.

SIXTEENTH SUNDAY AFTER TRINITY.

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

THE FIFTEENTH SUNDAY AFTER TRINITY.

"I bear in my body the marks of the Lord Jesus."—Gal. 6:17.

Early in their careers the Apostles became so devoted to Jesus Christ, and patiently endured so many hardships, in witnessing to Him, that even their persecutors " marvelled, and took knowledge of them, that they had been with Jesus." Thus early the boldness and power of Christian men are attributed to the Spirit of the Lord. In devoted service and ever loyal witness the Apostles win for themselves that irresistibility which can always be predicated of their Master. They have an authority in convincing and instructing, in disciplining and comforting, because of their loyalty to the Master. Now, remember always that this authority comes only as the reward or issue of self-sacrificing service. It means that the possessors are so co-operating with the Holy Spirit that in very truth they are fellow-labourers with God. St. Paul puts this necessary thought before us: "We are God's fellow-workers." And it is also St. Paul who gives us the complement: "I bear in my body the marks of the Lord Jesus." The Lord Jesus unmistakably works in and through St. Paul. He does the same in the case of every devoted servant of the cross. Service, witness, authority, efficiency are necessarily coincident. And there is a sense in which every fellow-worker with God bears in his body the marks of the Lord Jesus. The character of Jesus, the Divine love of the Master—these are seen in every Christian who unmistakably serves the one Master. In mediæval tradition and art St. Francis and St. Catherine of Sienna are represented as having received the Stigmata, the wounds of Christ. It is worthy of note that these two saints were not merely members of contemplative orders. Both lived lives of extraordinary self-sacrifice. Thus mediæval tradition and art urge the importance of service. The "marks of the Lord Jesus" in St. Paul's case undoubtedly testify to his self-sacrificing ministry. How beautiful the confidence of the Apostle! He concludes the greatest argument of his life with a magnificent display of confidence issuing from self-sacrifice. He comforts himself in what was the bitterest experience of his ministry by an appeal to it: "From henceforth let no man trouble me." Why? Because "I bear in my body the marks of the Lord Jesus." The boldness of St. Paul is the mark of his service. Will it be the mark of our lives? Are we strong in service? Are we self-sacrificing? Are we living up to our "branding"? Signed in baptism with the sign of the cross in token that we shall not be ashamed to confess Christ and to fight under His banner, we are making an irresistible appeal to the world to follow and to serve our Master?

Canada, Our Home!

What is it that has made our country great, and with the quickly passing years is extending its greatness on all sides? What is the main-spring of this long-sustained and increasingly powerful effort to spread enlightenment amongst our people, to develop the resources of our country, and to carry our trade to the ends of the earth? God forbid that we should put the reason of this phenomenal success all along the line on the low plane of avarice! No. It is, has been, and will forever be, the grandest motive that can thrill the heart of man and fire the energies of a people to the utmost bounds of sustained and conquering effort. It is the love of Canada, our home, and the determined and unquenchable desire of her loyal and devoted sons of adoption or birth to see to it that she takes no second place in the tremendous struggle

for national supremacy, but that by every honourable, peaceable, and indomitable effort her sons and daughters can put forth, at all times and under all circumstances, this noble and laudable end shall be attained. It is only too true of Canada, as it was of "Christian" in Bunyan's immortal allegory. She will from time to time be tempted by false friends within and subtle foes without for temporal and illusive considerations to forego her splendid and enduring heritage, but love of home and loyalty to her lineage and destiny will keep her true as the needle to the pole, and enable her never to forget that those "who would be free themselves must strike the blow."

Election Morals.

It is a degradation to the country that on the eve of an election men should be found base enough to give publication to reports about men and measures that are conceived in falsehood and uttered with a design to mislead. It is very much like the conduct of that low type of man who strikes below the belt and kicks his opponent when he is down. You cannot have parties without also having partisans of a low order. But should there not in all fairness be a firm attempt made by the respectable leaders of the respective parties not only to curb and control the baser elements in their parties, but to prevent, as far as possible, the spread of false reports and the maintenance of a spirit of fair play in their political struggles?

Faith and Order.

Amongst the movements of religious men seeking a way towards Christian unity, that which has for its president the Right Rev. Charles P. Anderson, D.D., Bishop of Chicago, is deserving of cordial support. The immediate purpose of this organization, which has on its preliminary commission some of the most prominent Christian workers in the United States, is, it may concisely be said, twofold. Its immediate purpose is to bring about, as "the next step towards unity," a conference for the consideration of questions of faith and order to be participated in by representatives of the whole Christian world, both Catholic and Protestant; and its ultimate aim is to help to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfilment of our Lord's prayer, "That they all may be one." Surely this is a noble and laudable object, conceived in the broadest spirit of Christian brotherhood, and it is bound to contribute largely to the promotion of the Divine purpose of "peace on earth and good-will to men." It cannot fail to be a source of great satisfaction to Canadians of all classes and creeds that the first president of this beneficial movement is by birth a Canadian.

United Action.

In the spring we printed a letter from a correspondent in the West who revolted at the character of the average letters which appear in Church papers. He is not the only one to do so. Rising from a perusal of Church and other religious papers, one is struck by the smallness of the things which create parties and keep up differences. England is threatened at present with a bill to dismember the Church. There are many who would hail disestablishment, but disendowment of the Welsh and western English counties, as is threatened, is like cutting off a leg or arm and saying that you are as well, nay, better, without it, and without, at the same time, the life blood which courses through it. Surely this is a subject upon which all our Old Country papers can unite. Were they to do so, and show

from the report of the Commissioners that such action is unwarranted, and from the terms of the proposed Act that it is spoliation, pure and simple, such pressure could be brought to bear on the members that the bill would be defeated if brought in at all. It would be a great thing for the Church to have members of all parties rallying to her defence.

The Atonement.

Mid much fruitfulness it is delightful to read the reviews which appear in the "Church Times" every now and then. Recently there was a very long one upon a book styled "The Work of Christ," by Peter Taylor Forsyth, D.D., which began as follows: "The Principal of Hackney College is one of the assets of the Christian faith in this country. He has a clear and vigorous hold upon truth, and is not afraid of saying unpopular things—perhaps his most courageous statement is that it would be well if the modern child had more training in respect and dutifulness, even if it had less in affection! He is not an obscurantist, for he welcomes modern scholarship and recent thought, that of Hegel and Ritschl included, even while he insists that the 'tremendous renunciations' of Christian fact and doctrine which are being made so blandly by dignitary and doctor shall be made if at all, 'with some sense of their appalling hugeness.' But he stands up to the established colossi which bestride a submissive world. For example: Upon undogmatic, undenominational religion no Church can live. With mere spirituality the Church has not much directly to do; it is but a subjective thing. What Christian faith has to do with is holy spirituality, the spirituality of the Holy Spirit of our Redemption. The Christian revelation is not 'God is a spirit,' nor is it 'God is love.' Each of these great words is now much used to discredit the more positive faith from whose midst John wrote them down. 'Herein is love,' not in affection, but in propitiation (1 John 4:10). Christian faith is neither spirituality nor charity. Its revelation is the holiness in judgment of the spiritual and loving God. Love is only Divine as it is holy." And in another part in which the reviewer emphasized that God is holy, sin, or rather guilt, cannot be wiped off, and that atonement must go on to a real reconciliation, he says: "Dr. Forsyth is that now rare thing—an Evangelical. He believes in sin, and in the atoning Sacrifice for sin once offered on Calvary. Most of the book is devoted to the doctrine of the Atonement."

The Cathedral Idea.

In our columns have recently appeared illustrations, on a small scale, it is true, of the noble cathedral building in which, a few years hence, some of us will take part in some of the most solemn and impressive services ever held in Canada. In this cathedral the Churchmen of the Diocese of Toronto will at last realize their desire to have a Central House of God which will be the Church of no single parish, but the cathedral of the whole diocese. This sacred building will be the seat of spiritual authority—authority informed by wisdom and tempered by love—authority that will draw to it in deep affection the hearts of the whole diocese. And from it men will go forth filled by the blessing of God with the power of the Holy Spirit to preach the Gospel, and to administer the means of grace in our own and foreign lands. Fortunate, indeed, is the Diocese of Toronto in having one of the most noted financiers of Canada, Sir Henry Pellatt, as chairman of the Cathedral Finance Committee, and a clergyman of such excellent business ability and abounding energy as Canon Morley as its secretary. This is a noble work, not for the glory of men or the distinction of any single parish, but for the good of men, the glory of God, and the extension of His work, not only in the Diocese of Toronto, but where-

soever that diocese is enabled by the blessing of God to send the Gospel message and extend His Kingdom upon earth.

Reciprocity at Its Best.

We have it on good authority that at the General Synod a prominent Churchman from the United States gave it as his opinion that it is better for two families living in friendship side by side to continue living, each in its own home, rather than by pulling down the wall which separates their houses to seek to live together. This seems sound common sense, and is, moreover, a courteous and considerate statement. Would that his fellow-countrymen, Messrs. Taft, the President; Schurman, the scholar; Clark, the politician; and others prominent in different walks of life in the neighbouring Republic who have been freely and gratuitously discussing matters which are the special concern of the people of Canada, could be brought to realize that their comments on Canadian affairs were unsolicited and unappreciated by self-respecting Canadians, whether Liberals or Conservatives. As the visiting gentleman to whom we have referred well said: "We are, and have been having with our neighbours for many years past in the exchange of mutual intercourse, friendship and good-will, the best kind of Reciprocity."

Conservation.

The necessity of conserving our natural resources, and of, in the using of them, the avoidance of waste, is being impressed upon us by the Government at Ottawa, by the Conservation Commission, and by our local Governments. It is also a matter of concern in the Old Land. Sir William Ramsay in his opening address to the British Association, which met this year in Portsmouth, dealt in energy and conservation, with particular reference to the supplies of coal. In 1870, he said, 110 million tons of coal were mined in Great Britain, and ever since the amount had increased by three and a third million tons a year. The coal would be at this rate completely exhausted in 175 years. Some years ago he had suggested the formation of a commission to the British Science Guild to investigate the available sources of energy. Attention would undoubtedly be directed to forestry and the utilization of the stores of peat. On the Continent the forests were largely the property of the State, and it was unreasonable to expect private owners to invest money in schemes of forest production under new systems of taxation. Our neighbours, Germany and France, spend annually £2,200,000 on the conservation and utilization of their forests. The net return was £6,000,000. The address contained much information. One interesting point in discussing economical use was the statement that by substituting in the Tyne district "recovery" ovens for "beehive" coke ovens a great saving was effected. Applying the remarks on forestry to ourselves, they emphasize the need of encouraging the planting waste land by, for instance, increasing exemptions from taxation of bona fide useful plantations, and by taxing land left waste, but capable of forestation.

Our Lord's Ideal.

One of the chief difficulties which presents itself to the ordinary man in considering the life of our Lord is his inability to appreciate the spiritual significance and permanence of that wondrous life. The material point of view so dominates our mind that it is all but impossible to get ourselves at all adequately to realize the vast scope and limitless possibilities of spiritual power. Dr. William Newton Clark in his forthcoming book, "The Ideal of Jesus," makes a contribution towards solving the problem of what our Lord's real purpose was in founding Christianity. Amongst other things he says that: "Our true guide in the discovery and esti-

mating of modern Christianity is this: Jesus performed His work in the world, and gave spirit and form to His gift to the future, under the inspiration of what in modern speech we call an ideal—an ideal not only for His own life, but for all life. . . . It was an ideal for men," he continues, "and for man, for the life of men and the life of man, all held in true relation to God, the source and end of all. It was in the light of this ideal that Jesus uttered every word of teaching and wrought every work of help, and gave Himself to and for the world. To bring this ideal to reality He lived and died, and this ideal represents His contribution to humanity."

A Common Religion.

As an afterthought of the Universal Races Congress, Sir Harry Hamilton, vice-president of the Royal Anthropological Institute, discusses in the "Contemporary Review" the desirability of making Christianity a common inter-racial religion. "Applying Christian principles," says the learned writer, "the white man would treat the other races of mankind with kindness and justice, without scorn or harsh impatience." This would, indeed, be a most happy solution of the problems of the relations of the white and other races of mankind. Like most radical reformers, Sir Harry Hamilton has a method of his own, but, unfortunately, it, to use a simple illustration, suggests an attempt to present as a perfect model of man a lay figure possessing all the ribs and joints of the human anatomy, minus the backbone. Sir Harry's panacea for the racial ills of the world is "the most simple, undogmatic form of Christianity—Christianity without the creeds." Unfortunately for this colourless proposition the creeds are the simple, straightforward expression of the foundation principle of human acceptance with God—belief in God, in salvation through His Son, and in the indwelling presence in the baptized Christian and outwelling power of His Holy Spirit. The creeds of Christendom have been, and will continue to be, the Jacob's ladder of the Church, up which all true believers, of all races, colours, and countries of the earth have ascended from the dawn of the Christian faith, and will ascend until that faith's fruition, when time shall be no more, and we shall "know even as we are known."

Retreats.

Two or three years ago we on several occasions drew attention to the desirability of having a place where men could withdraw from the everyday cares for a little space and be better able to understand the earnestness of life and the reality of spiritual things. There was no response, partly probably because the name commonly used, "retreats," savoured of Roman ways and ideas. But behind the name was the thing for which the name stood, and the scheme has succeeded in other places. From the New York "Evening Post" we find that the Laymen's League of Retreats and Social Studies have opened a new and thoroughly well-arranged home, easily accessible from New York. The "retreat movement" in this country, which has now been crowned by the establishment of Mount Manresa, has shown more rapid growth here than in any other country in the world. It was begun about two years ago by a group of twenty men acting under Father Shealey, whom the Provincial of the Society of Jesus had assigned for that purpose. The first retreat was held in July, 1909, at Fordham University. In the two years since then more than forty retreats have been held at Fordham and at Keyser Island, with an average of eighteen men at each retreat. Now there is open a magnificent House of Retreats, to be devoted for all time to the work, and the indications are that in the next twelve months the number of retreats and retreatants will more than equal that of the last two years."

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NON-MIRACULOUS CHRISTIANITY.

Can there be such a thing as non-miraculous Christianity? In other words, is it conceivable that the character and work of our Blessed Lord can be explained on "natural" grounds, so called? To clear the ground we must ask and answer another question, What is a miracle? Literally, a miracle is a wonderful happening, something out of the common, something contrary to experience. That is all. A miracle is not necessarily "supernatural"; it is rather "supernormal," above or beyond or outside what we have seen and observed of the ordinary course of things. Miracles are not, we have come to see, necessarily interruptions with natural law, God, as it were, meddling with His own work. This, no doubt, was the old idea of miracles, and they were defended on these grounds. The argument, so dear to the Christian apologist of the older school, was that, once granted the over-ruling power of God and His intimate concern in human affairs, His occasional interference in the operations of Nature followed as a matter of course. God, it was urged, could surely do what the maker and operator of any machine might do. The trouble was that this theory, if accepted, proved too much. It upset the reign of law. It destroyed our belief in a rational government of the universe. A God capable of frequently changing His mind, to speak with all reverence, would eventually reduce all things to chaos. "Rational necessity," as a recent writer expresses it, i.e., fixed law, we have come to see, is absolutely indispensable in the scheme of things. It is the only guarantee of our security and of the final achievement of the Divine purposes. Thus this theory of miracles, which was advanced to meet the attacks of the older school of sceptics, is now all but abandoned. It is scientifically impossible. A "miracle," therefore, is not an interference with, nor an interruption of the laws of Nature. What, then, is a miracle? It is something apparently exceptional, something for which no cause can be assigned, something out of the ordinary sequence of things, as we know them by our own and the recorded experience of others. Therefore, there is nothing inherently improbable, or, at all events, impossible, in what we call a "miracle." None of us would claim omniscience. Hume said: "It is more likely that those who claimed to have witnessed miracles should be mistaken than that the miracle happened." This sounds plausible, and used once to be considered by some to be unanswerable. But we are beginning to realize the fact that it is just as likely that "miracles"; i.e., that apparently causeless and erratic things should be part of the course of Nature than that hundreds of thousands of people should have been mistaken. Knowing vastly more about natural law now than we did in the days of Hume, we are becoming infinitely more credulous and humble-minded in regard to possible variations in her working. Variations, of course, do not in the slightest degree necessarily contradict established order, or interfere with "rational necessity." This we do know, that Nature is subject to fixed, unchangeable, "intelligent" law, but its method of carrying on its work is still largely a matter of conjecture. The river, we know, follows a certain rule of its being. It seeks the ocean by an irresistible law, but what bends and twists it may make in its course we cannot with any certainty define. There is one main stream of tendency in Nature. This we know, but as to details we are utterly ignorant. Now, Christianity is essentially a miraculous system. It is bound up with the person of a "miraculous" being; i.e., with a being out of the commonly observed order of Nature, with what may be described as a supernormal man. And so a non-miraculous Christianity is impossible. It might be something very beautiful and

inspiring, but it would not be Christianity. A miraculous Christianity, so called, however, by no means involves a fundamental violation of natural order. It postulates, no doubt, a variation of natural law, as at present understood, but nothing more, and it is no more inherently incredible than any other startling phenomenon witnessed for the first (and last) time. The coming into this world of a Man, endowed above any other recorded man with certain gifts and powers and faculties, is certainly "miraculous" in the sense already described. Christ was the exceptional Man. The "Heir of all the ages," past and to come, He stands in a class by himself. But His coming no more involves an interruption of the established order, or the suspension or reversal of fixed law than does an earthquake, or a thunderstorm, or a tidal wave, or any other unforeseen, or (as yet) unexplained occurrence. Christianity is a "miraculous," because (to us) an exceptional religion. There has been nothing like it before or since. It cannot be explained on what are called "natural causes." But this does not for a moment affect its credibility. The history of the world and of each individual life is full of unexplained phenomena. But we do not doubt for a moment that they are the result of fixed law, working in an unfamiliar manner. So Christianity, in the person of its Founder, is an unexplained, and possibly unexplainable, manifestation or "variation" of fixed and Divine law, and in this sense it is, and must be, "miraculous."



HOUSE-TO-HOUSE VISITING.

We have spoken generally of the vital importance of systematic house-to-house visiting in parochial work, and have taken the responsibility of saying that upon its habitual neglect or observance ministerial success or failure, in the vast majority of cases, depends. This statement, we feel, needs substantiation. Why is parochial visiting, then, of such supreme importance? In the first place, it establishes kindly human relation between pastor and people. A good deal has been said about the waste of time involved in making merely social visits, which might be better employed. From this we entirely dissent. Social visiting, no doubt, may be, and has been, overdone, although we cannot say that we have ever known a case, but, as a general rule, how could a clergyman, in reason, be better employed than in getting upon friendly terms with his parishioners, and how can he accomplish this without informal and unofficial frequent visits. People are apt to resent too much officialism in the parson. There are those who say that the clergyman should always visit in his official capacity; i.e., as a clergyman, and not merely as a personal friend. This, we are firmly of opinion, is a mistake. The average Churchman welcomes his parson in his unofficial capacity

at times. He likes to think that his pastor visits him occasionally as a personal friend and not as an official, for the pleasure of his company and not with some ulterior object in view. To ignore this side of parochial visiting is to ignore human nature under one of its best aspects. Ministerial success, more than any other calling under the sun, depends upon personal affection, and nothing so certainly evokes it as personal contact, and without house-to-house visiting this is impossible. In the second place, systematic visiting, as nothing else can, tends to the prevention and removal of misunderstandings between priest and people. Under our Anglican system, with no provision for spiritual personal intercourse between the clergy and the people, as is the case in almost every other religious communion in existence, house-to-house visiting, with private prayer and other religious ministrations, is the only way in which intimate personal spiritual relations can be established between the clergy and their people. Normally, it is impossible that misunderstandings should subsist between people who are frequently meeting in intimate association. At least nine-tenths of our misunderstandings are due to mutual isolation, and vanish away under the influence of close personal contact. This is true in all connections, and specially so in religious affairs. The steady, systematic visitor will seldom be troubled with misunderstandings, and, if they do arise, they will speedily melt away. Lastly, frequent visiting will prove most valuable to the clergyman in the preparation of his sermons. What he may temporarily lose in mechanical preparation will be amply made up in impressions and suggestions received. The clergy are often at a loss for subjects to preach from. For the six months of the year the calendar is almost a blank. They want to be practical and helpful, and to deal with vital questions, with those problems and difficulties that are exercising the minds of those whom they have been commissioned to teach and guide. But it is impossible to know what is in the minds of people unless you meet them frequently face to face in their own houses. Much of the reproach that attaches, not always unjustly, to clergymen for preaching unpractical sermons; i.e., sermons which do not deal with personal needs and difficulties, would be rolled away if the clergy mixed more freely with their people in their own homes. Other reasons might be adduced to establish our contention, but we have, we think, said enough to make it plain that parochial visiting, of all departments of Church work, is the one that the parson can least afford to neglect. It is, we know, to some peculiarly constituted people specially irksome, and to all it is apt at times to become a weariness of the flesh. But of all work it brings the surest and richest returns, and none is worthier or personal self-sacrifice. The general impression that seems to prevail, that systematic house-to-house visiting is in danger of being neglected for other kinds of work is, we devoutly hope, unfounded. Nothing more calamitous to the best interests of the Church could be well imagined; for, of all religious bodies in existence, the Church of England can least afford to neglect this duty.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The reports that have come to us from the General Synod have been on the whole, encouraging. The election of a young man as Prolocutor of the Lower House is most significant. Within a few years the whole attitude of the Church seems to have changed in regard to the selection of men for its most important posts.

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Not long ago "Spectator's" advocacy of the younger men for promotion was regarded as dangerous and foolish, now the Church acts upon this principle as a matter of course. It does not mean that the Church disregards age and length of service, but it means that the young and vigorous are best qualified to bear the greater burdens and carry the heavier loads. We are gradually getting away from the idea of associating offices with honours, and looking upon them rather as implying duties and calling upon us for our fullest service. Mr. Powell is quite one of the younger men of the Church, but his youth does not imply lack of experience. He had already come into public notice through his ability and forceful character, and his closing words to the Synod seemed to us to indicate a singularly true idea of his position and of the Synod's duty, when he bade the members begin immediately to put into operation the forces they had called forth and carry to a conclusion the work that had just been begun. It has taken the Anglican Church many years to learn to look upon its synodical acts as really calling for subsequent action and application. We have been improving greatly in that direction and it is most encouraging to know that Mr. Powell takes that view of the situation and that he will use his influence to stimulate activity between the sessions of Synod. We do not know whether any specific authority was given to the Prolocutor to apply pressure to committees to see that they observe the rule of activity, but "Spectator" is ready to back him in any effort in that direction whether he has the written law to go upon or not.

It is with peculiar and special satisfaction that we have learned that the Synod has at long last definitely, specifically and irrevocably committed itself to Prayer Book Revision. Three years ago "Spectator" tried hard to feel happy over the action that was taken on this subject, but it was a dreadful effort to be optimistic. The instructions were not specific and when we gazed on the committee, we knew at once what to expect. To-day the case is quite different. We have the clear-cut command of Synod to go forth and revise the Prayer Book so that the Church in Canada will be able to say that it has a liturgy of its own. It has settled for all time that we shall have nothing to do with an appendix, or a companion volume of so-called enrichments. It has approved in outline at least the financial basis on which this Prayer Book shall be issued and incidentally discovered that the possession of our own Prayer Book will mean much to the resources of our Church. It has only placed two restrictions on the work of the committee. No "doctrine" may be changed and the sacred ornaments rubric, which nobody understands, must on no account be touched. We have not in mind any doctrinal change that we desire to effect, but we suspect that there are varying presentations of doctrines which ought to be brought more into harmony with each other. The instructions may technically prohibit such an effort. It was particularly unwise to tie the hands of the committee in advance in regard to the ornaments rubric, because a few weeks ago the Convocation of Canterbury authorized in a proposed addition to the rubric, other recognized uses in the Church to-day. We can never see why the Church should be terror-stricken and paralyzed when it thinks of touching that rubric. Grant freely and fully the right to use any ornaments or vestments had in use in the second year of the reign of Edward VI., or of any other sovereign, so long as they are deemed edifying by the responsible priest. It is practised to-day, so there would be practically no change. But make the rubric elastic enough to recognize other uses which also are employed for edification. Let us have that broad liberty which is limited only by the principle of edification.

However, these limitations have been imposed by Synod, but Synod may relent at its next meeting. "Spectator" has had some experience and he knows that it sometimes requires years to persuade the Church to certain action. But beyond these limitations we understand that the Synod expressly refused to bind the liberty of the committee. It trusts the committee and bids it not to fear the utmost candour in its efforts to perfect this really precious book. In all this, "Spectator" would be more than human if he did not rejoice. For some years he has pleaded persistently and continuously for this end. He has not always been able to bear with patience some of the folly that was put forth in support of the dictum, "hands off the Prayer Book." He wrote his first letter on Prayer Book Revision to the Montreal Gazette when he was a McGill student in 1880 or thereabout. The Provincial Synod of Canada was in session. It appeared on the morning that Charles Jenkins made his famous speech which really set the forces in operation, resulting in the formation of the General Synod. Towards the close of his argument he referred to the Revision of the Prayer Book—"which was so ably advocated in this morning's Gazette"—as one of the questions requiring a united Church to handle. "Spectator" has from that day reckoned Mr. Jenkins as one of the very great men of the Church, because so far as we know he was the only man who recognized the "ability" which shone through that letter. However, the die is now cast. The hand is put to the plough and there must not be any looking back. The work is too great, too fateful in its consequences to be entered upon in any partisan spirit. The spirit of Milton should be ours, and our prayer his:

"What in us is dark, illumine,
What is low, raise and support,
That to the height of this great undertaking,
We may assert eternal Providence,
And justify the Church of God to men."
"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.

217. What are "verily and indeed taken and received by the faithful in the Lord's Supper?"
218. What do you mean by "The Articles of the Christian Faith?"
219. What do you mean by "The Articles of Religion?"
220. What three things were you made in your baptism?
221. In what chapter and book in the Bible are the Ten Commandments found?
222. What are "dangers, ghostly and bodily?"

ANSWERS.

- Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.
193. The Lessons appointed either for the Sunday or for the Holy Day may be read at the discretion of the minister in such a case.
194. The Latin name for the Creed of Saint Athanasius is "Quicumque vult," as it is given in the Prayer Book. The words mean "Whosoever wills."
195. This Creed is used at Morning Prayer.
196. The Morning and Evening Service is appointed to be used daily at sea.
197. In imminent danger at sea, provision is made for the people to make a humble confession.
198. The 51st Psalm is used in the Communion Service.

199. In Article XXXVII.

200. Twenty-one Homilies are given.

201. The Homilies are two books of sermons, referred to in the Rubric. The first volume was set out in the reign of King Edward VI. The second in Queen Elizabeth's reign.

THE GENERAL SYNOD.

(Concluded.)

The Presbyterian Delegation.—A delegation consisting of the Rev. Dr. Ross, the Rev. J. G. Inkster, and Mr. Thomas Alexander, representing the Presbyterian Church in Canada, was introduced by Bishop Williams to the Primate and a Joint Assembly of both Houses. The Synod rose as a mark of respect, and the first speaker was the Rev. Dr. Ross. He paid a glowing tribute to the reverence and order and piety found in the Anglican Church, and expressed a fervent hope for closer union between the two Churches on some basis, honourable and just to all aspects of truth involved. His speech evoked tremendous applause. Mr. Inkster's speech reviewed item after item on which Anglicans and Presbyterians stood shoulder to shoulder. They were united on subjects such as the Lord's Day observance, loyalty to Empire and King, Bible Society, civic righteousness, and, above all, loyalty to Christ as our common Saviour and Lord. Mr. Alexander, being a Sunday School superintendent, spoke of Sunday School work and missions as two big fields common to both Churches. The Primate and prolocutor gave the heartiest kind of response to these greetings, and the Primate hoped the day would soon come when we could get down to business and formulate terms of union. Before these Presbyterians left, the Synod sang the Doxology, and this happy meeting will long be remembered.

Archdeacons' Conference.—All Archdeacons present at the great Pan-Anglican Congress in England were called together then by the Ven. Archdeacon Sinclair, then Archdeacon of London, and they then carefully considered the rights and duties pertaining to an Archdeacon's office. The Archdeacons at this General Synod (some twenty-six in number) were called together and an organization formed, to be known as the Archdeacons' Association of the General Synod. Ven. Archdeacon Scriven was appointed president; Archdeacons MacKay, Fortin, Kaulbach and Pentreath were appointed vice-presidents; Archdeacon Richardson was appointed secretary; and Archdeacons Webb, Armitage and Forneret an Executive Committee. Archdeacon Richardson, who was a delegate to the Pan-Anglican Congress, will take active steps to organize Archdeacon's work, and to bring about a common understanding among all the Archdeacons as to the duties and powers of that office.

The Next Synod.—The Synod resolved to meet three years hence at Vancouver. The announcement met with the hearty support of Western members. Archdeacon Pentreath at once rose and assured the Synod not only of a hearty welcome then, but also hospitality for both clergy and laity. Later, Dean Doull, on behalf of Victoria Churchmen, assured the Synod that Victoria would give as hearty a welcome as Vancouver, and he said, as rector of the oldest church in Victoria, B.C., he knew he voiced the feelings of that city. The Synod further resolved, after much discussion in both Houses, that the next meeting would be on second Wednesday in September, 1914.

Lord's Day Alliance.—The Rev. W. G. Hanna, secretary of the Lord's Day Alliance, asked leave to address the Lower House. It was objected that the Synod programme was congested with business, and there was no room now for such delegations, but the Rev. Canon Tucker promptly tested the feeling of the House by moving that Mr. Hanna be heard, and the Synod agreed to do so at an appointed hour. He was allowed fifteen minutes, and pointed out that the Alliance aimed to preserve the Lord's Day, but not to regulate its observance. He referred to the splendid legislation included in "the Lord's Day Act," which was drafted and promoted by the Alliance, and to the fact that 100,000 toilers had gained a weekly rest of one day in seven since March 1st, 1907, and that 90 per cent. of the sale and distribution of Sunday newspapers had been stopped, and very many cases of the violation of law had been settled by quiet remonstrance or continued pressure from head office. The members of the Synod gave Mr. Hanna a sympathetic and attentive hearing.

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Sunday School Report.—The Rev. Dr. Rexford, Principal of the Montreal Diocesan Theological College, an expert both in general and in theological education, had charge of this report, and called on various members to introduce various parts of it. Dr. Rexford, on motion of Mr. Charles Jenkins, was thanked for his unremitting and painstaking attention to the numerous details of this heavy report, and for his valued assistance in framing it and giving it effect. Sunday School work and the training of candidates for Holy Orders were two of the big things on this Synod's programme, and Dr. Rexford followed keenly and closely all details of both these matters, and was ever ready to bring ripe judgment to bear at once on the difficult and complex questions arising on both these subjects. The Sunday School report noted the great awakenings in Sunday Schools in England, and the splendid work of the American Sunday School Commission, appointed by the Richmond General Convention in 1907, and it shows that the Canadian Sunday School Commission is not idle, but keeps in the closest touch with every real advance in other lands.

Sunday School Policy.—Dr. Rexford commended the Sunday School Commission, and pointed out that it was only three years old as a proposal, and only two years old in operation, and only one year old since its secretary was appointed. It consisted of about 100 members, including all the Bishops. Every diocese was represented on it, and six meetings have been held. The Commission keeps a keen eye on the Sunday School work in England and elsewhere. The Rev. R. A. Hiltz (secretary of Commission) was on the floor of Synod and invited to a seat on the platform; and the original intention was to have him address the Synod, but this was found impossible on account of the heavy docket of Synod business.

Children's Day.—The Rev. Canon Hague introduced this subject. It is a great inspiration, he said, to every child, and should be supported. Dean Schofield advocated intercession as well as offering as worthy subjects to be presented to the children. The offerings were to be devoted to the Sunday School Commission. Dr. Dawson reminded the Synod of the great offering (some \$162,000) from the children of the American Church. Since the offerings of Children's Day are to go to the Sunday School Commission, the right observance of that day will ever be a vital test of the Church's interest in Sunday Schools. The third Sunday in October is the day authorized as "Children's Day," and Churchmen everywhere are urged to make it, both in intercessions and offerings, all that the General Synod expects. The fact that such a day is now recognized in the Church year makes it clear that Sunday School work is not only of interest to children, but should also be of deep interest to the whole Church.

"Our Empire."—The new Sunday School paper for the whole Empire was the subject of a lively debate. Sample copies were distributed, and, although there were some small verbal criticisms, yet the Synod showed unmistakably its approval of this enterprise. Canon Downie was present, and was invited to address the Synod, and he described the character and scope of the paper, its price (25 cents), and the terms of distribution. Canon Tucker described his interview with the S.P.C.K. (the publishers of the paper), and said they would do everything in their power to make it a success, and asked the members of Synod to put themselves behind the paper and send in subscriptions to the Rev. Canon Downie, of Port Stanley, Ont. Stories of 1,000 words would be received, criticism was invited, and improvement would, no doubt, be made. The Rev. H. H. Bedford-Jones and Canon Howitt moved the Synod to adopt the paper, Canon Howitt remarking that 600 pages in a year for 25 cents was a good bargain for matter of such a high class. Dr. L. H. Davidson referred to his own work in publishing the "Guardian," and pleaded with the Synod to back the new Sunday School paper that was now so wisely and hopefully commenced.

Theological College Curriculum.—The Rev. Principal Lloyd uttered a very necessary protest against the many suggestions made to add one subject after another to Divinity college courses. He thought the courses were overcrowded now, and he described a course on "Education" in his own provincial university which relieved his college at Saskatoon from certain subjects, as "Teacher Training" and "Psychology," that were included in some Divinity college courses. Instruction in teaching might be included (said Professor Cody) in the department of Pastoral Theology and Homiletics, and Dr. Worrell thought it might be learned best by service under some priest of experience. If subject after

subject is to be added to Divinity college courses, there must be more professors and larger grants of money to the various colleges, and it was well that a college principal should call a halt in extending the college curriculum indefinitely.

Sunday School Home Department.—This part of the Sunday School report was presented by Principal Lloyd, seconded by Canon Piercy. Dr. Lloyd told of the astonishing results attained in his own diocese by pushing the "Home Department." A deaconess mails the Sunday School quarterly and its accompanying envelope to newcomers into that region, and the result often is that good material for a new congregation is often gathered and kept together in this way until a minister may be appointed. Both in well-organized parishes and in new ground this method of Bible study is capable of unlimited development, and is certain of producing good results wherever it is introduced and honestly worked.

Immigration Chaplains.—Bishop Richardson, Bishop Dunn and others bore willing testimony to the splendid work done by port chaplains and ship chaplains, and Bishop Richardson asked for a small grant to cover necessary expenses of immigration chaplains. Many clergy have felt that the notices of these chaplains sent on to the clergy were very inadequate and incomplete, but some delegates, who had acted as ship chaplains described the extreme difficulty of getting accurate information when the newcomers often could not tell their destination, nor give other information necessary for the chaplain's guidance. All the evidence went to show that the chaplains' work was well done, and was an exceedingly important and fruitful department of the Church's work.

New Ecclesiastical Province.—One of the big, far-reaching events of this Synod was the creation of the new ecclesiastical province of British Columbia, consisting of four dioceses—Columbia, New Westminster, Kootenay and Caledonia. The Bishop of Caledonia, Dr. Duvernet, proposed that the presiding Bishop of the new province should not yet be called an Archbishop, and that both Houses of the Provincial Synod should sit together, but he withdrew both these proposals, leaving the new province to take its own action on both points. Two of the dioceses (Kootenay and Columbia) are now without their Bishops.

Report on Statistics.—Numerous mistakes were pointed out by individual members of Synod, and it was clear that the report was altogether inaccurate. The Ven. Archdeacon Ker presented the report, and Mr. F. H. Gisborne paid a tribute to Dr. Ker for his conscientious labour in trying to gather the statistics, but many members laid the blame on the parochial clergy, who did not in the first instance give accurate returns. Dr. Worrell thought some uniform statement ought to be sent to all Bishops, and the General Synod must rely on the diocesan Bishops to insist on proper statements coming from their clergy. The report was referred back, and it was resolved to appoint a joint committee. It was well that the inaccuracy and unreliability of this report should be pointed out, for it will be found, as a rule, if each individual diocese is carefully examined, there is a steady and healthy progress evident in each, and this should temper the waits sometimes found on most imperfect statistics.

Royalties on the Hymn Book.—The sale of the new Hymn Book has been phenomenal, and the royalties thereon to the General Synod have been over \$22,000, but the Hymnal Committee encountered a serious setback by an unexpected

claim made by Messrs. Novello & Co. of \$5,250 for copyrights of hymns, many of which were bought up by that firm at a low figure and then copyrighted. No one could foresee nor calculate such a claim in advance, and it is a great satisfaction to know that able lawyers, like Mr. J. E. Jones and Mr. Frank Hodgins, and keen business men, like Mr. E. G. Henderson, are on the Hymnal Committee, and giving their unremitting attention to all the complicated and technical details of publishing and circulating the Hymnal.

Report on Prayer Book Adoption.—The Ven. Archdeacon Cody presented this report. It was expected that both Houses would sit together for this report, and then Bishop Williams would have presented it; but, this being impossible, he asked Archdeacon Cody to present it. Dr. Cody described the growth and history of the Prayer Book, and laid down four rules that he thought ought to be observed in any effort to revise or adapt the Prayer Book to modern needs: (1) What is done must be done with practical unanimity. (2) All changes must be according to Church standards and in liturgical language. (3) No changes should be made unless absolutely necessary. (4) Liturgical forms should be preserved. He urged that revision and adaptation go forward now, for the temper of the Church was conservative now. Dean Crawford seconded the report. Matthew Wilson, Hon. S. H. Blake, L. H. Baldwin, and others discussed the general question, and then it was decided to appoint a joint committee to deal with the matter. The resolutions proposed for carrying on this work of revision were these: (1) No change in doctrine or principle should be made, and ornaments rubric must be left untouched. (2) Any changes made should be introduced in their proper places, and not in an appendix. (3) Joint committee may prepare and compile the book, and report back to the Synod.

Expenses of All Committees.—A lengthy discussion took place on this in both Houses, and it was at last necessary for three of the Bishops (Bishops Williams, Richardson and Farthing) to come to the Lower House and discuss the matter together. As the burden of these expenses fall eventually on the diocese, it was clear that the Bishops had given anxious consideration to the matter. Bishop Farthing had carefully estimated with the railway authorities in Montreal the actual cost of a session in Vancouver, and it was the mature judgment of the House of Bishops that an assessment of \$10 on all members, including the Bishops, would be the safest and most equitable method, and \$2 per day was allowed for meals on trains. After a long-drawn-out discussion the judgment of the Bishops was accepted, and the desire was expressed that nothing should be done in a grave matter of this sort to separate East from West. The Rev. E. C. Cayley threw out a valuable suggestion to save expense, viz., that the committee on any subject should, as far as possible, be confined to some one diocese, and each diocese might take charge of some one branch of the Church's work, experts from other dioceses being added now and then in graver matters. All printing and postage expenses will be paid by the Synod treasurer.

Business Contract for the Canadian Prayer Book.—Mr. E. G. Henderson reported the business contract made with the Cambridge University Press concerning the publication of the proposed new Prayer Book. Mr. J. E. Jones, K.C., pointed out that the Oxford Press had the contract for the Canadian Hymnal, and, as the two books (Prayer Book and Hymn Book) were bound together, great care was needed in dealing with another firm for the Prayer Books. Dr. Davidson, Hon. S. H. Blake, Canon Hannington and others warmly objected to any contract being closed with any house till all details of the same were submitted to the Synod. Mr. Henderson, Mr. F. E. Hodgins, Mr. M. Wilson, and others contended that the contract and method of procedure were substantially the same as for the Hymn Book. The Cambridge University Press, in the opinion of the committee, made the best all-round offer, guaranteeing preliminary expenses and offering substantial royalties. Hon. S. H. Blake and others pleaded for cheap Prayer Books, even if it meant less royalties. The contract is now closed with the Cambridge University Press, subject to further action of the committee in arranging prices and royalties of the various editions.

Press Reporting.—A good deal of discussion took place on the best method of reporting sessions of the General Synod in the daily press, and the Lower House at first rejected the proposal of the Bishops to employ stenographers, and submit their reports to a special committee to be revised and summarized each day for the

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Associated Press. A deputation of Bishops visited the Lower House to urge the appointment of one or more stenographers, and also the reference of their reports daily to a special committee; and this was at length agreed to. It was felt that the Church of England does not get the same amount of notice as other communions, and this step was taken to ensure full and faithful reports reaching the Associated Press every day. Bishop Richardson pressed this matter to a decision, and it will be interesting to see how it works out.

Another Ecclesiastical Province.—The report on the creation of a new province, to be known as the Ecclesiastical Province of Ontario, was presented and adopted. The Province of Ontario is included at present in the ecclesiastical province of Canada, but, as the laws of the civil provinces are diverse on various important matters, it was thought best to make the bounds of the ecclesiastical province conform to the bounds of the civil province. This scheme was now adopted for the Province of Ontario, and the matter was remitted to the next Provincial Synod of Canada, which must consent before action becomes final. Dr. Worrell has advocated this for years, and now a long step has been taken in the direction of carrying it into effect.

Election of Deputy Prolocutor.—Dr. Davidson moved that the Deputy Prolocutor should henceforth be elected and not appointed by the Prolocutor, as the custom now is, and the Synod agreed to this.

Candidates for Holy Orders.—Archdeacon Warren, at the beginning of the debate on the subject of Holy Orders, delivered a lengthy and illuminating review of the chief considerations which must govern the Church in dealing with candidates for the ministry. His points were briefly these: (1) The Church must regard this as one of her chief concerns. (2) Candidates must be thoroughly trained. (3) They should be tested by actual experience. (4) There should be specialized training. All candidates are not equally fitted for all work. (5) Colleges must be thoroughly equipped if they are expected to do good work. (6) The Church must endeavour to direct young men into this line of life. (7) Approved men should, if necessary, be trained free, and funds supplied for this purpose. (8) Students ought to be registered, and the record extended from time to time. (9) There should be co-ordination between Bishops and college examinations.

Report on Holy Orders.—Prof. Abbott Smith had charge of the report on Holy Orders, and it evoked a lively discussion on many of its clauses. Dean Crawford moved, seconded by Hon. S. H. Blake, that the Synod set apart an Educational Sunday. It was pointed out that many dioceses, as Fredericton, Huron, and Quebec, had such a Sunday now, and it was desired to make it general throughout the whole Canadian Church. One of the questions in this debate that was warmly discussed was that of allowing non-graduates to proceed to a B.D. degree. Prolocutor Powell and others held out for a B.A. degree in all cases before a B.D. could be taken, but Dr. Sage, Principal Lloyd, Dean Bidwell, Dr. Paterson Smyth, the Rev. W. V. McMillen, and others favoured the report as it stood, and it was decided to allow non-graduates to write for B.D. Archdeacon Armitage advocated adult Bible Classes, and Dr. Rexford noted with pleasure that 161 teachers had already applied to take the teacher training course, all of which meant increased efficiency in parochial life. The courses of study for B.D. and D.D. degree were passed.

Religious Instruction in Public Schools.—On account of the movement to create two new ecclesiastical provinces (Ontario and British Columbia) it was thought best to remit this subject to the Provincial Synod, as each province can then act with particular regard to its own civil law.

Hymn Book Committee.—J. E. Jones, K.C., asked for a small committee of six members (two Bishops, two clergy, and two laymen) to continue all business with the Oxford Press in future, and to deal with copyrights, royalties, circulation of the book in England and in the mission fields, and to do all other business incident to the issue and circulation of the Canadian Hymnal. The unappropriated interest on royalties was proposed to be used for the expenses of committees on motion of Archdeacon Ingles.

A.Y.P.A. Report.—Canon Starr presented this report, and the one step taken at this Synod was to definitely place this work under the Sunday School Commission, so that the Sunday School organizers that are being appointed will not only devote themselves to Sunday School work, but also to A.Y.P.A. work. Canon Starr

recommended every parish to get the little manual (price, 10 cents) and examine the scope of work included therein, and then to try to establish A.Y.P.A. in every parish. The society hopes to encourage lectures and courses of instruction, and also to provide papers on special topics where lectures cannot be had. It might be well for some general officer to keep the names and subjects of lectures listed, so that on enquiry every branch might ascertain what is being done in this respect.

Church Union.—Judge McDonald had charge of this report and reviewed the efforts made to date in the interests of union. Dr. Paterson Smyth thought that our efforts towards union would be more effective if we dealt with one church at a time, and thought we ought to begin with the Presbyterians. The speech of the Rev. Dr. Ross (pastor of St. Andrew's Presbyterian Church, London) will ring loud and long in the ears of many delegates and some of Canada's leading Presbyterian divines are willing now to consent to episcopal ordination for future candidates for the ministry, if ministers now at work are allowed to live out their lives as they are. When such advances are made by a great church like the Presbyterians, surely some honourable terms of union could be devised so as to meet the aspirations of honest men in both churches. Under this head it is interesting to note that Canon Gould's M.S.C.C. report acknowledges the great help given to Bishop White in Honan by the Presbyterians there.

Co-Operation With Other Christians.—Judge Ermatinger's motion for further co-operation with other Christians and the dividing up of the field at home and abroad with other Christians, gave rise to a warm and instructive debate. The Judge found an eloquent and powerful advocate in Hon. S. H. Blake, who made one of the greatest speeches of the session on this subject, but western men like Dean Doull, Dean Paget, Archdeacon Johnston, and others, pointed out that Judge Ermatinger's motion could not possibly be applied to Western Canada, so long as the Church accepted aid from the mother church of England. The mother church expected her Canadian daughter to take possession of the whole field, and would never support the Canadian Church if she gave away large portions of the field to other Christians. Canon D'Easum and Dr. Hoyles gave the two sides of our relation to the Greek Church, and Archdeacon Mackenzie believed God's spirit was moving all churches, and he implored Churchmen to show their best love to their brother churchmen and so to present the attractive spectacle of a united church to the outside world. Dr. Rexford's amendment desiring union, and as an aid thereto proposing co-operation without sacrifice of principle, was eventually adopted. The Prolocutor made a touching appeal to the Synod to act unanimously if they desire to lead outsiders to co-operate with them, and his appeal was at once followed by a unanimous vote on Dr. Rexford's carefully worded resolution.

The Ne Temere Decree.—A shower of memorials from nearly all the synods of Canada called for clear and determined action on the part of this General Synod. Hon. S. H. Blake moved, as the best way of giving effect to these memorials, to refer the question to a joint committee to co-operate with others who were opposing this papal decree, and to memorialize the Dominion Government for legislation protecting all lawful marriages. A battle royal took place between Dr. Davidson, of Montreal, and Hon. S. H. Blake, as to the present state of the law in Quebec. Dr. Davidson contending that the Privy Council had decided that the canons of the Council of Trent were not in force in Quebec, and Mr. Blake contending that there is nothing to prevent them coming into force at any time. J. E. Jones and L. H. Baldwin objected to Mr. Blake's resolution, as it presumed that some legislation was necessary and they proposed that "necessary legislation, if any," should be sought. F. E. Hodgins, Canon Kittson, Dr. Paterson Smyth, Charles Jenkins, Dean Bidwell, and many others, warmly supported Mr. Blake's motion and gave instances of the most serious interference and mischief done by the Romish clergy in disturbing the peace of homes and separating lawfully married husbands and wives. The temper of the Synod was clear on this matter and the Synod members were determined to do all that was possible to maintain the sanctity of the home. Later, a meeting of the joint committee of both houses was held and there is no doubt the Church of England is now prepared to co-operate to the fullest extent in all well-directed attempts to resist this attack by the Romish Church on the peace of many homes. Dr. Davidson called attention to the conflict of decisions at present between Justice Jette (a Romanist) and Justice Hodgins (a Protestant) on the effect

of articles 127 and 156 of the civil code of Quebec. Mr. Blake also proposed to refer all contested marriage cases to the Exchequer Court.

Registrar's Records.—Mr. F. H. Gisborne, K.C., registrar and lay secretary of the General Synod, asked for canons to be compiled governing the records that belong to the registrar's office. This is only the 6th session of the General Synod, and if steps are taken thus early to keep the important records that belong to General Synod, the records of this body will be fairly complete.

Change of Name.—Archdeacon Ingles, clerical secretary of Synod, proposed to change the name of the Church in Canada, and after some discussion by Dr. Davidson, J. E. Jones, and others, it was remitted to next Synod, a committee being appointed to report on the subject. Little's "Reasons for being a Churchman," describes a ludicrous attempt of some foreigners to translate the name "Protestant Episcopal Church" into their own tongue, and rendering it "the bishops contradictory church." The desire to change the Canadian name is based on territorial, rather than doctrinal reasons, the Canadian Church being as much the Church of Ireland or Wales in Canada as "the Church of England in Canada."

Deceased Members.—Canon Kittson read the memorials to deceased members, which included the names of Archdeacon Small, the Rev. F. T. Dibbs, Hon. D. L. Hannington, Arthur C. Fairweather, Hon. T. M. Daly, R. Vashon Rogers, E. J. B. Pense, and G. W. G. Boomer. This tribute to the men who have fallen on the battlefield, and the early noonday prayer to God for strength and guidance in conducting the Church's campaign, are two impressive incidents in every Synod's programme. The spirit of fellowship and fairness which characterized all synod members (however widely their church views might differ), was a significant object lesson, teaching that the Church has everything to gain and nothing to lose by calling all ranks together—bishops, clergy and laity—for a full and free discussion of the Church's business.

Reciprocity in Beneficiary Funds.—Archdeacon Beer pleaded for reciprocity in beneficiary funds, and was warmly supported by the Rev. F. H. Graham. Chancellor Davidson and Chancellor Worrell both pointed out that nothing could be done, without consent of Diocesan Synods, to disturb existing diocesan funds. But while nothing can be done to touch existing funds without the consent of dioceses concerned, there is surely nothing to prevent the General Synod acting in the way Archdeacon proposes, viz.: to create a new general fund, and to maintain it (as the Methodists maintain theirs) by taxation on stipends, and so to bring all newly-ordained clergy under a general instead of a diocesan scheme. This matter was referred to the committee on diocesan reciprocity. Mr. Graham complained that Professor MacKenzie's actuarial report was prepared before the fifth General Synod, and another Synod after that had come and still nothing was done. There is no doubt that Archdeacon Beer is moving on the right line, and the committee may have something definite to report for the Synod of 1914.

Social Functions.—Hon. Adam Beck invited the members of Synod to his beautiful home and grounds for a garden party on the second day of the Synod's session. Hon. S. H. Blake, Canon Davidson, and others opposed the Synod adjourning for any social functions, however tempting, but eventually Mr. Beck's invitation was accepted. Bishop Williams also entertained the Synod in a similar way at Bishopstowe. At Mr. Beck's party a presentation was made to the Rev. W. T. Hill and Mrs. Hill, who are leaving St. John's Church, London, for Christ Church, Petrolia. The Canadian Club also invited some Synod members to address the club. Canon Scott of Quebec, talked to them about poetry, as he is himself a poet of considerable repute. The Rev. Principal Lloyd told the story of the Barr colony and his own work in caring for the immigrants arriving in Saskatchewan; and Dr. Carter, Superintendent of Education in New Brunswick, being president of the federation of Canadian clubs, was also invited to speak to the London club members, and he invited the London club to send a delegate to the annual meeting of the federation.

Moral and Social Reform.—The Synod gallery was closed against ladies which shut some visitors to the Synod out altogether. There seems no good reason why the gallery should be closed at any time. Surely ladies are themselves the best judges whether they want to listen to a report of this kind or not. A great deal of discussion centred around the Mormon propaganda, which one speaker declared to be the greatest menace to the morals of Canada. It caused no small surprise when a prominent Western dele-

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gate, holding high office in the Church, declared he was counsel for the Mormons. Dean Schofield, Canon Hague, and others, questioned whether the Church should not strike this report from her docket altogether, as her main work must ever be spiritual and personal, but Dr. Tucker, Archdeacon Ingles, and others thought the Church ought to do more, not less, and to put an organizer in the field as the Presbyterians have done. White slave traffic, adultery, temperance, and other kindred matters were fully discussed.

Ember Pennies.—Canon Simpson has advocated this scheme for years and succeeded in getting it well on the attention of this Synod. The plan is to collect from every Church member a penny a day or 3 pence (6 cents) each Ember week, and devote it to a fund for candidates for the ministry. In England Canon Petit received over £600, or over \$3,000 from this source, in 1909. If the custom became general the Ember envelopes would often bring in much more than 6 cents each, and it would, no doubt, prove a very substantial aid to many needy theological students. The movement is well organized in England, and Canon Simpson is endeavouring to make it equally general in Canada. Enquiries may be made regarding this from the Rev. Canon Simpson, Charlottetown, P.E.I., Canada.

The Close of the Synod.—The Bishops visited the Lower House about 6 p.m. on Thursday, Sept. 14th, after the Synod had been in session

and every preparation will be made to make the delegates and visitors at home during their stay in Smith's Falls. Accommodation will be provided for all who attend, but in order that this may be done it will be necessary for all intending delegates to notify the secretary, Mr. Robert Fossie, of their coming. Mr. Fossie's address is Box 743, Smith's Falls. In connection with the transportation the usual certificate plan will be used. All delegates and visitors should buy one-way railway tickets to Smith's Falls, securing from the ticket agent the regular standard convention certificate. The number of certificates presented to the conference secretary will determine whether the delegates and visitors will be returned to their home towns free of charge or at one-third of the ordinary single fare. What should prove to be a very helpful and instructive programme has been prepared. Among those who will address the conference will be Bishop Worrell, of Nova Scotia, and the Rev. Dr. Llwyd, of Toronto. A copy of the programme showing a complete list of the speakers, is as follows:—

Friday, October 6th, 1911.—8.00 p.m.—Opening service, preacher, Rev. Rural Dean Mackay, B.D., All Saints', Ottawa.

Saturday, October 7th.—9.15 a.m.—Morning prayer; 9.30 a.m.—Organization of Conference, chairman, J. A. Birmingham; Devotions; Ad-

Lord Bishop of Nova Scotia, subject, "Principle."

Sunday, October 8th.—7.30 a.m.—Corporate Celebration of the Holy Communion, St. John's Church, celebrant, His Grace the Archbishop of Ottawa; 11.00 a.m.—Morning prayer, preacher, Rev. Dr. Llwyd, subject, "Personal Service"; 2.00 p.m.—Boys' Mass Meeting, Parish Hall, chairman, Arthur Stanley, St. James' Chapter, Hull, Que., speakers, J. A. Birmingham, C. G. Winter, Trinity Chapter, Ottawa; 3.30 p.m.—Men's Mass Meeting, chairman, His Grace the Archbishop of Ottawa, speakers, The Lord Bishop of Nova Scotia, subject, "Personal Responsibility," Rev. Dr. Llwyd, subject, "The Parable of Menenius Agrippa"; 7.00 p.m.—Final service, sermon by Right Rev. Clare L. Worrell, M.A., D.C.L., D.D., Lord Bishop of Nova Scotia; 8.30 p.m.—Farewell meeting, conducted by Rev. H. H. Bedford Jones, M.A., St. Peter's Brockville.

Mr. J. A. Birmingham, the General Secretary, is assisting the Smith's Falls men in their preparations and reports that the outlook for the gathering is very encouraging. Before the opening of the conference he will visit most of the neighbouring cities and towns in preparation for the gathering. On Sunday, Sept. 10th, he visited Smith's Falls and met the rector and the members of the local committee.



St. John's Church and Rectory, Smith's Falls, Ontario.

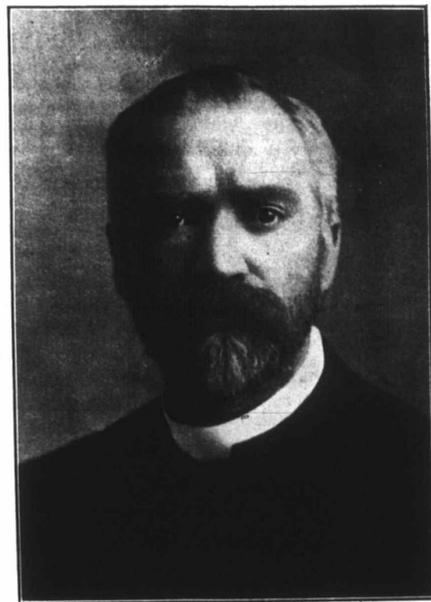
nine days, and the Primate briefly recited the work done, then called all to kneel in silent prayer, after which he pronounced his solemn blessing, and the work of the sixth session came to an end. The last act, like the first one, was the worship of Almighty God and prayer for the Divine blessing.

Brotherhood of St. Andrew

BROTHERHOOD CONFERENCE FOR EASTERN ONTARIO.

About one hundred and fifty Brotherhood members and other Churchmen and boys are expected to attend the Eastern Ontario Conference of the Brotherhood of St. Andrew, which is to be held in Smith's Falls from Friday, October 6th, to Sunday, October 8th, 1911. Most of these will come from the Dioceses of Ottawa, Ontario and Toronto, and some will attend from Montreal and Algoma. A strong committee of Smith's Falls men under the direction of their rector, the Rev. C. Forster Bliss, has charge of the arrangements

dress of Welcome; Reception of Visitors, and Greetings; Appointment of Committees; hymn. 10.15 a.m.—Charge, His Grace the Archbishop of Ottawa. 10.45 a.m.—Conference I, leader, A. G. Gilbert, Ottawa Local Assembly, subject, "What the Brotherhood Stands for"; (a) prayer, His Honour, Judge McDonald, St. Peter's Chapter, Brockville; (b) Work, R. K. Sampson, St. Matthew's Chapter, Ottawa. Set addresses of 15 minutes each followed by general discussion. 2.00 p.m.—Conference II, leader T. Alder Bliss, All Saints' Chapter, Ottawa, subject, "The Boy Problem," J. A. Birmingham, James A. Catto. Set addresses of 15 minutes each followed by general discussion. 3.30 p.m.—Conference III, chairman, Rev. E. A. Anderson, M.A., St. Matthias, Ottawa, subject, "Consecration, its Need in Brotherhood Work"; speaker, The Lord Bishop of Nova Scotia. 4.30 p.m.—Question box, conducted by J. A. Birmingham; 5 p.m.—Closing business, reports, &c.; 8.00 p.m.—Public meeting, chairman, His Grace the Archbishop of Ottawa, speakers, Rev. Dr. Llwyd, Vice-Provost Trinity College, Toronto, subject, "Modern Saints," T. A. Thompson, St. Paul's, Almonte, subject, "The Churchman's Responsibility," The



Rev. C. F. Bliss, rector St. John's Church, Smith's Falls, Ont.

THE SEMI-ANNUAL MEETING OF THE SUNDAY SCHOOL COMMISSION.

London.—The semi-annual meeting of the Sunday School Commission was held in Bishop Cronyn Hall, London, Ont., on Tuesday, September 5th. Although the session, preceding as it did the gathering of the General Synod on the following day, was considerably shorter than usual, yet work was reported or decisions reached on many matters of considerable interest to those who are watching the forward movement on behalf of the children of the Church. The report of the General Secretary was chiefly remarkable for the account which it contained of his six weeks' tour through the West during the summer. The Commission has ordered the printing of this report in the Church press, and consequently we need not dwell on its details here. Suffice it to say that all the chief centres from the head of the Great Lakes to the Rocky Mountains were touched and stirred. The chairman of the Commission, Dr. Rexford, was able to visit various points in British Columbia. The two chief officers of the Commission between them have, therefore, now covered the ground for the first time from ocean to ocean. The report of the treasurer showed that alto-

rather \$3,774.24 had come in to the Commission since last Children's Day; that is to say, about 94 per cent. of the \$4,000 asked for was received—a surely encouraging response to a great need! The Sunday School paper, waited for by so many till heart grew sick with hope deferred, has at last materialized to the extent of sample copies mailed to all the clergy, the first issue to be out for the coming Advent. "Our Empire," with a "foreword" by the Archbishop of Canterbury, has arrived, and been received on the bayonets of criticism. "It is too English, and it is too aggressively didactic." These criticisms are perfectly intelligible; but with regard to the first it is well to remember, as Canon Tucker pointed out to the sub-committee, that the paper is intended for the Empire, and not for Canada alone. It will have a larger circulation in the Home Land than among ourselves. We are also invited to contribute from Canada short Canadian stories. Rather than cavil because the paper is not Canadian, let us act and supply a Canadian element. As to the second criticism, the mistake is at least a mistake in the right direction, and it is infinitely preferable to the mistake of producing a mass of vacuous fiction, which might, indeed, be devoured voraciously, but would never be known to nourish the spiritual system of a single child. While as to both criticisms, we may remind ourselves that when a great society like the S.P.C.K. steps in at our invitation to do for us what we have been unable to do for ourselves, it is at the very best only courteous to adopt the positive attitude of co-workers towards an ideal rather than the negative attitude of throwers of cold water. The chief work accomplished in this connection by the Commission was a decision to request the S.P.C.K. to send the paper to schools ordering not less than ten copies at the rate of 25 cents per paper, post free. The Commission has good reason for supposing that this request will be granted. An effort is also to be made to discover the number of orders likely to be sent from Canada. Each rectory would help in this matter by settling the number required for his own school and sending it on a post card to the Sunday School secretary of his diocese. Orders may be sent to "the Rev. Canon Downie, The Rectory, Port Stanley, Ont." The report of the Teachers' Examination Committee showed that a beginning at least was being made by the teachers to prepare themselves for their work with real earnestness. One hundred and sixty-one applications to write were received, while ninety-three actually sent in papers. The standard reached, on the whole, was commendably high. Twenty-six obtained First Class standing by gaining over 75 per cent. of the possible marks. Another twenty-six won over 60 per cent., and were placed in the Second Class. Twenty-seven passed with 40 per cent. and over. Only fourteen failed. Miss S. Y. Lemon, of St. Stephen's, Toronto, headed the list of those who wrote on one year's work with 97 per cent. Miss L. A. Mebius, of St. Paul's, Nanaimo, B.C., came first of those who took the one and a half years' work with 96 per cent. Miss Hilda May, of St. John's, Toronto Junction, wrote on the whole course and gained 91 per cent. Altogether, thirteen dioceses sent candidates, the largest group coming from Toronto. With regard to the chief text book of the course, Hurlbut's Teacher Training Lessons, it is to be noted that the committee appointed for the purpose have preferred a splendid appendix of "Corrigenda," which will bring the book up to our requirements as Anglicans. A further step was taken in the direction of providing a graded course of instruction for our schools by the authorization of three text books brought out by the New York Sunday School Commission for use in adult Bible Classes. The commended text books are "The Teachings of Jesus Christ, the Messiah," "St. Paul and the First Christian Missionaries," and "The History of the Christian Church." With regard to work at the other end of the school in the Primary Department, a splendid series of Bible pictures has been discovered, which, it is hoped, may be fitted to the special graded courses preferred by the Commission for the Beginners' and Primary Departments. If this can be done, these courses will at once become practicable, and should be adopted in all our schools. The Committee on Sunday School Exhibits have gathered an instructive collection, which was on view in Bishop Cronyn Hall. With regard to the organization of summer schools, it was decided to work in conjunction with the M.S.C.C. A committee to work in co-operation with that society and with the Woman's Auxiliary was appointed. Finally, in order to bring the work of the Commission before clergy and people it was decided that the Advent number of the Bulletin, with a special note attached, should

CANADIAN CHURCHMAN.

be mailed to all the former; while, in preparation for Children's Day and the instruction of the latter, two letters should be sent, one to be read to the children as aforesaid, the other to provide material for the rector's sermon to his congregation. This plan will, of course, first be adopted for the Children's Day of 1912.

The Churchwoman

NIAGARA.

Hamilton.—Holiday time is over and W.A. work recommenced in earnest as was evident by the good attendance at the first Diocesan Board meeting of the season, held at St. Philip's Church on September 13th. Holy Communion was celebrated at 10 a.m., the Rev. C. B. Kenrick officiating, assisted by the Rev. Mr. McAndrews, who also gave an interesting address on the meaning of the word "Auxiliary." He divided it into four classes; social, military, grammatical and mathematical. Perhaps the social side was the most obvious. It means assistant, helper. Each member will wish the society to succeed. Each will exert her strength and energy for it, and will wish others to be brought into the work. She will go outside of herself. She will work for the good of the Church at home and abroad, and so be blessed. The social meaning is apparent. The military sense has a glorious meaning. As we see the uplifting of the Indians of our own country, we are like the troops coming to their aid, we fight for them in prayer and education, helping in their war for Christ. We are troops helping China in her battle with opium. A veritable auxiliary serving freely without money and without price. In a grammatical sense, when our Auxiliary sends out bales and money to the needy in various places, it brings a mood of intense joy and hope to the recipients. The W.A. has gone far ahead in a mathematical sense. Some men have little conception of the saving, making and adding of small sums by women of the Auxiliary, the buildings of big results from small beginnings. They are toilers of the needle and great riches are the result. All these meanings of Auxiliary are happy and helpful. The recording-secretary announced two new life members, Miss Elsie Doolittle, of the Cathedral, and Miss Kernigan, Junior Superintendent of St. James', Guelph. Dorcas secretary reported nine bales, with church furnishings, to the amount of \$27. The new junior secretary gave a nice report, showing encouraging work in the diocese. The treasurer announced that the united thank offering amounts to \$1,616, which will be presented at the meeting in Winnipeg next week. All were earnestly urged to pray for those taking part in the coming meeting in Winnipeg, that God would abundantly bless all their deliberations to His glory. The secretary of literature urged the branches to consider the value of literature and mission study. The result would be more prayer, more work, more growth in every way. She strongly recommended Canon Tucker's book, "From Sea to Sea," now to be had in the library, and as the price is only 35 cents, for any branch to obtain it for its own. The library will be open in October.

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Correspondence is invited.

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September 21, 1911.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

ONTARIO.

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

Amherst Island.—The harvest thanksgiving services were well attended. The special preacher was the Rev. W. F. Fitzgerald, of Kingston.

Prescott.—The church here is beautifully restored. At the harvest thanksgiving services the Rev. W. F. Fitzgerald was the special preacher.

Oxford Mills.—The Rev. W. F. Fitzgerald gave us his very popular lecture on "Ireland and the Irish." The hall was crowded.

Ardock.—St. John's.—The people of this church held their harvest thanksgiving service on Sunday, September 3rd, when the church was prettily decorated with flowers and grain.

Kitley.—St. Thomas.—A most successful lawn social was held recently at Frankville, the proceeds of which, \$105.88, were given to the funds of the church.

Napanee.—St. Mary Magdalene.—On Sunday morning, September 3rd, after the service in the church was concluded, the vicar invited Mr. D. L. Hill, who for many years has been Superintendent of the Sunday School of the church, to say a few words of farewell to the children and others, previous to his departure from the town to take up his residence in Gravenhurst. After proceeding to the school room, the vicar gave a short address expressing the regret which all the members of the church felt at the loss that would be sustained by the parish in particular and the town in general, by the removal of Mr. Hill and his family, who had all been workers in the church, and who would be sadly missed, Mr. Hill pre-eminently so, as he was Sunday School superintendent, lay-reader, and always ready to assist in forwarding the best interests of the church whether the task was difficult or otherwise. At the close of the vicar's remarks he presented Mr. Hill in the name of the Sunday School, with a dozen volumes from the Oxford Library of Theology, asking him to accept as a small expression of the love and gratitude that was felt by all for the work he had accomplished. Mr. Hill was visibly touched by the gift, and in his thanks spoke feelingly of his regret at leaving the place and church that was associated with some of the most tender episodes in his life, and under whose ministrations and services he had spent so many years. The Dramatic Club has presented Mr. Hill with a beautiful silver tea pot, suitably engraved.

NOTICE TO THE PUBLIC

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

OTTAWA.

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

Ottawa.—St. George's Church was re-opened for public worship Sunday, Sept. 17th, and the occasion was marked by special services throughout the day. The church inside has been completely remodelled, and the improvement both in detail and in general effect is marked and decided. The removal of the side galleries adds much to the dignity of the interior. The old windows have been taken away and replaced by windows of cathedral glass in heavy tracery of ecclesiastical design, producing an imposing effect throughout. The lighting system has been renewed through the whole building. The new fixtures are star-shaped pendants of ten lights each. The bands forming the outline are of heavy iron work, hung on chains, the whole forming a tasteful feature in the general effect. The pulpit has been removed to the left-hand

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corner of the church, and a new oak chancel railing of Gothic design installed. The church has also been freshly decorated, the colour scheme in the body of the church being buff, and in the chancel a neutral shade of green. The whole is relieved by a rich fresco. In the chancel an additional feature is a series of medallions depicting events in the life of Christ. The work here is exceedingly fine. To meet the needs of a growing congregation a main central entrance has been built and will afford ample accommodation as an exit. A member of the congregation has also presented to the church an oak reredos, now in course of construction and presently to be installed. The improvements leave little to be desired, and the clergy and people of St. George's are to be congratulated at the happy completion of the work, which leaves them with a church edifice surpassed by none in the Dominion and well fitted to take rank among the beautiful buildings of the Capital City.

TORONTO.

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

Toronto.—St. Stephen's.—The Rev. Dr. Llwyd, the Vice-Provost of Trinity College, preached in this church both morning and evening on Sunday last.

Grace Church.—The Rev. J. S. Broughall, M.A., has taken charge of this parish and preached his first sermon in this church in his new capacity last Sunday morning, taking for his text the words, "Labourers together with God." A very large congregation was present.

St. Anne's.—Much sympathy will be felt for the Rev. L. E. Skey, the rector of this church, in the loss of his father, Mr. Lawrence Skey, who died lately at his home in Port Dover from the effects of a paralytic stroke from which he never regained consciousness. The deceased gentleman was in his 75th year at the time of his death.

St. Stephen's.—The Rev. A. W. Mackay, B.D., Rural Dean of Ottawa and rector of All Saints' in that city, has declined the offer of this parish which was made to him within the past week or two by the Lord Bishop of this diocese.

St. Simon's.—The Rev. E. G. B. Browne, the newly-appointed assistant-priest, has entered upon his new sphere of work, and preached for the first time in this church on Sunday morning last. Mr. Browne is a Canadian by birth, and is a graduate of Bishop's College, Lennoxville, P.Q. He has been in Holy Orders for the past seven years, and was ordained both deacon and priest by Dr. King, the late Bishop of Lincoln. After spending two years in England, Mr. Browne came to the States, where he has been for the past five years, the two last of which he has spent at Pulaski, which is in the Diocese of Central New York.

Chester.—St. Barnabas'.—The Rev. Frank Vipond, the rector of this church, will, if the mortgage on the church be cleared by that time, leave for England at the end of next month, he having accepted an offer from the S.P.G. to take up work for that Society in the Home Land. This announcement was made by the rector of St. Barnabas' last Sunday evening. Through his strenuous efforts in connection with the building of the new parish church and through the illness and subsequent death of his wife six months ago, Mr. Vipond's health gave way, and he was advised by his physician to take a complete change. Mr. Vipond has tendered his resignation of the parish, and has been granted a year's leave of absence by the Bishop of the diocese, and with his health regained may next year return to Canada. He telegraphed on Saturday that he was unable to accept the offer of the rectorship of Salmon Arm, British Columbia, made him by the Bishop of New Westminster.

Lindsay.—The 14th annual Conference of the Archdeaconry of Peterborough is to be held in this place on Tuesday and Wednesday, September 26th and 27th. The Ven. Archdeacon Warren will preside. The following is the programme of proceedings:—

Tuesday, September 26th.—8 p.m.—Public meeting in St. Paul's School House. Devotional address to clergy and laity—"Their Responsibility for a Faithful Witness and Ministry."—The Rev. R. J. Moore. "Christian Ideals of Life and of the Church's Work."—The Rev. Canon Plumptre.

Wednesday, September 27th.—9 a.m.—Holy Communion in St. Paul's Church. 10 a.m.—Business: Address, Minutes, Election of Secretary and Council. Subject for Discussion—"The State of the Church in the Archdeaconry." In Missions: the Rev. C. W. Holdsworth and the Rev. T. Nind. Discussion. In Country Parishes: The Rev. J. H. Kidd and the Rev. Canon Allan, M.A. Discussion. In Towns: The Rev. Canon Daniel, B.A., and the Rev. Canon Marsh, M.A. Discussion. 1 p.m.—Lunch, Votes of Thanks, etc. 2 p.m.—Subject for Discussion—"The Church and the Age." Introduction.—The Ven. Archdeacon Warren, M.A. "The Lives of Professing Christians."—The Rev. F. J. Sawyers, M.A. "The Attitude of the Age towards Christianity."—J. Hampden Burnham, Esq. "The Position of the Anglican Church in Canada and the Duty of Loyal Clergy and Faithful Laity."—The Rev. E. Soward. "The Spiritual Needs of the Age and how the Church meets them."—The Rev. E. R. James. "The Church in its relation to Social and Economic Questions."—The Rev. J. D. Fotheringham, M.A.

Dixie.—A very interesting and enjoyable gathering took place by the invitation of Mr. L. A. and Mrs. Hamilton, at Glen Leven, Lorne Park, on Saturday, September 9th, when presentations were made to the Rev. H. V. and Mrs. Thompson, and their infant daughter, Margaret Isobel. The movement originated with the branches of the Woman's Auxiliary connected with St. Peter's Church, Erindale; St. John's Church, Dixie; and the Lorne Park Mission, and through the efforts of the ladies of these branches a sufficient sum of money was raised to provide for the presentation to Mrs. Thompson of a Life Membership in the Toronto Diocesan W.A., and of the provision of a substantial roll of bills to start a bank account for the baby. These presentations were made on behalf of the branches by Mrs. Webster, treasurer of the Diocesan Board, and were suitably acknowledged. The presentation to Mr. Thompson came from the men of St. John's Church, Dixie, and consisted of a fine new buggy, and a handsome leather bag. This presentation was made by Mr. J. R. Kennedy, the people's warden, and was accompanied by an address. This address set out the facts that Mr. Thompson had just completed his fifth year of work as rector of the parish, and had entered upon the twenty-first year of service as a clergyman in the diocese, and went on to say: "The recurring of such anniversaries must bring to your recollection many instances of God's mercies and blessings to and upon you in your work, not only in this parish, but in the other parishes in which you have laboured, and the recalling of these past mercies and blessings will stimulate and strengthen you for the future. At this time we

* * * desire to show in some practical manner our respect and esteem for yourself personally, and our appreciation of your continuous, devoted, and self-denying labours amongst us. We, therefore, ask your acceptance of a new buggy, in which we trust to see you driving around the parish for many years to come, and a bag. We pray that God's blessing will continue to rest upon you and your work, and that both you and Mrs. Thompson will enjoy many years of health, prosperity and happiness in our midst." The Rev. H. V. Thompson, in the course of feeling reply, referred to the cordial relations that had always existed between himself and the people in all parts of the parish, and in the parishes of Caledon East, Newmarket and Shanty Bay, where he had previously laboured, and concluded by thanking all for the generous and practical manner in which the people had surprised Mrs. Thompson and himself that day. The day was an ideal one, and the beautiful grounds of Glen Leven, lent themselves admirably for the gathering. The guests had been invited by Mr. and Mrs. Hamilton from all over the parish, individual to the members of the branches of the W.A. and their families, and generally to the members of the congregation of St. John's, with the addition of some personal friends. Mrs. Hamilton was assisted in receiving the guests by Mrs. Keir, president of the Dixie Branch of the W.A. Such amusements as clock golf, lawn bowls, croquet,

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and Aunt Sally, were provided. The tea tent was in charge of Miss Hamilton, who was assisted by a number of young ladies from Lorne Park and Dixie. The gathering was brought to a conclusion by a general expression of thanks to Mr. and Mrs. Hamilton for their hospitality, by Mrs. Guthrie, Dixie, and Mrs. Burke, Lorne Park.

NIAGARA.

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

Hamilton.—Church of the Ascension.—Special services of an important and impressive character were conducted in this church on Sunday, September 10th, to mark the 60th anniversary of the opening of the Church. All three of the services held during the day were very well attended. The Right Rev. Dr. Lofthouse, the Bishop of Keewatin, preached at both the morning and the evening services, and addressed the children of the Sunday School in the afternoon in the church prior to the special dedicatory service when five windows were unveiled as follows:—One in the chancel, unveiled to the memory of the Rev. Charles F. L. Haensel, curate of the parish from 1857 to 1866, who died January 13th, 1875, aged 79 years, presented by the church and unveiled by Canon Wade. In the transepts—St. Matthew, presented and unveiled by G. J. Williams in memory of Alice M. Williams; St. Mark, presented by the Sunday School in commemoration of the pupils who have died during the last sixty years, unveiled by Miss M. A. Wilson; St. Luke, presented by the Stares' family in memory of the late Alice M. Stares, unveiled by Mrs. Stares; St. John, presented by the Webber family in memory of Mary H. Webber, unveiled by Mrs. Webber. The prayer offered at the unveiling of the window in the chancel was:—"Almighty God, Who hast called us out of darkness into Thy marvellous light, mercifully accept our service, and graciously receive at our hands this window, which we offer and dedicate to beautify the place of Thy sanctuary, in memory of Thy servant, Charles F. L. Haensel, and in honour of Him Who is the brightness of Thy glory and whom Thou hast given to be a light to lighten the Gentiles, even Jesus Christ our most blessed Lord and Saviour." At the unveiling of the other windows the following prayer was offered up:—"O holy Lord, Almighty Father, unfailing light and fountain and source of light, Who hast enlightened the world with the beams of Thy brightness by sending to us Thy only begotten Son, our Lord, we beseech Thee to graciously accept and hallow with Thy blessing these windows prepared for the honour and glory of Thy name, and the adornment of this Thy house of prayer, in memory of Alice M. Williams, Alice M. Stares, Mary H. Webber, and the children of our Sunday School who have died during the last sixty years, through Him Who with the Father and the Holy Ghost are one God, world without end." Miss Victoria Stares sang "Angels Ever Bright and Fair." All of these windows are from the studio of the well-known firm of the Lyon Glass Company, of Toronto, who, we understand, has another window in hand for this church to be placed in one of the aisle windows. This firm has also been engaged of late in the work of redecorating the church whereby the sacred edifice has been greatly improved.

On Sunday last a memorial brass tablet which has been placed in this church in memory of the late Bishop Carmichael, of Montreal, was unveiled by the Lord Bishop of Ontario.

Thorold.—St. John's.—Great improvements have taken place in this church since the cornerstone of the King Edward memorial was laid a year ago. A visit to the inside at the present time shows the benefit of the new organ loft and the other important changes made. The organ was moved over to its new position, which left another window exposed to the south, though it removed one at the north. As the greater light is from the south, there is a material increase of daylight, which, though yet soft, seems to brighten the general appearance. The change also leaves the nave a complete square, unobstructed, as it formerly was, by the organ. The space where the organ stood is filled entirely with new choir seats, as well as the opposite side, the choir still occupying the entire front, using the new seats supplied. Another great improvement noticed is the new seats for the congregation. During the summer the antiquated old straight-backs—the original seats installed over fifty years ago—were removed, and their places taken by

modern low-backed seats of dark oak, comfortable and firm. Still another change is in the lighting system. The standards used for several years are gone, except two under the gallery and two in the gallery. The main light comes from a massive electric chandelier suspended in the centre of the nave, and from a brilliant cross of electric lights over the altar, besides a few gas lamps at intervals around the margin. The lighting part was the voluntary gift of Mrs. McDonald, and is but another evidence of the open spirit shown by her late husband in good work. The old pulpit, too, is missed, and in its place is a magnificent and massive pulpit of birch and hammered brass, also the gift of Mrs. McDonald. Aside from these principal features are others in the way of churchly beautification. Chief among these are a number of large and striking views, being scenes in the lives of the Saviour and the apostles, murals, borders, etc. And the end is not yet. The Rev. F. C. Piper is indefatigable as a builder and beautifier, and is generously supported by his people. So the choir is being provided with a special room in the basement, the excavations being now in progress. When completed, it will obviate the necessity of the choir assembling and robing in the hall, and marching to the church in fair and inclement weather. Outside the church has been planted an electric standard bearing five large ground-glass globes, which is a striking illumination at night and certainly adds very much to the beauty of the grounds in front.

HURON.

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

Thamesford.—St. John's.—The congregation of this church celebrated the jubilee of the founding of the parish on Sunday and Monday, September 16th and 17th. On Sunday morning, the rector, the Rev. R. J. Murphy, read the service, and a former rector of the parish, the Rev. J. A. Bloodworth, of Port Rowan, read the Lessons and preached from Psalm 103. In the afternoon Mr. Bloodworth conducted the service at Crumlin, preaching from 1 Kings 6:7. In the evening the same two clergymen took part in the service at the parish church, and the sermon was preached by the Rev. Dr. Parrock, the Principal of Bishop's College, Lennoxville, P.Q. He chose for his text Galatians 3:23. The congregations were unusually large and the choir, who gave specially chosen music for the occasion, were assisted by several soloists.

Windsor.—All Saints'.—This congregation were very fortunate in securing two prominent delegates, to the General Synod to preach in their church on September 16th. In the morning the preacher was the Rev. F. A. P. Chadwick, M.A., rector of St. Paul's Church, Vancouver, who was for seven years rector of All Saints'. A very large congregation, consisting of people of all denominations, assembled to welcome him back to his old home. Mr. Chadwick spoke very feelingly of his affection for All Saints', and his deep interest in all that concerns the parish. He then preached an excellent and well thought sermon on Romans 12:10, concluding with the expression of a warm wish for the prosperity and success of his old parish. The Right Rev. A. U. de Pencier, Lord Bishop of New Westminster, preached a very forceful and eloquent sermon in the evening to a large congregation on 1 Cor. 13:11. After dwelling upon the supreme adequacy of the Gospel, he appealed for prayer, work, and gifts, that the privileges and blessings of the Gospel might be opened to the newcomers to our great West. Both the preachers spoke afterwards of the excellence of the choir and the chaste beauty of the church.

Atwood.—The Rev. J. C. Stanton, M.A., rector of Milverton and Elma, has resigned his charge, he having accepted a post of work which has been offered to him at St. Alban's, Hertfordshire, England. He will leave for his new sphere of labour on Saturday next, September 23rd.

CALEDONIA.

F. H. DuVernet, U.D., Bishop, Prince Rupert, B.C.

Prince Rupert—Bishop Ridley Memorial.—At a meeting of the Synod of the Diocese of Caledonia which was held at this place on Aug. 8th last, it

was unanimously resolved to place on a firm foundation the Ridley Home, Metlakatla, B.C., as a memorial to the late Bishop Ridley. The Ridley Home, it may be explained, was founded by the late Bishop in memory of his wife who died in 1877. The work done by the Home had been begun by Mrs. Ridley herself several years before. It was laid on her heart to care for a class of children who seemed greatly overlooked and neglected, namely, the half-caste children and those of settlers in out-of-the-way places where no school or church existed. The Indian children had already been cared for by the Training Homes provided by the Indian Department, but for these white and half-caste children, nothing of the kind existed. The plan was to receive such children, making a small charge whenever the parents or guardians were able to pay, and giving them a careful religious and domestic training, while at the same time they attended the Government Public School close by. In this way their intellectual education and general moral training were provided for. The plan, under the able management of Miss West, answered admirably, and there is at the present time quite a number of young men and women who are occupying creditable positions in the province who owe their entire training to the Ridley Home, and who, but for such training, would almost inevitably have drifted away into worthlessness if not vicious lives. It is evident that such an institution as this cannot be made self-supporting, and it is proposed to raise a sufficient sum of money (say \$20,000.00) to place the Home on a permanent basis. Those who knew the late Bishop best know quite well that no object—not even the welfare of his beloved Indians—lay nearer to his heart than this. It has been felt, therefore, that no more fitting way than this could be found of erecting a memorial to the Bishop and his wife in the very place which was so long the scene of their devoted labours. It may be added that the foregoing proposal has the hearty approval of the present Bishop of the Diocese, the Right Rev. F. H. DuVernet. Contributions may be sent to the Rev. Canon Keen (Diocesan Treasurer), Metlakatla, B.C.

Correspondence

THE NEW SUNDAY SCHOOL PAPER.

Sir,—I totally disagree with what "Spectator" says re the "Empire." In these days when we are deluged with trashy, and worse than trashy, reading, a magazine of this kind is refreshing. Why should the Church be expected to pander to vitiated tastes? We have "light reading" enough and to spare. The magazine, in my opinion, is just what we need, and the Church is greatly indebted to Canon Downie.

D.F.R.

SPECTATOR.

Sir,—Your weekly contributor Spectator who uses the editorial "we," must have a strange idea of the spirit of the Canadian people within the Church of England. His antipathy to everything English is as marked as it surely must be out of place in a Church newspaper. And strange to say, with this feature he seems anxious to pose as that onetime English product, the sporting parson. His description of a brave fish fighting for its life through hours of agony roused the reader's pity for the creature as much as wonder at one in Holy Orders coupling such moments with as serious a matter as Prayer Book revision. This week we are favoured with the usual objections thrown at Canon Downie, the S. S. Committee, the Catechism and Hymn Book compilers. Why this objection to the name "Empire"? He tells us it may spoil a possible future sale in the United States. He suggests a better name, "The Cross and the Flag." With the idea of a sale in the U.S. we ask what flag? Although not original, his comparison of Shakespeare and Milton, many will approve, but did anyone ever meet with a teacher set apart as such and in Holy Orders more thoroughly misunderstanding the Catechism than Spectator in his reference to "ordering myself lowly and reverently before my betters"? I wonder what "Lord of the Manor" or "fussy old squire" was held up to Edward VII. or George V. as their betters? Were they not told that their tutor was one of their betters in learning, Tenyson in poetry, Wellington or Nelson in war, and that the lime stained apron of the mechanic

survived one of their betters in the craft of stonemasonry? And I ask anyone to point out a lesson more needed or more beautiful than that same catechism to-day. How fond Spectator gets of that word "fussy." The work so needed, and so divinely conceived as the Archbishops and Bishops of England fund for our Western Missionary work, he calls "fussing away." This applied to the S.P.G., the S.P.C.K., the C.M.S.—this phrase applied to those who have founded our schools of learning, and given until they felt that we might live. And to crown all, Spectator tells us—tells us off his own bat, that he will not tolerate this teaching of the Catechism. Regarding the Hymn Book he shows a practical knowledge of the bookbinder's art, and strange to say, gives the Englishman credit for his good work and the well-bred look of his publication. Is not this talk about the name of the book puerile? And in this very way an Achdeacon has put upon the agenda paper of the General Synod the statement that the name "Church of England in Canada" does not properly describe our communion. But we can surely trust the good sense of both houses to properly deal with him. Finally, Mr. Editor, I am not an Englishman. I am a Canadian whose ancestors, one of whom was the father of Bishop Seabury, lived on this continent before the British flag floated over Quebec.

S. F. ROBINSON.

S. John's Rectory, Strathroy, Ont.

MISSIONARY STORIES FOR SUNDAY SCHOOLS.

Sir,—May I suggest that more of our Sunday Schools should seek to obtain missionary stories for their libraries, good interesting stories both for boys and girls, such as the M.S.C.C. can supply? We do not know how many of our children might learn in this way to grow up with a keen interest in missionary work. It would be such a delight to feel that every Sunday School possessed half a dozen such books. If friends were asked to give one, I am sure many would be glad to do so, and one never can know what good may result from such gifts. It does seem such a pity to know of such interesting stories to be had, and yet not to have them placed in the hands of our children, and the Sunday School library is the very one to take charge of this bit of missionary work, and may I not add the home, too? Parents



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and friends could make these an occasional gift, and they would be a great addition to the library of our little ones. Children's hearts are easily touched; so many have been intensely interested in the support of a child in the missionary homes of India. The personal letters from the child and to the child form a great source of loving interest, and any missionary society is glad to put anyone in touch with such work. A splendid set of books can be purchased for five dollars, but even two or three picked out here and there would be useful. The M.S.C.C., Confederation Life Building, Toronto, will be glad to send catalogues to any one who desires to look over them. I have had the pleasure of making some such gifts myself, and feel others would be glad to do so, knowing it to be something "worth while." I hope those in charge of children's libraries will forgive me for urging that a few, at least, of such books should be always on hand. Some of the titles sound very attractive, such as "Aunt Africa," "Pip & Co.," "Races to be Won," and "On the Wings of a Wish." This is all, much longer than was intended.

Caroline Macklem.

Victoria, B.C.

Family Reading.

THE FIFTEENTH SUNDAY AFTER TRINITY.

God knows when joyful hours are best,
He sends them as He sees it meet:
When thou hast borne the fiery test
And art made free from all deceit.
He comes to thee all unaware,
And makes thee own His loving care.

Nor in the heat of pain and strife.
Think God hath cast thee off unheard,
And that the man, whose prosperous life
Thou enviest, is of Him preferred,
Time passes, and much change doth bring,
And sets a bound to everything.

All are alike before His face,
'Tis easy to our God most High
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still by Him are wrought,
Who setteth up and brings to nought.

Neumarck.

A COLD BATH.

"A cold bath—we might as well get at the straight of the thing," says Eugene Wood, "is not really a matter of cleanliness so much as a matter of getting the skin livened up and the capillaries and veins next to the surface full of blood. Ice-cold water or scalding hot water will do that, but tepid water—no, no.

"The skin is almost exactly the same kind of an excreting organ as the lungs. The same products seep through the pores as are carried off in the breath, and the air purifies the blood in the same way. But the greater part of the skin is smothered up in clothes day and night. What the cold water of the bath dissolves is matter well away. And the rubbing dry is pretty vigorous exercise, if you want to know. Any rubbing is bound to push the blood along towards the heart and help the circulation, because there are valves in the veins which prevent the blood from going in any other direction than toward the heart. Whatever loose flakes of outer cuticle are rubbed off we needn't worry about; plenty more where they came from. The extra food the increased appetite demands will make good that trifling loss."

God never brought you to a well, and put a bucket and rope in your way without intending to fill that bucket, when you let it down.

The just man says: "Do not let me hurt;" the good man says: "Let me bless." The just man says: "Let me take nothing from my fellow-men;" the good man says: "Let me bestow much upon them." The just man says: "Let me be pure;" the good man says: "Let me draw all men into purity." One is equitable; the other is benevolent. One seeks his own perfectness; the other seeks the welfare of those about him.

DE PROFUNDIS.

Thou who didst shape our mortal clay
And plan our wondrous frame
And light within our souls Thy ray
Of everlasting flame;
Father, in this dark hour of gloom.
Breathe on our mortal dust
And o'er the silence of the tomb
Whisper Thy message, "Trust!"

Thou who didst leave Thy throne above
To bring Thy ransomed nigh;
To share our life, our pain, our love
To suffer and to die;
Saviour, to-day we turn to Thee
In darkness and despair,
Teach us to look to Calvary
And find our courage there!

Thou who with Pentecostal fire
Didst cheer the trembling few,
Didst teach the coward to aspire,
To suffer and to do;
Oh, shine within our souls to-day
Thou Comforter divine,
When earthly daylight fades away
With heavenly brilliance shine!

Above the dust of those we love
The lonesome silent grave.
O God, inspire us from above,
And teach us to be brave.
Teach us with faith to acquiesce
In all Thy love doth send,
In joy and grief alike to bless
Our Father and our Friend!

Church of Ireland Gazette.

J. B. SHEA.

HOW AN OLD MAN TRUSTED THE LORD WHOLLY.

When quite a young man I was in York Minster. I remember how after wandering up and down the nave, marvelling at the extent of that noble building, I at length sat down on one of the window seats, and after a time said aloud:—
"This is, indeed, a wonderful building!"

As I thus exclaimed, I was answered by an old man, whom I had not perceived, but who was sitting on the same stone.

"Yes, it is, indeed, a wonderful building, sir." (He thought that I had addressed my remark to him, as he told me later on.) He was very old, very poorly clad, and very pale and feeble in appearance, so much so that, though I was not then wont to acts of charity, I feared the old man was starving, and under that impression I took one shilling and sixpence from my pocket and put it into his hand. My surprise was great when he quickly rose from his seat, and, looking around, while tears rolled down his face, exclaimed:—

"There is nobody near, sir, to make you ashamed; you will not refuse an old man's blessing, will you? Ah, you little knew what you were doing when you gave me that money, how you were saving an old man's life."

Then he stretched out his hands, as if to cover me with his love, and poured forth such a prayer of blessing on my behalf as I had never heard before, and as I have never heard since. His language was wonderful, both for the knowledge of God which it expressed, and for the beauty of the wishes which he put forth on my account.

When he had finished, I asked him to explain to me how I could be said to have saved his life. He then told me as follows:—

"I live many miles from York, and had been summoned to a daughter who is dying at a village about ten miles on the other side of York. I arrived in the city with only fourpence in my pocket, and was offered a clean bed for fourpence and a dirty one for twopence. I chose the clean one, and went to bed supperless, for I had not been accustomed to that which was dirty, and I thought my Father would be sure to take care of me. I came this morning, as soon as the Minster was open, and sat down here, for I felt sure God would send someone to look after me, and I have been waiting here all day, till He was pleased to send me what I needed. Yes, sir, I have been very hungry, but I was quite sure my Father would send someone to help me when He thought right, and now, you see, His time has come, and He has sent you."

It was then seven o'clock in the evening. The Minster was just about to be closed, and that old man had been there from early morning without food since the day before. Was not this to "let patience have her perfect work?"

I then said: "Do you mean to say that you have had nothing since yesterday?"

"No," he replied, "nothing."

"Why did you not ask some of those who came to the services, or some of the visitors, to help you?"

"Because God, I knew, would send me help when He thought right, sir, and I have always thought it was my place to ask Him rather than man."

After a little more conversation I was so astonished and so much overcome by this old man's simple faith that I took out all the money I had, and, showing it to him, I asked him to take as much as he wished or wanted. But he looked at me almost reproachfully, and said:—

"No, sir; God told you just how much you ought to give me, and I would not dishonour my Father by taking more than He sent me, for when I want it He can always find more."

After a few words more we parted, and I saw the old man go forth on his journey with what he considered his ample provision, because God had sent him for that day his "daily bread."

A few minutes after I met him again, as I was walking round the eastern end of the Minster, and once more he paused; and as I said:—

"Good-bye, old friend," he repeated his former expression of humility:—
"There is no one here, sir, to make you ashamed; let me offer up one more prayer for you."

Again he poured forth a few words of blessing and entreaty for me, after which we parted to meet no more on earth. But that old man's blessing has, I believe, followed me from then all the days of my life, and I can never thank God sufficiently for the lesson on trusting Him wholly, which the incident of that day brought home to my soul; and ever since then I learned to look to Him as my Father in Jesus Christ.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5, 6).

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

EGYPTIAN CURE FOR SUNSTROKE.

Travellers in Egypt must have often noticed curious scars upon the foreheads of the natives, though perhaps they have not discovered its significance. It is a sign that the man who bears it has had, or has fancied that he had, sunstroke.

The formula for the malady is curious and typically eastern. The victim must be laid full length upon the ground and massaged from the feet upward. The sunstroke is some form of evil genius which must be squeezed and forced into one spot. This the masseur accomplishes. When the masseur has done his best to this end, and assumes that the virus of the enemy is all concentrated in the forehead of the patient, then the teeth of the operator are applied to the infected area, and a piece of the flesh of the forehead bitten out.

The strange thing is that the treatment is said to be invariably efficacious. It may be faith cure, or it may be that the sunstroke itself was imaginary—the cure is sure.

COLD PLATE.

Silver-gilt plate is often spoken of as gold plate. One hears of the gold service at Windsor Castle, of the gold plate owned by sovereigns of Europe, and by other persons abroad. As a matter of fact, these so-called gold services are silver-gilt, and only a few pieces of pure gold are owned by the English Crown or any other crown. It may interest our readers to learn how this fire, mercurial, or water gilding, for it is known by all of these three names, is done. Pure gold and mercury are mixed into a paste. The silver article to be gilded, having been chemically cleaned, is rubbed all over with this paste, which has been placed in a silk bag, just as the blue used in washing is put in a bag. When the piece of plate has been rubbed over, it is perfectly white. It is then put into an oven, and gradually the mercury goes off in fumes, leaving on the article a deposit of pure gold, which has practically become one with the piece of silver, and will last for centuries.

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British and Foreign

The Very Rev. J. J. Robinson, Dean of Belfast, has resigned that post in order to take up work in Western Canada.

The Bishop of Croydon dedicated lately a lych-gate at Bishopsbourne Church, near Canterbury, in memory of Richard Hooker. "The Judicious Hooker" was rector of Bishopsbourne from 1504 to 1603, and during that time wrote many of his most famous works, including four volumes of "Ecclesiastical Polity."

About thirty years ago the American Board built a large church in Constantinople for the purpose of having meetings in it for both Christians and Moslems. But the government would not permit either kind to attend. It has become more tolerant now, however, and a large audience, composed of both kinds, assembles in it every Sunday.

The consecrations of the Rev. Dr. Philip Mercer Rhineland, as Bishop-Coadjutor of the Diocese of Pennsylvania, and the Rev. Dr. Thomas J. Garland as Bishop Suffragan, will take place on St. Simon and St. Jude's Day, Saturday, October 28th, in the South Memorial Church of the Advocate, 18th and Diamond Streets, Philadelphia.

The Vicar of Shepreth, the Rev. R. Heries, M.A., celebrated his eighty-fourth birthday recently. Unassisted, he takes his Sunday and week-day duties. Mr. Heries had the distinction of being the only member of the Church Congress—which held its jubilee last year in Cambridge—who was present also at the first meeting held in King's College fifty years ago.

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The Bishop of Southwark, the Right Rev. Dr. Burge, was recently presented by the members of the teaching staff of Winchester College with a silver cup as a memento of his connection with Wykeham's Foundation. The cup is a replica of the celebrated Barker cup, dated 1632, which is considered to be the most beautiful and graceful piece of the college plate.

Canon Church, Sub-Dean of Wells Cathedral, and Mrs. Church, cele-



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Children's Department

WHO STOLE THE BIRD'S NEST?

"To-whit, to-whit, to-whee!
Dear me, dear me,
Who took four eggs I laid
And the pretty nest I made?"

"Not I," said the cow, "moo-o;
I gave you straw and hay,
I did not take your nest away,
Not I," said the cow, "moo-o."

"Not I," said the dog, "bow-wow;
I gave you some of my hair
To put in your nest up there,
Not I," said the dog, "low-wow."

"Not I," said the sheep, "baa, baa;
I gave you some white wool to-day,
I did not take your nest away,
Not I," said the sheep, "baa, baa."

"Not I," said the hen, "cluck, cluck;
Oh, I have not a chick
Who would do such a trick,
Not I," said the hen, "cluck, cluck."

A little boy heard what they said,
He ran away to hide his head,
He took that pretty nest,

—Jingle Primer.

THINGS TO LEARN.

Some one has suggested eight things every girl can learn before she is fifteen. Not every girl can

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learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising, and arise. Learn to make bread as well as cake. Never let a button stay off

fifty years' married life has been spent in Wells.

The Primus of the Scottish Church and the Bishop of Edinburgh were present in their robes at the dedication which took place lately of this chapel according to the Presbyterian form. The service marked a great advance upon the usual Presbyterian ceremonial, the Lord's Prayer being sung to Gregorian tones, the Apostle's Creed intoned with organ accompaniment, and the Collects, which included that for St. Andrew's Day, being framed upon Liturgical models.

The Council of the Clergy Training School, Westcott House, Cambridge, has elected the Rev. C. E. Lambert, M.A., of Christ College, to fill the office of Principal, which will be vacated at Michaelmas by Dr. Knight, Bishop-designate of Gibraltar. Mr. Lambert, who obtained a First Class in the first part of the Classical Tripos of 1894, was assistant-curate of Leeds, 1898-1901; Domestic Chaplain to the Archbishop (Maclagan) of York, 1901-4; and has been for the last seven years Sub-Warden of Bishop's Hostel and Tutor of the Scholae Cancellarii, Lincoln.

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A VERY OLD DOLL.

The delight which a little girl sometimes experiences in getting hold of a doll that belonged to her mother when she was a little girl—a quaint, china-headed and china-haired little creature, with low neck and short sleeves and very full ruffled skirt—is a tame thing when compared with the feelings that any girl

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must experience over a doll now in the British Museum. This doll is almost three thousand years old.

When some archaeologists were exploring an ancient Egyptian royal tomb they came upon a sarcophagus containing the mummy of a little princess seven years old. She was dressed and interred in a manner befitting her rank, and in her arms was found a little wooden doll.

The inscription gave the name, rank, and age of the little girl, and

the date of her death, but it said nothing about the quaint little wooden Egyptian doll. This, however, told its own story. It was so tightly clasped in the arms of the mummy that it was evident that the child had died with her beloved doll in her arms.

The simple pathos of this story has touched many hearts, after thousands of years. The doll occupies a place in a glass case in the British Museum, and there a great many children have gone to look at it.

CATCHING CROCODILES.

Shooting crocodiles is no sport; you sit in the bow of a canoe, rifle at hand, while two men paddle silently forward until you sight a dark, olive green, loglike thing in the mud. The "thing" is not so inanimate as it looks. Perhaps you have a momentary sight of a yellowish patch, the under side of its throat, as it moves off; and then you fire and paddle with all speed where the creature was—was, I repeat for nine times out of ten the past tense is the proper one. You may see a few spots of blood, to indicate you have scored, but rarely is a crocodile killed instantly, and otherwise it is not secured. No matter how severely wounded, it finds its way into the river to die and sink, or to fall prey to other crocodiles. Of about a dozen I wounded to the death, I secured only one, and that because I was able to approach within ten yards,

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and with my lead pointed ball mushrooming, drilled the disgusting reptile through and through. The Malays had a more certain way of securing the quarry. Their means was a bamboo raft two and one-half feet square, which carried an upright two-foot pole flying a small bit of rag. To the under side of the raft was attached about fifteen to twenty yards of stout line, ending in three feet of chain, a couple feet of wire and a stout barbed hook, to which was made fast a live fowl and a small section of hollow bamboo, to counterbalance the weight of chain and float the bait. Set adrift in the river, it was not long, as a rule, before a squawk and a splash announced the bait taken. Violent agitation of the raft followed upon the disappearance of the fowl. Sometimes it momentarily disappeared from view, as the hooked amphibian went ahead full

steam, but always the little flag came, bedraggled, to the surface, and after awhile remained stationary, as the crocodile stayed his progress in an effort to disentangle himself from the bait. But by this time the hook had taken firm hold, and it simply became a question of putting a boy on the bank or on a canoe to watch the leisure, the Malays would haul the crocodile ashore and kill it.

A QUEER TABLE.

"Mamma, it makes me so angry at the nasty dogs and cats," cried little Nellie as she came in one cold morning. "I sweep away the snow for the birdies to get their crumbs, and then some old cat or dog comes along and scares them all away. They aren't hungry at all, the mean things, for Sarah feeds them, but they just like to frighten the poor birdies."

"Yes, and it keeps us all play-time watching the food," said Rob. "I never get to coast a bit with my new sled since the snow came. I don't want the birds to starve, but its hard to lose all the play-time."

"Well," said Mrs. Anderson, "my little boy and girl must put their wits to work to think up a good way to feed the birds without any danger from cats and dogs. I think you will easily solve the problem if you work a little while. You see if you could put the food where the cats and dogs and chickens cannot reach it, you would have plenty of play-time and the birds would not be frightened."

The children thought about it all that day, and at night dreamed of feeding the birds and driving away wild animals from the little snow-cleared patch. "I don't know of a thing unless I climb up on the wood-house roof with the food," said Rob as he was starting to school. "And even up there the cats would get it."

"I've thought of that, too," said Nellie, "but it won't do. I thought maybe we could get papa to build a high fence around the back yard to keep out the stray dogs and cats, but he says that is too 'spensive. I suppose we'll just have to watch them. Oh! I have it! I have it!"

"Don't tell!" said Rob. "I want to think it out myself."

They could hardly study that day in school, and Miss Rose said they surely must be excited over some great happening. Once when she asked Nellie how many dolls she could get for ten cents if they were two cents each, Nellie looked bewildered and answered "Five birds," instead of dolls. And Rob sat working with some string to get the knots out of it right in the midst of the reading lesson, as if he had forgotten all about school.

"I knew you could do it!" said Mrs. Anderson as she saw the old apple-tree adorned that evening with queer articles on strings. "Now you can have time to coast and skate, and the birds will be sure of their meals. It is rather an odd table, but the guests will not complain."

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Perhaps you have guessed that Nellie and Rob tied pieces of bread and meat to bits of twine, and hung them in the tree out of reach of the cats and dogs. The birds came whirring down out of the cold, gray air to peck daintily at the meat and bread, and then to perch in the apple-tree and eat the good food. Nellie and Rob could hardly leave the spot for watching the dear birds and laughing at the cats that jumped for the meat and could not reach it. And all winter the queer little table was loaded with good things, and the children had their fun, too.—Hilda Richmond in S. S. Times.

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