

Canadian Churchman

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TORONTO, CANADA, THURSDAY, OCTOBER 28th, 1909.

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None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must suffer if we would reign. We must take the via crucis (way of the cross) submissively and patiently if we would

tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—Rev. F. B. Meyer.

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Lessons for Sundays and holy Days
October, 31st—Twenty-first Sunday after Trinity.
Morning—Dan. 3, 2 Tim. 2.
Evening—Dan. 4; or 5 Luke 21: 5
November, 7th, Twentyscond Sunday after Trinity.
Morning—Dan. 6, Philemon
Evening—Dan 7, 9; or 12, Luke 23, 50, 24, 13.
November 14.—Twentythird Sunday after Trinity
Morning—Hosea 14; Heb. 8.
Evening—Joel 2, 21; or 3, 9; John 4, to 31.
November 21st—Twenty-third Sunday after Trinity
Morning—Eccles. 11 and 12; Heb. 13.
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.
Holy Communion: 254, 257, 262, 270.
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Children's Hymns: 608, 670, 677, 679.
Offertory: 408, 422, 607, 609.
General: 60, 62, 610, 613.

TWENTY-SECOND SUNDAY AFTER TRINITY.
Holy Communion: 259, 261, 269, 274.
Processional: 385, 386, 435, 640.
Children's Hymns: 674, 677, 680, 682.
Offertory: 362, 479, 481, 487.
General: 62, 64, 340, 521.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

" 'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life, and fuller, that I want."

Thus does Lord Tennyson express the universal search for something persistent. We have spoken of the weakness of various religions in the matter of Redemption. Now we have another phase of that weakness. No redemption means no satisfactory answer to the universal quest for eternal happiness as expressed in an eternal, ideal, life. The ultimate victory must belong to Jesus Christ, because He is the founder of the religion of Life. This is our third response to the question, "What think ye of the Christ?" We must not think of the Christ only as an ethical force, a moral type.

Christianity is a great deal more than ethics. It is life. Does not this follow from the doctrine of the Atonement, Jesus makes us one with God Who is life,—"I came that they may have life, and may have it abundantly. He died that we might live for evermore. He rose again from the dead. And in Him, by Him, and for Him, we live. "I am the vine, ye are the branches . . . for apart from Me ye can do nothing," says the Saviour. And one plucked from the burning, says in reply:—"I live; and yet no longer I, but Christ liveth in me." "I can do all things in Him that strengtheneth me." The power of doing good—righteousness—comes from the abiding presence of God. Christianity is a life, the communication of life from Him Who is Life. Our Christian idealism, is this—eternal life with the author and giver of life. This idealism is made possible to those who have faith in the Christ. In our answer to the question before us are wrapped up all the mysteries of the Catholic religion, the Trinity, the Incarnation, Atonement, Resurrection, Ascension, and the Second Coming of Christ. The Christ has given to us the Law of Love; He has set a new value on our earthly life by His Atoning Sacrifice; He has answered the universal longing for everlasting life.

"From cloudless realms of bliss above,
'Tis God Himself came down to aid
Me by my traitor self betrayed,
One scorner of His proffered love.
Say, Shall I love Him? Nay, I must,
Unless my heart be turned to stone
None else is flawless, He alone
Claims fealty of perfect trust."

Character.
Father Bernard Vaughan is one of the Roman Catholic orators of England whose sermons we see most often published. A favourite subject with him is the re-establishment of a godly Christian national character, and a protest by words and conduct against the social sins of the day. After a recent eloquent appeal for fair wages and against sweated industries which he closed by a rather political denunciation of those who wish to deplete capital so that the very source of wages should be dried up, he ended by this fulmination against fashionable life. "If our Lord were to pass into so-called society, what would be His impression of the laziness and luxury, what would He feel about people who found the best hardly good enough for them; those who were defying the laws of race and committing racial suicide; those who made so little of the marriage ties that they tried through the law to have the knot cut; what would He think of the falling birth-rate and the rising divorce record? What would our Lord think of our modern system of education, putting the weapons of all sorts of secular knowledge into the hands of those who would never have an opportunity of realizing them, and giving little religion to guide and direct those weapons? He would say—"You are arming a mob instead of drilling an army." What would He think of so many churches and chapels empty and so many music halls and theatres full to overflowing? What would He think of the people who sat down to eat and drink and rose up, not to pray, but to play, not at being men and women, but to play at society, at politics, at trade, at soldiering, and to play at religion? It was character they wanted, but character was going out of our education, out of our sport, out of our work, out of our home, out of our religion."

Unearthing History.
The successful discoveries of recent years lead to the belief that as ancient centres are explored,

greater knowledge still will be thrown on the meagre details we now possess. And we may hope that in far-off regions some early records of Christian life and belief will be found. Because in such regions there would have been a less active persecution of the early believers. We have every reason to expect that such early writings were carried by all the routes into the East as well as to Rome and Africa. Quite recently a Russian expedition south of Lake Baikal found the ruins of an ancient city buried in the sand which had evidently been a place of considerable importance, and is now known to the wandering people as the Black City. Excavations yielded a great quantity of ancient documents, coins, ornaments, and household utensils which were sent to St. Petersburg, and from which experts have concluded that this lost city flourished between the eleventh and fourteenth centuries.

Old America.
On these continents there are ruins, too, ruins which according to the best traditions long antedated the peoples which lived in the countries when the Spaniards came. There is reason to hope that the remains, still existing in the South-western States and in Mexico will now be carefully preserved, and that such ruins may throw light on the past of the older world. Even from South America we may get something more than legend and story. We read of an explorer who has recently returned from South America who claims to have reached Choquequiran, which, according to legend, no man had seen for 400 years. The name means "cradle of gold," and is said to be the place where the Incas hid their treasures when they fled from the Spaniards. To reach it required a week's hard travel from Cuzco on difficult mountain ways, to an elevation of about 13,000 feet. The explorer believes the place to have been a fortification. The buildings are not made of the finely wrought stone of the palaces in Cuzco, but of roughly hewn stone cemented together, and the interiors are in some cases plastered. The old water-works remain, and some reservoirs are in good condition.

Church Teaching for the People.
In connection with our recent remarks under the above heading we would draw attention to a new edition (the fourth) of Canon Davidson's Confirmation Manual, entitled, ("Features of Our Faith, Position, and Practices.") Issued first in 1899, three editions have been called for—each showing some improvement on its predecessor. The fourth edition, just published in an enlarged form presents many striking additions to the subjects treated in former editions. These now include, amongst others, "Principals of Prayer and the Prayer Book;" "The Christian Year;" "The Message of Our Church Buildings;" "The Church and the Bible;" "Conversion;" "The Layman's Commission, and Missionary Duty;" "Mixed Marriages." These and other subjects are concisely and devoutly dealt with in language at once, simple and direct. Strict accuracy of definition is not, we suppose, to be looked for in brief a manual intended for general circulation. But the booklet being instructive and inexpensive, should gain a wide circulation, as a ready and intelligent exposition of the distinctive teachings of our Church and a popular means to a most desirable end—the building up of an intelligent and progressive Churchmanship. It may be added that, whilst definite in its teaching, the Manual deals with such subjects as Prayer and the Baptismal Obligations from a distinctively modern yet scriptural standpoint. The booklet bears the imprint of the Church Book Room. We heartily commend the new edition of this opportune and practical Manual to our readers,—not only on the

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ground of its own intrinsic merit, but also because it is a "labour of love," of one of the most zealous and devoted of our clergy, who is daily exemplifying in his own life with the potent truth of the principles so clearly and forcibly advocated in its instructive pages.

Church Funds in England.

The Archbishops have appointed a committee to consider the report on methods of Church Finance. The committee is to consider the position, administration, and mutual relation of the various funds whether raised by voluntary subscription or created by endowments, to correlate these various funds and show the National Church its financial responsibility. This will probably be followed by the creation of one Central Board so that in giving money, charitable people will know what necessities exist. As the "Times" said of this matter, "There are in this country about one hundred and fifty societies for the relief of poor clergy, their widows and their children. Most of these societies come, quite independently, to the benevolent public for financial support. It sometimes happens that half a dozen of them, at once are—still quite independently—assisting a 'deserving case.' Clerical charity, like Church finance, of which it is a branch, has neither centre nor unity." Let us hope these days will soon be over.

Man Before the Ape.

Some recent discoveries of human remains in France and Germany warrant revision of the old theory as to the origin and development of the human race. The discovery by Dr. Schoetensack at Maur, near Heidelberg, of the lower jaw of a man in a preglacial deposit has aroused the interest of leading anthropologists. Prompted by the increased study given to the subject the authorities of the Natural History Museum of South Kensington have put in order a collection of casts and original specimens of the oldest human remains. All the discoveries tend to increase the probable antiquity of man's presence on earth, and even to indicate to some extent the degree of culture and civilization he possessed. The Heidelberg remains are held to be preglacial and older than any yet discovered. The marked similarity of the mandible or lower jaw to those of the anthropoid apes led many to think that the missing link had at last been found. The most striking of these resemblances are the size and thickness of the jaw and the absence of any trace of chin formation. Against this view must be set the presence of a complete set of teeth agreeing in dentition with those of the human race of to-day and presenting marked variations from those of any of the anthropoids. The difference is so pronounced as to lead anthropologists to regard the human dentition as more primitive than that of the ape family, and it is now admitted that no anthropoid stage immediately preceded the age of the Heidelberg man. Comparing the Heidelberg remains with the Neanderthal skull, which has long formed a standard, the changes which must have taken place are so striking and numerous that the length of time suggested as the age of the Heidelberg skull warrants the conclusion that man preceded the ape. If this proposition is admitted the ape must reluctantly abandon the ancestral throne so laboriously built for him by Darwin.

The Theology and Natural Selection.

What a warning to the theologians who are ever eager to trim their sails to the latest scientific breeze is presented in "the decline and fall" of Darwin's animalistic theory of natural selection. The tenacity with which even learned adherents of this theory seek—in defiance of the laws of logic, the promptings of common sense, and the accumulating evidence of scientific discovery to adhere to their leader's speculative illusion is graphically shown in the plaintive

words of Weismann:—"We accept natural selection not because we are able to demonstrate the process in detail, nor even because we can with more or less ease imagine it, but simply because we must—because it is the only possible explanation that we can conceive. We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other principles of explanation fail us, and it is inconceivable that there should be yet another capable of explaining the adaptation of organisms without assuming the help of a principle of design." "It would seem from this," says Professor Borden P. Bowne, in the "Hibbert Journal" for October, "that natural selection is in a bad way. We must accept it, though 'unable to demonstrate the process in detail or even with more or less ease to imagine it' for otherwise we must 'assume the help of a principle of design.' But this is not science," truly says the learned Professor.

Forestry.

To judge from many newspaper items there seems to be a general opinion that the timber in the States has been exhausted. There are in the West one hundred and ninety five millions of acres of national forest areas. The need of men to protect these grows as the needs develop, this year 500 young men will be appointed rangers. Examinations are being held in every state and territory on the 25th and 26th October. The salaries of rangers run from \$900 to \$1,400. What an education these very examinations give. Rangers have the opportunity to advance to the highest positions in the service. In many instances forest supervisors, the highest positions, on the national forests, have entered the service as rangers and have risen by good work, to the positions which they now occupy. Knowing this, many college graduates have availed themselves of this opportunity to enter the employ of Uncle Sam and at the same time have all the advantages and joys of life in the open. Others who are not college men, but who understand the practical side of the ranger's duties, enter the service and make up any educational deficiencies through a course at the rangers' schools which have been established on the national forests. Compared with this our arrangements seem very crude. From Cochrane we read that the fire rangers have had few fires to contend with this year, and a very reasonable suggestion is made that from the settlers who are taking up land should be chosen these caretakers in the future, so that the money may be circulated in the district. But in estimating the forests in the States it must not be forgotten that in some, like Michigan, the waste of years has not only been stopped but that large tracts are being reforested. That there is still waste both in the States and Canada is too true, but year by year this ought to decrease, the new forests be increased, and the rainfall conserved.

The Torah.

Professor Sayce in the "Churchman" communicates one result of recent Assyrian research. The word Torah always appears in Hebrew lexicons and commentaries on the Old Testament as signifying teaching or instruction. Professor Sayce writes that Torah is neither a Hebrew word nor did it ever mean instruction. In a long article he claims that its place of origin was in Babylonia, gives its various meanings, and its history, concluding that the Mosaic age was really the close of a long period of great literary activity and that some seven centuries before the time of Moses a code of laws had been compiled for an empire which included Canaan, and Abraham must have known of this code and its technical name, and thus his descendants after their settlement in Canaan would be acquainted with the term. The Torah for them would have signified a Divinely revealed legal code, a message from heaven which regulated their life and practice,

and was interpreted for them by an individual legislator.

Growth.

No better proof can be given of the fitness of a man for high office than his growth in usefulness from the time of appointment. It is a pleasant conceit of some men that the position in life occupied by them, by no means affords them the opportunity of fully extending themselves. Convinced of their capacity for successfully handling great things they reserve the demonstration of their superior powers for the day of great things, and so like the artist and poet in Besant's "Golden Butterfly," the day of opportunity, is to them, a prolonged dream of great things to be achieved in a future that with the present, and past, is but one long lingering day dream. Not so with the man of growth and action. To him each hour has its allotted duty. Each duty forms part of a well planned round of life. And the hours, and days, and months, and years, find him ever achieving, ever advancing, onward and upward, with a stimulus of noble hope to the fruition of a worthy well spent life. This is the invariable record of the great Bishops, clergy, and laymen of the Church. Their motto is Von Moltke's famous "forwards." And their lives are conspicuous examples of the deep, sustained and moving power embodied in that magical word.

Gain—A Thralldom.

We believe the world is far more indebted to the strong unselfish lives, in all its varied callings, who have been content to work for the good of their fellow men, rather than for the main purpose of gathering wealth to be devoted to the purposes of their own pride, ambition or pleasure. Can that be other than a sordid and ignoble aim that leads one away from all active participation in religious and benevolent enterprises and directs his thought and energy chiefly to making and hoarding money. It is a blessed fact that there are men toiling to-day in humble position, with narrow means and lives burdened with pressing duties and grave responsibilities who are nevertheless princely givers to Church and charity. Rich in faith, noble in unselfishness, humble in spirit, pure in life, constant in private, family and public worship. Such men are the salt of the earth. Their riches cannot be weighed in earthly scales. Their pleasures are simple and spiritual, and assuredly they have here in time a sweet foretaste of their inestimable and enduring reward.

Conscience.

The Bishop of St. Asaph said recently at his diocesan conference some words on conscience which reminds us of St. Paul's noble defence of his life before Felix, Acts 24:16. Referring to the proposed plundering of the Welsh Church by the present Government, he remarked, "There is a power which, at the alarm of danger, will rally to the defence of the Mother Church of the British Isles. That power is the conscience of the British people." They love justice and will not readily allow the diversion of religious endowments to secular uses, when they are altogether unequal to the needs for which they were provided, and are being faithfully used. It is a fine sight to find a Bishop appealing to conscience as the strongest safe-guard of Welsh Church, which is in peril of being despoiled. Some of our readers may remember Bishop Jeremy Taylor's noble words on conscience. "Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure but strikes not. Meantime, hours pass away and death hastens, and after death comes judgment." To this mighty power, which when aroused is irresistible in its onward march, Welsh Churchmen fearlessly appeal, and it will yet be seen that the voice of God is as powerful still as when the Psalmist wrote the 29th Psalm.

Our Boundaries.

Three years ago the Governments of Canada and the United States appointed a joint commission to define the boundary of the two countries from the Atlantic to the Pacific. This boundary survey was completed on the sixteenth instant, so that there now exists a demarcation between Eastport on the Atlantic and Cape Flattery on the Pacific. There was another boundary left incomplete by the Alaskan Commission when the Canadian commissioners brought it to a not unnatural though abrupt conclusion. The line to the east was to run along the height of a range of mountains between two given points at the north and south. At the time we thought it would have been wiser if the Commission had adjourned instead of dissolving, as questions might arise as to the peaks which were to govern. Perhaps the line has been completed, some of our readers may be able to inform us. The question will become of importance as railways approach the country.

DR. JOHNSON.

Among all the anniversaries celebrated this year, none we think has aroused such widespread human interest as that of Dr. Johnson, whose birth took place almost exactly two hundred years ago in the city of Litchfield. The position of Samuel Johnson in our literature is absolutely unique. We certainly cannot by any stretch of language call him a great writer, and his works have long since been relegated to the upper shelves. There are, we suspect, hundreds of fairly well educated and wisely read people, who to-day would be "hard set" to mention off-hand the name of one of Johnson's works, except possibly the "dictionary," which though now obsolete, still remains a memory of the childhood of elderly people. There are probably, at least, a score of writers, who have done intrinsically better work than Johnson, whose names are now practically forgotten, or known only to the specialist. And yet what a commanding figure he remains in the history of English literature. Who is it with the slightest pretensions to culture or education that has not heard of "Sam Johnson," and to how many thousands is he at this very moment, nearly a century and a third after his death, an object of the deepest personal interest, and so far as such a thing can be possible, of the warmest affection. Johnson has become an institution, a force, a tradition in our literature, not on account of what he wrote, but by reason of what he said and did, and above all things, by what he was. By a happy accident his personality has been preserved for the world by one of the most thorough, painstaking, minute and original of biographers. The unique individuality attracted a unique biographer, Macaulay, while acknowledging our indebtedness to Boswell, has in his usual sweeping, slashing, "cock sure" fashion poured contempt upon Johnson's biographer, as a man whose judgment and intellectual powers were beneath contempt, and whose usefulness as a biographer was entirely due to his limitations. An abler man, he says, could not have written such an entertaining, acceptable and valuable life of Johnson. Surely this is a mistaken estimate. It seems to us that Boswell has incontestably established his reputation as the prince of biographers. For with unerring judgment he has told us just exactly what we wanted to know about Johnson. It is just these personal human traits of our eminent men that are so intensely interesting. Boswell intuitively grasping this fact, gave us, instead of some stiff pompous biography, his delightful book, by all odds, as it is the most interesting, the most famous biography in the language. It was no frivolous, addle pated creature, such as Macaulay describes him who wrote the "Life of Johnson," which re-

vealed to us with photographic fidelity the character of this extraordinary man. Johnson is only incidentally a literary man. As a blacksmith, a shop keeper, a clergyman, a soldier, he would have been equally interesting. To define our strong warm interest in Johnson is a difficult task. We admire and love him for no one particular quality or characteristic, but for a number of strangely blended traits, often apparently mutually contradictory. He was so intensely and many-sidedly human that every one of us sees something of himself in him. Johnson was an extraordinary mixture of strength and weakness, and thus a sort of epitome of human nature, and so he appeals to us all. Impulsive, critical, inconsistent, sentimental, overbearing, sympathetic, benevolent to a fault, to use his own words; "a good hater," visionary, practical, an inveterate enemy of sham and cant, credulous and sceptical; forgiving, impatient of contradiction, diffident, Johnson has something in common with every one of us. As a sort of universal oracle, Johnson has been likened to Carlyle. The comparison we think is unfortunate. Carlyle is almost entirely a "paper man," i.e., a writer. His personality excites interest, but it is quite a secondary interest compared with that evoked by his writings. Johnson, on the other hand is, not the writer and author, but he is simply Johnson, and then he never became soured, he always cherished a robust faith in human nature, and had a kindly tolerance for human weaknesses and failings. The widespread enthusiasm with which the bicentenary of his birth is being celebrated, is a wonderful testimony to his enduring hold upon the affections of his countrymen, and to the tremendous influence of character in human history.

SERMONS OLD AND NEW.

It seems to be a generally recognized fact that the sermon to-day has sunk in importance and weight as compared with the sermon in the seventeenth, eighteenth, and early portion of the nineteenth centuries. It is said, and with undeniable truth, that the sermon in those days supplied a multiplicity of wants, which are now met by a number of things of which the supply has created the demand. The sermon in those days took the place, it is said, of the novel, the lecture, the magazine article, and to a certain extent, the newspaper. Thousands of people, especially in the rural districts, on both sides of the Atlantic found in the sermon almost the only available mental stimulus in their daily lives. And so the sermon occupied a place in the public estimation, and on, other even than on religious grounds, from which there has been a very marked descent during the past three-quarters of a century. To the dwellers in our hamlets and country districts the sermon, one hundred years ago to all whose mental activity and appetite, was above the bovine level, was the event of its kind of the week, and its recurrence was hailed as in a succeeding period was welcomed the arrival of the weekly newspaper. Naturally, therefore, it is said, under the circumstances, the sermon does not bulk so largely in the life of the average citizen as it did when he looked to it for information and inspiration now forthcoming from so many and varied sources. All this we repeat is perfectly true. On the other hand it is possible that the lessened importance of the sermon has reacted on the clergy, and produced a certain laxity and indifference in their preparation. In other words, is the average sermon of to-day not only relatively but actually below the standard reached, say, a century and a half ago. When one studies the sermons of that and preceding periods, it is difficult to avoid some such conclusion: What primarily impresses a student of the sermons of those days is their thoroughness.

The sermonizers of those days manifestly took their work with great seriousness, and they laboured and toiled over their sermons with a stern determination to do their very best, that is not so easily discernible in the work of their successors of to-day. The best they had went into the sermon. It was, to use a modern expression, in the strongest sense of the term, "an effort." None of your fifteen or twenty minute talks, but a solid, well jointed, "hooked together" production, with no loose ends or ragged edges, "fitly framed together," an organic whole, complete, and rounded off. The writing of a sermon in those days, for any man with any regard for his reputation, must have been, to use the term in its own unfortunately obsolete meaning, a "painful" business. We read in the literature of the seventeenth century of "painful," i.e., painstaking preachers, and in the volumes of discourses that have come down to us from that and long subsequent times, we may well believe it. These old sermons with their Latin, Greek, and Hebrew quotations, their long excerpts from the fathers, their closely and labouriously reasoned periods were stupendous affairs, and represented as much time and labour as to-day would be expended upon a long review article or a moderately sized pamphlet. No wonder, if even on their own merits, they occupied a place in the life of the men of those days, comparable to that of the newspaper or magazine of the present day. The clergy of to-day have travelled far from the practice of their predecessors in this respect. There is no doubt plenty of good preaching of a sort, i.e., of attractive and telling preaching, but somehow or other it doesn't stick. It only scratches the surface. It does not strike any vital place. We sometimes speak slightly of "laboured discourses," but it seems to us that this is just one of the particular needs of the age. We need more "painful" sermons. It is a curious fact that a carefully prepared sermon, i.e., one upon which the writer has expended long and painful effort, if even dull and superficially uninspiring is more effective than a sermon infinitely its superior in attractiveness and brilliancy to which little labour or pains has been devoted. The labour and intensity of purpose, bestowed by the composer of the dull sermon in some subtle way communicates itself to his hearers, while the more brilliant but carelessly prepared sermon, while it may attract for the time, does not go home. It flashes like fireworks, the other has a certain force and driving power behind it that inevitably leaves its mark. We hear a great deal about the kind of sermons needed nowadays. Some want them more, some less theological. Some would like sermons on "living issues," etc., etc. But the sermons needed to-day are painful or pains-full sermons, the sermons that men have toiled and laboured over and hammered their own personality into. The one supreme factor in the sermon is personality, and there is only one way of imparting it.

FROM WEEK TO WEEK.**Spectator's Comments and Notes of Public Interest.**

Last week "Spectator" discussed a few points of interest to the public in connection with the recent meeting of the Board of Management of our own missionary society. There are still a few points that might with profit be considered. In the first place the Executive Committee recommended the appointment of a committee composed of all the Missionary Bishops and a clerical and lay representative from each of the missionary dioceses as a sort of Executive Committee to guide the Board in its distribution of grants and so forth. The idea was that as these men were more fully conversant with the possi-

ilities and needs of the West they could most accurately determine the action of the Board. This, like many other theories, has an attractive ring, but on consideration it is found to be different from what it at first seems. First you would have a committee of the most interested men, but men whose interests are largely centred in their own dioceses. They are not, therefore, likely to be particularly qualified for taking a judicial view of the whole situation. This apparently was the view of the Board for no action was taken on the lines suggested. Another matter referred to was the method of appointing sub-committees. The present plan in vogue is to assume that all the members of the standing committees shall, as a matter of course, be re-elected and only through death or resignation can new blood be introduced. Of course any member is at liberty to nominate any person he chooses, but that would resolve itself into a question of who shall the new man replace, a question which no one cares to raise. It was suggested, and in fact a notice of motion was given that hereafter a nominating committee shall be appointed early in the session who will present to the Board the names of suitable persons for membership on the several committees. These will, of course, be only nominations, but in all probability they will carry great weight. After all there are times when it is in the public interest to change the personnel of a committee, and it ought to be possible to do this without a public announcement. During the discussion it was pointed out that certain sections of the church were left without representation on any of the important committees. A tendency has been growing to recognize propinquity to a central point as the chief qualification for membership on the committees. We have long advocated the payment of travelling expenses as a necessary requirement for representative thought and action on the part of the Church, for without the representative element the Church cannot speak with fullness.

There was another feature of the work of the Board that ought to be referred to if it is going to do its best and most profitable work. A report was presented to the Board discussing as one would have expected many broad issues connected with the missionary problems, and discussing them ably too. Immediately some one proposes that this report be printed and sent to all the clergy. Some one more enthusiastic still proposes to have it sent to all the laity as well. Of course, when you get a thing like that started it is almost impossible for a man to interpose a word without being misunderstood. Nevertheless, a report that may be the best possible for its purpose may not be suitable to go forth to the general public without editing. It may be too long, for example, thus spoiling its chances of being read. It may contain matter that was not intended to reach the public eye. But when an enthusiast starts a stampede it is almost useless to attempt to intervene. Surely it is only common sense to refer such a matter to committee where the whole document may be calmly considered and action recommended in the interests of the Church. A report issued in the name of the Board becomes the expression of the Board. It assumes at once a position of authority that a mere report does not possess. Let us illustrate what is meant. In the report referred to the offer of a certain generous gift made in the name of a congregation is dwelt upon as one of the encouragements of the missionary campaign. It transpires, however, that the congregation in question repudiates any responsibility in the premises and there is, we are told by those who ought to know, no chance whatever of that proposition being realized. Now it is one thing to mention such a proposal in good faith in a report to the Board, it is another thing to send it broad-

cast to the Church with the stamp of the Board upon it. Again, a certain diocese is highly commended for resolving in Synod to support more than a score of missionaries in the foreign field, and yet its chief representative pleaded that two thousand dollars should be cut off its apportionment as arranged by the Board. A responsible body like the Board of Management cannot afford to dwell upon the visions of other people. After all a promise and a fulfilment are not always identical. But the report in question contained much that was really valuable. It gave a statement of railway development in the West, and the problems which this development involved which was most instructive and probably not accessible elsewhere. It was strong in other features, too, but what we are striving to do is to bring home to the Board its responsibility for what it issues in its name and we venture to doubt if it is ever safe to order a paper or speech to be printed and issued in its name without some quiet consideration by men who will not allow themselves to be carried away too easily.

The chief and by far the most outstanding feature of the meeting of the Board was the acceptance of a bolder policy of missionary enterprise than ever before attempted. We have set before the Canadian Church the call to advance our contributions from \$118,000 to \$150,000 for the coming year. To many this seems a hopeless task, but some dioceses have shown wonderful capacity to meet demands laid upon them, others may learn the secret, who knows? In this great act of faith the hopes of the Church are largely centred in the Laymen's Missionary Movement. If that fails then the Church will be in a pitiable condition. We must now have something more substantial than promises. It is an occasion when all Churchmen of good will must work together, shoulder to shoulder, each for all and all for each.

"Spectator."

THE BOARD OF MANAGEMENT OF THE M. S. C. C.

The semi-annual meeting of the Board of Management of the M. S. C. C., was held at St. John, N. B., on 14th inst. The general secretary read his report which was ordered to be printed and distributed amongst both clergy and laity. The October meeting is always the most important meeting of the year because at this meeting the apportionment committee makes its report which becomes the basis of apportionment and of grants for the ensuing year. It has already been stated in our columns that the amount to be asked for from the various parishes for the year 1910, is an increase on that of this year by more than \$30,000. The more important moves which the Board is making just now, are (1) the foundation of the new missionary jurisdiction, in the Province of Honan, China, with its teeming multitudes of population. It is to this jurisdiction that Mr. White is so soon to be sent as Bishop, with two clergy. This action alone requires an increased expenditure of \$12,000. (2)

COMMUNION WARE

We have recently established an
ECCLESIASTICAL DEPARTMENT

in connection with our business and solicit enquiries by letter for illustrations and prices of Communion Silver, Brass Reading Desks, Alms Plates, Lecterns, Bronze Memorial Tablets etc.

Henry Birks & Sons
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MONTREAL

In Palestine the C.M.S. has relinquished our missionary Dr. Gould, who has done such good work at Es Salt in the land of Gilead, and at the request of Bishop Blyth, Dr. Gould is to take charge of the hospital at Jerusalem, which again is an increased expenditure to the Canadian Church of \$1,250. Thus in the foreign field alone, this Board expects to spend an increased amount of \$13,050. However, the removal of Mr. White from the Province of Fuh Kien, the call of Mr. Lea to the Episcopate of Kyu Shu, and the removal of Mr. McGinnis from the Canadian field of operation in Japan to that of the American Church, releases no less than \$4,550 bearing as only an extra amount of \$8,400 to make up for our foreign work. (3) In Japan there has been a rearrangement of our missionaries to which the Board has given consent. Mr. Shortt has been removed from Tokio to the Province of Echigo, making his headquarters at Takata. This province has a population of more than one million inhabitants, to these, Mr. Shortt is the only Evangelist, except a Roman Catholic priest who conducts a mission in one part of the province. Mr. Ryerson has at the request of the Bishop of South Tokio, undertaken the preparation of a Japanese literature by the translation of theological events, into the Japanese language. Mr. Kennedy, now on furlough will very shortly return to the Matsumoto, where Mr. McGinnis was formerly working and where Mr. Kennedy began work some years ago. Turning from the foreign field to the mission fields of our own country, the Board determined to make an additional grant to the diocese of New Westminster and Columbia for the upkeep of the new boat for the Columbia Coast mission of the Rev. John Antle, \$3,000 being the total grant. During the meeting of the Board an important address was delivered by the Rev. Mr. Ellison who has been working along the railways of South Africa. Mr. Ellison had been visiting the West and advocated the formation of railway missions, centres for which are to be formed at Edmonton, Calgary or Lethbridge, and Moose Jaw. The purpose is to place four men at each centre under the charge of an experienced priest, who shall supervise the three centres of work. From these centres the missionaries will itinerate among the settlers in the neighbourhood of each. The Board was persuaded of the importance of this move and with the sanction of the Bishops of the two dioceses, determined to vote the sum of \$5,000 for this work to be supplemented by a sum of \$10,000 from England. In the diocese of Moosonee a new mission has been established among the Eskimo on the south shore of Baffin land. Here, Mr. Peck has left two unordained men—Mr. Fleming and Mr. Bilby—who will receive an occasional visit from the Rev. Mr. Greenshields, who remains at Blacklead Island. For this new mission the Board made a grant of \$1,000. To the Bishop of Athabaska, an emergency grant of \$3,000 was made to enable him to meet an indebtedness incurred during the vacancy in the diocese. Of the \$150,000 to be asked for by the Board in 1910, it is intended to expend \$97,000 in the Canadian field, \$43,000 in the foreign field, leaving \$10,000 for charges account. One far too prevalent practice of some of our parishes was deprecated by the Board, viz., the holding of missionary contributions to the end of the year, instead of paying them in quarterly. This habit tells very heavily against the efficiency of our work. It necessitates the raising of loans and payment of interest by our Bishops, to enable them to pay the stipends of our missionaries. A strong resolution condemning this habit was passed by the Board. After the adoption of several standing committees and other routine business, the Board adjourned, to meet again in Toronto in April next. The Committee on Moral and Social Reform of the General Synod.—The Committee met in St. John, N.B., on Tuesday and Wednesday evenings, 12th and 13th inst. Amongst other business a strong resolution was adopted against gambling, and the Government is to be petitioned to make all professional betting, whether at a race meet or at any other time, a criminal offence. It was also declared by the committee (1) that a law should be enacted by the Government, making adultery a criminal offence. (2) That special protection by law should be afforded Indian women and girls in the matter of immoral intercourse with white men, and that the executive sub-committee should be requested to frame a resolution on the subject. The following resolutions were also adopted: (1) That the committee is in favour of a system of Provincial police for the enforcement of law and order and that in rural districts such police should be mounted men. (2) That this committee recommends the appointment of a female officer or officers in every large centre of population, whose duty it shall be to meet un-

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attended girls and women coming into the district and advise them as to proper places of abode and in such places where no officer or officers can be appointed by proper authority, that a committee of women be formed for this purpose and that a copy of this resolution be sent to the Rev. Dr. Shearer, as secretary of the Dominion Council, and to the Bishops of the Church in Canada, with a request that they bring it before the clergy in the large centres. The Rev. A. E. O'Meara who was present and representing the Yukon, was allowed to make a statement concerning the enforcement of law in Dawson and Klondyke City. While at Dawson law and order is enforced, he made it plain that, there was no improvement in conditions at Klondyke City. A strong resolution was adopted bringing these is enforced, he made it plain that, there was no

Brotherhood of St. Andrew.

A. C. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

At the last meeting of the Dominion Council, an additional travelling secretary for Canada was appointed, Mr. H. S. Turner of St. Matthew's Chapter, Brandon, Man., being chosen. He is a young man engaged in commercial life, with a practical knowledge of the Brotherhood of St. Andrew, both as a Senior and Junior member and from attending and taking part in Brotherhood Conventions and Conferences. Mr. Turner takes up his duties on Dec. 1st. The position of general treasurer has been amalgamated with that of general secretary, and Fred. W. Thomas is now secretary-treasurer of the Brotherhood in Canada. On Sunday last seven men took up Brotherhood work in St. Alban's, Ottawa, and were admitted as members. The Chapter, which has been inactive for some years, has elected officers and entered upon definite Brotherhood work. J. A. Birmingham, travelling secretary, returned to Toronto from Providence, where he attended the United States Convention, and had a place on the programme, and on Tuesday 10th addressed a good gathering of Brotherhood men and boys at St. Matthew's, forty being present. The annual reports are in the printer's hands, and will be sent out shortly to all members, senior and junior, in Canada. Last Sunday, the general secretary paid a visit to St. Clement's, Toronto, meeting the men after evening service, and Brotherhood work will be carried on in that parish. Although no special efforts have been made to get pledges for current Brotherhood year, and usual pledge forms have not yet gone out. \$474.90 has been promised towards extension work. A Chapter will shortly be formed at All Saints', Penetanguishene, Ont., application has come in from St. Thomas, West Fort William and the Junior Chapter at St. Lambert's, Quebec, will shortly have charter. H. H. Duncan, a member of All Saints', Huntsville, Ont., Chapter is going to Las Vegas, New Mexico, for the benefit of his health, and will spread the Brotherhood idea there. Mr. H. E. McLaren, of Church of the Ascension Chapter, Hamilton, has been appointed a member of the Dominion Council, making the 35th member, one other member to be appointed to complete the full list of 36. The general secretary spoke to men at St. Cyprian's, Toronto, on Tuesday last, and the Chapter, which has been dormant for many years, is now on the active list, and on Wednesday next Mr. Thomas will meet the men and boys at St. John's, West Toronto, and on Monday, 8th November, will address the Men's Association of St. Anne's Church. Active steps are being taken towards forming a Junior Chapter at St. James', Ingersoll, Ont. The students of Wycliffe College heard an address on the Brotherhood work from the general secretary, 74 being present, and on Thursday last, J. A. Birmingham addressed the students of Trinity College.

The Churchwoman.

MONTREAL.

Montreal.—The quarterly meeting of the M. D. W. A. was held in the Parish Hall of St. Stephen's Church, on Thursday, October 21st, at 3 p.m., when in spite of heavy rain, there was a large attendance of members. The Very Rev.

the Dean of Montreal, rector of the parish, opened the meeting with prayer, and extended a hearty welcome to the members. He then gave a brief devotional address, taking for his subject, "Our Lord's estimate of little things," as shown in various passages of the Gospel story, and drawing the lesson that it is the duty of each person to attend carefully to the small things of life, the little duties, little kindnesses, etc., however dull and monotonous, and not to feel discouraged at the thought of the amount of work there is to be done in the world, and their own limited capacity. If each will do conscientiously the duty nearest to him, the rest can be left to Almighty God. The president, Mrs. Holden, took the chair, and the minutes of the last quarterly meeting (April) were read and confirmed. As the president was suffering from a severe cold, she was unable to say more than a few words, and then called upon Mrs. Hall, general president, to give an account of the objects and work of the General Board meetings, with special reference to the one recently held in London, Ontario. After Mrs. Hall had shown the benefits arising from such an opportunity of discussing questions of interest on our work with representatives of all the diocesan branches, Mrs. Elliott—in the absence of the Dorcas Secretary—mentioned some facts of interest in connection with the reports of the General Dorcas secretary and general treasurer, as presented to the Board meeting, and also spoke of the hospitality extended to the members of the Board by members of the London branch. The announcement that Miss E. G. Baynes had been unanimously elected General Recording Secretary, and had accepted the post, was received with great pleasure. The Rev. J. E. Fee was called upon to close the meeting with the benediction, after which those present were most kindly entertained at tea by the members of St. Stephen's branch of the W. A.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—On Sunday afternoon, the 17th, the Church of England Institute held a very successful annual service in this church. The Ven. Archdeacon and Rev. C. W. Vernon took part in the service, and the sermon was preached by the Right Rev. Bishop Harding of Qu'Appelle. The Sunday School of St. Paul's Anglican Church, Halifax, is one of the oldest in the world. Robert Raikes founded the Sunday School movement in England in 1780; that of St. Paul's was opened in 1783—the oldest Sunday School on the American continent. No Sunday School was started in the United States until 1791.

FREDERICTON.

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

St. John.—St. Luke's.—The workers of this church have completed a very successful summer campaign of Open Air Evangelistic work. About eight years ago a new feature was introduced at these outdoor services. A large screen was erected and pictures thrown upon it by means of a lantern. A tower of twenty feet high was built and the electric lantern mounted upon it; in this way pictures and hymns are high above the heads of the people and in full sight of everybody. The rector and curate have taken turns in speaking at the open air meetings. The choir lead the singing and the Brotherhood of St. Andrew Senior and Junior Chapters took after the lantern. The offertory at the Annual Harvest Thanksgiving services was \$839.42, one hundred dollars of which was ear-marked for missions.

The Rev. T. Edward Hand has accepted the rectorship of Christ Church, Lima, Ohio, and moved there last week.

ONTARIO.

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

Kingston.—Sunday, October 17, was specially observed in all the churches as a day of prayer

and intercession on behalf of Sunday Schools. Very inspiring and helpful addresses were delivered upon this most important subject from the various pulpits.

St. Paul's.—The Rev. W. F. Fitzgerald acted as chaplain on R.M.S. "Victorian" from Liverpool to Montreal. The Sunday before sailing he preached three times in Ormskirk Parish Church near Liverpool. The vicar at Ormskirk, Canon Woodrow and Mr. Fitzgerald are very warm friends. He was greeted with large congregations on Sunday, 17th. A deputation of well-wishers met him at G.T.R. depot on the day of his arrival.

Napanee.—At the Harvest Thanksgiving services, held on a recent Sunday, the Book of Common Prayer was introduced with much acceptance in both church and Sunday School. The vicar, Rev. Rural Dean Dobb, preached at both services. The church was tastefully decorated. Sir John Stainer's Harvest Anthem "Ye shall dwell in the Land," was well rendered by a full choir. There were 125 communicants at the two Eucharists. The thank offering amounted to \$130, to be expended on a new approach to the church, with stone wall and cement steps.

Prescott.—St. John's.—The Missionary address delivered here on Sunday 17th, by the Rev. F. W. Kennedy, was very instructive and impressive.

Merrickville.—Trinity Church.—A beautiful eagle lectern, carved in oak, has been presented to the church by Mrs. J. Cochrane, Kingston, in memory of her sister, the late Miss Annie Florence Merrick.

Lord Mills.—Christ Church.—An iron roof has been placed on this church and the interior is being re-modelled. Services are held in the Orange Hall while the repairs are being made. Dr. Kennedy, returned missionary, from Japan, delivered a lecture in the Orange Hall recently on Mission Work, which was highly appreciated by all present. Rev. G. S. Anderson, of Morrisburg, conducted Thanksgiving service here Sunday morning, the 17th.

Cananook.—Christ Church.—Sunday, the 17th, was Children's Day at this church, and the services were of a special character, suitable for the occasion. Rev. Mr. Servanti a visiting clergyman from England addressed the Sunday School in the afternoon and preached in the evening. The Young People's Club of this church elected these officers: Hon. president, Rev. J. R. Serson; president, Stanley Moore; vice-president, Miss Annie McGinty; secretary-treasurer, Miss Maggie McKenzie; executive committee, Miss Berry, Miss Edwards, Miss Stunden, R. Kidd, T. Mills, Dr. C. H. Bird.

OTTAWA.

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

Ottawa.—Right Rev. Bishop Harding, Coadjutor Bishop of Qu'Appelle, has been in this city for a few days on his way home from the Mission Board meeting in St. John, N. B. On Sunday last His Lordship preached in St. George's Church at Matins and St. Matthew's at Evensong, in each case to large congregations.

St. Alban the Martyr.—A handsome new bell has been given to this church by Mr. J. J. Gormully and family, and was consecrated by His Grace the Archbishop at the morning service on Sunday morning. The bell was made in London, England, and weighs 800 or 900 pounds. It is three times as large as the one previously in use in the church.

St. George's.—A lecture on missionary work in the polar regions was given in the Parish Hall by Rev. E. J. Peck, who has been engaged among the Eskimos at Black Lead Island, over 33 years. Mr. Peck stated his belief that the Eskimos are descendants of the Japanese. They were ever ready to accept the Christian religion and are a pleasant and agreeable people with whom to live. Their language is most difficult to master and their religion is most original. They worship, Mr. Peck says, nearly four hundred gods. The privations to be endured in the north are at times very hard but Mr. Peck has succeeded in converting nearly 500 of these strange northern people and teaching them to read and write. The Eskimos, Mr. Peck believes, were driven out of Japan to the Aleutian Islands, probably after a civil war in the Island Empire. From the Aleutian Islands, the little people came

across to the Behring Straits and are now to be found along the north coast line in thousands, the majority of them never having seen a white man.

St. Luke's.—The annual supper of this church was held in the Sunday School Hall last week, and was largely attended by members and friends of the parish, who spent an enjoyable time in social intercourse. Rev. W. A. Read, the rector, presided, and addressed the gathering. Rev. E. A. Anderson, of St. Matthew's Church was among the guests of the evening.

St. Matthew's.—St. Anne's Guild of this church held their semi-annual rummage sale last week, and realized \$125, which was devoted to the Organ Fund. The new organ will be placed in position early next month. The annual congregational social is announced for Wednesday, November 4th.

Cobden.—St. Paul's.—Harvest Thanksgiving services were held in this church on Sunday, October 10th, and were largely attended. At the evening service a Cantata, "Under the Palms," was beautifully rendered by the choir, and a very excellent sermon was delivered by Rev. J. J. Lowe, of Micksburg. The offerings amounted to over \$52. Sunday, the 17th inst., was observed as Children's Day, and the services were bright and inspiring. The rector conducted all three services unassisted. A new coal furnace is being installed in St. Paul's rectory.

Smith's Falls.—St. John's.—On Thursday evening, October 14th, the Young People's Guild of this church spent a very pleasant evening. Mr. Wilson McCue was unanimously appointed president for the ensuing year and delivered a most impressive address to the Guild, laying down his policy for the year. It is expected the new parish hall will be shortly finished.

Beachburg Mission.—St. Aidan's.—Forester's Falls, Friday, Oct. 8, was made memorable in the annals of this congregation by the consecration of the neat little church, which they by great exertions had erected during the past summer. The ceremony was performed by His Grace, the Archbishop of Ottawa, at 10.30 a.m., attended by the following clergy: Rev. Rural Dean Fletcher, Rev. W. H. Green, Rev. J. J. Lowe, and the incumbent, Rev. W. A. Kyle. The petition was read by one of the wardens, Mr. W. S. Coleman, after which the usual consecration ceremonies were performed by the Archbishop, who then called upon the Rural Dean to read the sentence of consecration. Morning Prayer was then said by the incumbent, the first Lesson (1 Kings, viii.) being read by the Rev. John J. Lowe, of Stafford, and the second Lesson (Heb. x. 19 to 26) by the Rev. W. H. Green, of Eganville. At the celebration of Holy Communion which followed, His Grace was assisted by the Rural Dean as Gospeller and the Rev. W. H. Green as Epistoler. An able sermon was preached by the Rev. W. H. Green, of Eganville, from the text, Gen. xxviii. 16, 17, "Surely the Lord is in this place, and I knew it not." "This is none other but the house of God, and this is the gate of heaven." The congregation of St. Aidan's deserve great credit for the persevering way in which they have laboured to erect a church in which they could worship after the manner of their forefathers, and they now have a neat brick veneered church, which is an ornament to their village. Much praise is due to Mr. W. S. Coleman, who donated the land on which the church is built, as well as furnishing the brick for the veneering, and much other material.

Montague.—Church work has been going on actively in this parish lately. Harvest Thanksgiving services held in all three churches well attended and appreciated. Rev. F. Bliss and Rev. H. H. Seale special preachers. Confirmation held at St. Bede's, Christ Church, and St. John's by His Grace the Archbishop of Ottawa, September 26th, when twenty-nine candidates were confirmed. A new driving shed is in course of erection at St. Bede's Church, and a new one is wanted at Christ Church. The parsonage has been papered and painted by the congregation. The men in the parish have kindly attended "Wood Bees" and made matters snug for the winter for their clergyman. The one liability on the parish is a debt on Christ Church, North Montague, of \$250. Rev. Rural Dean Fisher has canvassed the parishes recently for the stipend and met with good success. He makes an excellent canvasser. Altar linen is needed in the churches and new furniture. Will kind friends bear these facts in remembrance and help if possible.

M.S.C.C. and Home Missions will now occupy our time and attention.

Vankleek Hill. St. John's.—On the evening of the 4th, the Archbishop of Ottawa confirmed fifteen candidates in this church, which was beautifully decorated with flowers. An interesting feature of this service was the confirming of a grandmother, eighty-two years of age, her son and his wife, and her grandson, representing three generations. At 10 a.m. next morning His Grace celebrated the Holy Communion and was assisted by Revs. Canon Phillips, Rural Dean Osborne, W. P. Garrett, F. H. Stephenson, and George Scantlebury. Over 70 communicated. From 12 to 2 p.m. luncheon was served by the parishioners in the Town Hall. Here a toast was drunk to His Grace in honour of his exaltation to the high office and dignity of an Archbishop, and the hope expressed that he would long be spared to occupy that position. From 2 to 5 p.m. the Annual Conference of the Archbishop with the Deanery of Prescott and Russell was held in the church. In his opening address His Grace said that the Church of England in Canada is determined to give more attention to her Sunday Schools and to see that the Catechism is taught regularly and systematically. He also dwelt upon the social and educational value of the annual conference, which is being recognized more and more by all. The Rev. Canon Phillips read a valuable paper on "How we got our Bible." He traced its history through Manuscripts and Versions down to the English translations in a manner which cannot be described in a few notes. The Rev. Rural Dean Osborne read a paper on "The importance and value of introducing a Church paper in every Church home. A Church paper is beneficial, not because it advocates our own ideas, but on account of the wider grasp of spiritual truths and work which is many sided. A Church paper tends to promote Christian fellowship. Too many Church papers are undesirable, and a source of weakness. We need an authoritative Church paper under the direction of our General Synod, as representing Anglicans all over the wide Dominion. Large funds and very general support are necessary to make a good Church paper successful. The Rev. G. Scantlebury read a paper on the "Laymen's Missionary Movement." The writer stated that he did not wish to pose as the judge of any class of men, for to their own Master they stand or fall, but contended that the Church of England in Canada should refuse to be allied with this movement because its name is misleading, it compromises her position, weakens her influence, strengthens and increases the false theory that there are hundreds of churches, confines her ministrations, and places her on a level with modern societies. He said that the Church of England in Canada was doing grand and noble work before this movement existed. She was gradually but surely gaining the admiration and esteem even of those who disliked her most because of her devotion to principle, and was receiving the sincerest kind of flattery from others, which arose from their imitation of her teaching and practice. Her clergy were working more earnestly and faithfully and her laity were assisting more effectively and giving more liberally than before. "What reason, then, was there to interfere with this real advancement, to break down the fence which had been raised around her for her protection. She will receive well-deserved ridicule for her infidelity, for not possessing the courage of her convictions. This movement may produce more money and enthusiasm than the old methods because for the moment it is popular and gives the balance of power into the hands of one party of men. But what earthly prosperity can atone for the loss of honour, fidelity, and principle involved? This movement does not bring peace, but a sword. It will put many of our clergy and people in a very unpleasant situation. We are prepared to defend the Catholic faith and principles of our dear Mother Church to the end, in spite of opposition. May the Almighty give His Church grace to see her danger in time to avoid it by returning and resuming her true position as the keeper and witness of the truth." The Rev. F. H. Stephenson read a paper on "The Necessity and Duty of Public Worship." The writer pointed out that sinful indifference is one of the chief reasons for the neglect of public worship, which brings its own punishment of spiritual disease and death. Public worship is necessary because God commanded it to be done. In the Old Testament we find His institution of the services of the Tabernacle, the Temple, the Synagogue, which were conducted according to His rules. In the New Testament we have our Lord's own example the practice of the Apostles,

and at the early Church. The Holy Eucharist always held the chief place in the Church as the one public service of divine institution and obligation. He said that it is our duty to attend public service because then we are joining together as members of the same body, and at the same time offering up the same prayers with thousands of congregations all over the world, and because of the baptismal service those who bring a child to be baptized are to take care that it be brought to the church to hear sermons, and to be taught to worship God. His Grace closed this bright and profitable Conference with the Apostolical Benediction.

TORONTO.

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

Toronto.—The late C. R. W. Biggar.—Widespread is the regret at Mr. Biggar's death—known to a wide circle of friends and acquaintances as a man of wide culture and unusual ability. Of recent years Mr. Biggar's health has been failing and doubtless a sudden attack of vertigo led to the fall from the railway train, which resulted in his death. At University College, Toronto, Mr. Biggar's talents and industry won for him distinction amongst his fellow students. In the Literary Society he won especial distinction and at graduation was awarded the gold medal of his year in the Natural Science department. The promise of his college days was fulfilled in later life when he became one of the leading municipal lawyers of the province of Ontario, holding with conspicuous ability for several years, the responsible position of solicitor for the City of Toronto. On retiring from the City Solicitorship the deceased gentleman entered the firm of Biggar & Burton, but latterly devoted himself to literary work. In legal and municipal circles he is well known as the author of the "Manual of Municipal Law," a work which acquired for him no inconsiderable reputation; his "Life of Sir Oliver Mowat" was also well received. Recently he was engaged in preparing a second edition of the "Manual," and was awaiting the revision of the statutes by the Legislature in order to complete it. He was also engaged on a work dealing with the law of negligence. A member of one Communion, and for some time registrar of the diocese of Toronto, Mr. Biggar was actively connected first with the Church of the Ascension and latterly with St. George's Church, Toronto. He was a delegate to the Diocesan and Provincial Synods, General Secretary for Toronto of the Church of England Sunday School Institute and the Toronto Church of England Sunday School Association. He was for a time editor of the Teacher's Assistant, and his interest in church and Sunday School was reflected in many other directions. His wife was a daughter of the late Sir Oliver Mowat. Mr. Biggar is survived by three sons, Oliver Mowat Biggar, barrister, Edmonton; J. Lyons Biggar, M.D., of the same city, and Fred C. Biggar, manager of a local branch of the Bank of Commerce, Winnipeg; and three daughters, one of whom is Mrs. C. Robinson, Toronto. His surviving brothers are W. H. Biggar, K.C., Grand Trunk solicitor, Montreal; Lieut.-Col. J. L. Biggar, Militia Department, Ottawa; G. C. Biggar, Toronto, and H. P. Biggar of London, England. Mr. Biggar combined intellectual ability with a well stored mind. He was amiable in disposition, genial in manner, and in conversation was an attractive and instructive companion. We well remember in his college days having heard a bright, young student from a Maritime province, say, that he gladly availed himself of every opportunity that offered, of enjoying the pleasure of his company, and the charm of his interesting and informing conversation. The Churchman extends sincere sympathy to the bereaved relatives of one who for long years it has regarded as an unselfish, zealous and laborious Churchman, and whose death it regrets as that of an esteemed and valued co-worker and friend.

St. Alban's Cathedral.—On Thursday evening last, the Bishop of Toronto gave a most interesting lantern lecture in the crypt of the Cathedral, on the recent growth of the Anglican Communion, and the Pan American Congress. This was the first lecture of the course of six, which are to be delivered this winter. The proceeds are for the Chapter House Fund. The whole course of the six lantern lectures is one dollar.

Grace Church.—Sunday, October 17th, was thoroughly observed as a day of intercession for the children and Sunday Schools of the Church, beginning with the Holy Communion at 8 a.m.,

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ggar.—Wide- ar's death— and acquaint- and unusual 's health has en attack of ailway train, iversity Col- s and indus- st his fellow won especial awarded the Science de- days was ful- one of the province of ability for tion of soli- ctering from l gentleman but latterly n legal and s the author work which reputation: is also well n prepar- and was the Legis- was also en- aw of negli- and for of Toronto, rst with St. rly with St. a delegate ds, General of England onto Church on. He was sistant, and hool was re- is wife was Mowat. Mr. liver Mowat ons Biggar, C. Biggar, nk of Com- ers, one of o. His sur- K.C. Grand J. L. Big- G. C. Big- ndon, Eng- tual ability able in dis- conversation anion. We aving heard rimitive pro- himself of njoying the arm of his ion. The to the be- ears it has d laborious ets as that and friend. ay evening st interest- the Catho- lican Com- ress. This six, which e proceeds The whole one dollar. 17th, was cession for he Church, at 8 a.m.,

and closing with Evensong at 7 p.m. At 11 a.m. the rector preached on the subject of the day and at 3 in special service, Mr. J. S. Barber made a splendid address to a large number of the young people of the parish. He took as his subject, "Watch." Wednesday evening, the 20th, there was an especially interesting service which consisted of the setting apart of a properly appointed chapel to be used for weekday services and frequently early communions. The altar is one which some years ago occupied a place in the sanctuary of the Church and therefore there are clustered about it clear associations. It has been handsomely restored by Mr. Lionel Rawlinson. The Altar Cross has upon it this inscription, "To the Glory of God and in loving memory of the Rev. J. Pitt. Lewis, D.C.L., rector of Grace Church, 1878-1906, presented by the Bible Class, 1909." The altar vases bear the following inscription: "To the Glory of God and in loving memory of the Rev. J. Pitt. Lewis, D.C.L., presented by the Guild of the Good Shepherd, Grace Church, 1909." The fair linen cloth upon which are five richly embroidered red crosses and whose ends are handsomely fringed and knotted, is the gift and work of Mrs. Arthur J. Fidler, wife of the rector. The altar desk is inscribed "Offered to God in gratitude for restored health by A. J. Fidler, rector of Grace Church, 1909." The cross and vases, made by Chadwick Bros., Hamilton, and desk, are of heavy brass. The Prayer Desk is of ash and of appropriate design. The rich crimson dossal and hangings which extend from the ceiling to the floor, concealing the three walls of the chancel were the gift of a parishioner. The floor throughout is stained a dark cherry. The service was very beautiful and solemn. Each article and appointment was set apart for sacred uses individually with an appropriate prayer. The little chapel was filled with worshippers who participated heartily in the service.

The Rev. Dr. Lewis and family of New York, are spending a few weeks in the city. The Dr. preached in St. Stephen's Church last Sunday evening.

St. Margaret's.—The passing of St. Margaret's, Toronto, recalls the sturdy fight made by the clergy and congregation for decent quiet in the rear of the building. We pride ourselves on the fair condition of our streets, but too often these streets are like an ill-washed platter. The buildings may have a fair front, but a foul back. Indeed this problem in these days of high buildings, seems to be ignored altogether. It is not only thrust out of sight, it is obliterated. In old times no building was to exceed in height the breadth of the street, and a halt making the houses about 100 feet at most. Nothing was said, nothing was thought, about the back, as the gardens were as a rule spacious enough. But now the backs of the buildings on busy streets are close, dark and unwholesome. It seems reasonable to ask for at least as much space behind as before. How this need is ignored has long puzzled us, but as the evil grows, the difficulty and expense of eradicating it will grow too.

All Saints'.—October 17th, being Children's Sunday, was fittingly observed in this parish, with special services throughout the day. At the morning service the rector preached from Psalm 144: 12, dealing with the problem of the child, and the parents' responsibility, drawing attention to the growing slackness among Christians, regarding Family Prayers, and Sunday observance. At the close of the service the Holy Communion was celebrated when the teachers and senior scholars with their parents partook of the Lord's Supper. In the afternoon an open session of the Sunday School was held which was addressed by Mr. Jackson, secretary of the Ontario Sunday School Association. The large congregation at the evening service listened with rapt attention to the Lord Bishop of the diocese as he dealt with the relation of the parent, sponsors and Sunday School teachers, to the child committed by God to their care, pointing out the great influence the parent's life has on the young and impressionable mind.

St. Peter's.—The members of the Woman's Auxiliary of this Church presented Mrs. Wilkinson, wife of the rector, with a beautiful china dinner and tea set, Wednesday afternoon, the 20th, at a large gathering of the branch in the school house. Miss Gooderham as Vice-President made the presentation on behalf of the branch, with a short address indicative of the affection and respect felt for their president, the gift being a token of remembrance and appreciation of the kind and excellent supervision given by Mrs. Wilkinson. Tea was served and a delightful address given by Mrs. Crawford, a lady missionary from British East Africa. Mrs. Wilkinson, taken completely by surprise, returned a

few words of grateful acceptance of the beautiful gifts from the branch. In the evening the Bishop of Toronto set apart two deaconesses, Miss McCollum and Miss Kellogg, graduates of the Church of England Deaconess Training House. The Rev. W. H. Vance delivered the sermon, and Bishop Reeve, Canon O'Meara, Canon Bryan, the Rev. W. J. Southam, and the Rev. F. Wilkinson, took part in the service. Miss Kellogg will take up the work at the Battleford Industrial Home and Miss McCollum will assist at the Deaconess Training House here.

Schools of the Sisters of the Church.—On Friday, 22nd inst., the Lord Bishop of Toronto, accompanied by the Rev. Canon Macnab, paid a visit to the School of the Sisters of the Church, 36 Walmer Road, of which His Lordship is the visitor. He went through the various classrooms, and was surprised to find so many pupils in the upper forms (the school now numbers 90). His Lordship took a kindly interest in the work of the school, and was specially interested in the kindergarten children in their bright, pleasant room. At the close the Bishop went into the chapel and gave the Sisters his episcopal blessing.

Wychwood.—At a special vestry meeting of St. Michael's and All Angels' Church, last week, it was decided to proceed with the completion of the present church. Since its removal from its former site it has been placed on posts six feet above the ground. Thanks to the assistance of St. James' and an anonymous friend of the rector, Rev. W. J. Brain, the basement will be completed. The earth will be excavated and a brick foundation built, giving a well-lighted and ventilated parish room. It is intended to have the work completed on December 1. This parish is a striking example of the policy of the Church Extension Committee, as outlined by the Lord Bishop of Toronto at the recent diocesan conference, when it was unanimously agreed that the weaker churches in the outskirts should be placed under the care of its older and stronger churches. St. James', the Mother Church of the city, has the honour of leading in the good work.

Barrie.—Sunday the 17th was specially observed in Trinity Church as a day of intercession on behalf of the Sunday Schools. The Children's service in the afternoon was attended not only by the members of the Sunday School but a considerable number of parents were also present with their children, some of whom were subsequently enrolled on the Sunday School list. The special service for children was used, the verses, responses, canticles and hymns being particularly well and heartily sung, the result of a united practice the preceding week. The offering amounted to \$8.25. On Monday, St. Luke's Day, in response to an invitation issued by the vicar (the Rev. Ernest R. J. Biggs), a joint meeting of the clergy, Sunday School teachers and others interested in Sunday School work was held in Trinity Parish Hall at 8 p.m., the majority of those present having previously attended Evensong in Trinity Church at 7.30. The vicar presided and was supported by the following clergy: The Revs. Canon E. W. Murphy, Allandale; A. H. Meek, Shanty Bay; H. M. Little, Penetanguishene; G. R. Maconachie, Midhurst; E. A. Paget, Innisfil; E. Frank Salmon, Elmvale. After opening prayers by the chairman, followed by a few words on the origin and growth of, and the present necessity for Sunday Schools, addresses were given on: (1) "The preparation of the Teacher," by the Rev. H. M. Little; (2) "The practical management, etc., of Sunday Schools," by W. A. Boys, Esq.; (3) "What to teach," by the Rev. Ernest R. J. Biggs. Discussion followed on the various subjects touched upon, and after the meeting had been closed by prayer refreshments were served by the teachers of Trinity Sunday School. The meeting was most helpful—there were 60 present—and it is earnestly hoped that a fresh impetus has thus been given to Sunday School work and the care of the children.

NIAGARA.

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

Hamilton.—All Saints'.—The annual meeting of All Saints' Chapter of the Daughters of the King, was held in the schoolhouse on Tuesday, October 12th, 1909, at which the following officers were elected: President, Miss M. J. Thompson, vice-president; Miss E. Dempsey, secretary; Miss B. G. Ferguson, treasurer. Miss Bain, as-

sistant treasurer, Miss Lewis; corresponding secretary, Miss E. C. Ferguson; auditors, Misses Fairclough and Dempsey. The meeting was presided over by the Venerable Archdeacon Forneret, rector of the parish. Mr. Forneret spoke at some length on the great help the Daughters of the King had been to both himself and the parish at large. He likened the Society to scouts, which did outpost duty. He drew attention to the fact that the president, Miss Thompson, had been elected to that office for six successive years, and congratulated the chapter on their splendid choice. Miss Thompson came from one of the other city chapters and organized the chapter in All Saints' Church, and it is very much owing to her marked ability and untiring efforts that the chapter has been conducted in such a successful manner. All Saints' has now the distinction of having two of her ex-members holding the office of president in two of the other city chapters.

Christ Church Cathedral.—The Anglican Young People's Association, held their first meeting recently. This branch was formed under the direction of Mr. F. J. Walker, who has had considerable experience in other cities. The Rev. Canon Abbott, in welcoming the young people, said the society would not only prove helpful to them in educating them socially and intellectually, but would also be a mainstay to the church. When the local branch was organized he was greatly pleased, as he realized the good it would do. He welcomed one and all to the meeting, and hoped they would attend regularly and keep the interest going. The chairman, F. J. Walker, gave a short address, in which he ably set forth the objects of the society, and also the church and its various societies, by each becoming a member of the A. Y. P. A. The strangers would then be brought into contact with the members of the other organizations. Refreshments were served, under the direction of the ladies, and they were deserving of much credit for the able manner in which they supervised the arranging of the tables.

St. Mark's.—The Harvest Thanksgiving services held in connection with this church were well attended. Everyone present thoroughly enjoyed the splendid services which were conducted by the Very Rev. Canon Sutherland, M.A., sub-dean. The speaker of the evening was the Rev. Rural Dean Broughall, Oakville, who gave an instructive address on "Thanksgiving." He pointed out the numerous things that all should be thankful for, especially Canadians, who were endowed with all the blessings that constituted a successful nation. A splendid musical programme was given by the choir and included Sir John Stainer's anthem, "Ye Shall Dwell in the Land."

St. John the Evangelist.—The Harvest Festival in connection with this church was a great success and there was a very large attendance. The offertory was nearly \$100.00. The rector, the Rev. S. Daw, and the Rev. J. Fletcher, took the services. The Venerable Archdeacon Ingles, of Toronto, gave an address in which he spoke of the bountiful harvest and of the pleasure that ought to fill the heart of each individual. The harvest was not only bountiful on the farm, but also in the church. The church was tastefully decorated with the harvest products. Refreshments were served under the direction of the ladies.

Moorefield.—St. John's.—The harvest Thanksgiving services held in this church on Sunday, October 3rd, were very attractive. The church was beautifully decorated, and the service was entered into heartily by the congregation. The Venerable Archdeacon Clark, M.A., of Hamilton, preached an appropriate sermon.

Rothsay.—St. James' Church.—The harvest Thanksgiving services held in this church, on Sunday, October 3rd, were attended by large congregations. The church was decorated. The Venerable Archdeacon Clark, M.A., of Hamilton, preached appropriate sermons morning and evening.

Lowville and Nassagawaga.—The Rev. W. L. Archer left on Monday (25th) for his new field of work as missionary on the line of the Canadian Northern Transcontinental line and will work with present headquarters at La Tuque, Que. Before leaving, his parishoners at Lowville presented him with a gold watch and fob, and a handsome present was also made from the congregation of St. John's Church, Nassagawaga. The people are all very sorry to lose Mr. Archer, who has done a faithful work during the three years of his incumbency.

Milton.—The Rev. Canon A. J. Belt has been appointed rector of St. Paul's Church, Jarvis, in succession to the Rev. W. E. White, who takes charge of St. Matthew's parish, Hamilton, on November 1st. Canon Belt will remove to his new parish early next month.

Rothsay, Moorefield, and Drayton.—On Thursday, October 17th, the Lord Bishop visited this parish for the purpose of administering the Apostolic Rite of Confirmation. Service was held at Moorefield at 4 p.m. and nine candidates were confirmed two coming from Drayton. At St. James' Church, Rothsay, service was held at 7:30 p.m., and seventeen candidates were confirmed—one coming from Drayton.

HURON.

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

London.—St. Matthew's.—On Sunday, October 17th, Harvest Thanksgiving services were held, the church was beautifully decorated with grain, fruit, flowers and vegetables, for the occasion. The rector, W. Lowe, preached in the morning from Isa. 9: 3, "They joy before Thee according to the joy in harvest." The services were bright, the choir under the able leadership of Miss Jessie Bremner, rendered excellent music, and the proper psalms for the day were sung. In the evening, Dr. Sage, rector of St. George's, West London, preached to a large congregation. His sermon was listened to with rapt attention by the congregation, and it was most helpful and instructive. The offertory for the day amounted to just \$100.00. On the following Monday evening, the members of the Woman's Guild held a harvest supper and reunion of the congregation, in the school room, which was filled to the doors. A most enjoyable evening was spent by all present. The Venerable Archdeacon Richardson, by his kind words of encouragement, added greatly to the enjoyment of the evening. The Rev. Mr. Hazen, Methodist minister, from the Centennial Methodist Church, also delivered a very interesting address. The rector occupied the chair and congratulated the congregation on the success of the evening. The proceeds clear of all expenses amounted to \$112.00. This will in future be observed as an annual affair in St. Matthew's. On Sunday morning, October 17th, the rector, the Rev. Wm. Lowe, preached a special sermon to children from the text, Proverbs 16: 32, and in the evening he preached a very impressive sermon to parents. In closing, Mr. Lowe spoke of the great responsibility that rests upon the parents in the bringing up of their children properly.

Pottersburg.—St. Mark's.—On Sunday, October 17th, harvest Thanksgiving services were held in the Mission Hall, which was most elaborately decorated with fruit of all kinds, also grain and flowers. Mr. H. C. Light, divinity student, and assistant to W. Lowe, read the service and the rector preached a special sermon on the duty of thanksgiving; the hall was crowded to the doors, and the offertory was very liberal considering that all the members have subscribed towards the new church which will shortly be erected. The ladies gave a harvest supper on Tuesday evening, 19th inst.

Sutton.—Harvest Thanksgiving services were held in the Rodney mission on Sunday, September 26. The special preacher for the occasion was the Rev. Arthur Shore of Ridgetown. The church was tastefully decorated with flowers and fruit and the service was quite a success. Holy Communion was administered at the same time.

West Lorne.—Harvest Thanksgiving services were held in the afternoon and evening of Sunday, October 3rd, the incumbent of the parish officiating at both services. And on Sunday, October 10th, morning and evening, the Rev. E. C. Jennings conducted the services at Dutton. The morning service was more particularly for the children and their singing was enjoyed by the congregation and clergyman. In the evening the regular Harvest Thanksgiving service was held and the large congregation entered heartily into the service and listened attentively to the thoughtfully prepared address. The offertory was one of the largest in the history of the church and was appropriated for the debt.

A congregational meeting was held in the Church of the Nativity on Tuesday evening, October 10th. It was decided to adopt the new Anglican Hymn Book, and at the same meeting the women of the Guild handed over to the wardens \$35, to be paid on the debt.

Woodstock.—St. Paul's.—The Children's Day was specially observed by St. Paul's and All Saints' Sunday Schools; and services appropriate to the occasion were held at the regular hours (11 and 7). The special speakers in the afternoon were Messrs. R. M. McElheran (London), and C. C. Hodgins (Woodstock). On the previous Tuesday, a congregational banquet was held in the spacious basement of the Grey Memorial Hall, followed by a meeting in the Main Hall at which the business affairs of the congregation were discussed. Addresses were delivered by Messrs. F. Milman, churchwarden, B. Blain, chairman of Mission Committee, and W. McElheran, for Sunday Schools. A musical programme was also given. The feature of the Memorial Hall most admired was the east window of the chapel, painted by the N. Lyons Co., of Toronto. The window depicts the empty tomb on the Resurrection morning. The north window (also by N. J. Lyon Co.) includes figure of St. Paul.

Adelaide.—The new rector of this parish is the Rev. H. R. Diehl who followed the Rev. J. W. Jones in his last parish of Tara, as he follows him in this. He is a brother of Rural Dean Diehl of Paisley and has a good record for diligent, faithful work. It is always a delight to us to say a good word for a faithful worker on entering a new field of work. Mr. Diehl will faithfully carry on the splendid work that Mr. Jones was doing in this parish before his health broke down.

Lakeside.—The Rev. J. W. Jones has been appointed incumbent of Christ Church. He has had a busy and fruitful ministry in other parishes and we bespeak a hearty welcome for him at Lakeside and an active energetic ministry there as far as his present state of health permits. Perhaps the most beautiful of all the edifices which arose under his guiding hand is the magnificent church at Millbank, one of the most beautiful country churches in the diocese of Huron.

Markdale.—Rev. Canon Tucker visited this parish on Sunday, October 3rd, and delivered splendid sermons at Christ Church, Markdale, and St. Matthew's, Berkeley, on Canadian and Foreign Missions. As a result of Canon Tucker's visit the amount contributed to the M. S. C. C. will be larger by a considerable amount, than that of last year. Harvest Thanksgiving services were held in this parish on Sunday, October 10, and the sermons were preached by the Rev. Canon Dann, of St. Paul's Cathedral, London. Both churches were tastefully decorated; the congregations very large, and the offerings liberal. The following evening the Canon delivered his celebrated lecture on "Ireland and the Irish," which was much enjoyed and greatly appreciated by all present. A handsome brass prayer desk, with quartered oak top has been presented to Christ Church by Mrs. Solomon Hill. This is one of a number of gifts presented by members of the congregation in memory of departed relatives.

Desboro.—St. John's.—Harvest Thanksgiving services were held Sunday, October 17th, morning and evening, and children's service at 2:30. There was a good attendance at each service—collections for the M. S. C. C., and in the afternoon for the Sunday School Committee of General Synod; the collections were good. Each service was conducted by the rector the Rev. W. G. Reilly.

Haysville.—Mrs. Owen, the rector's wife, has returned home after being in St. John's Hospital, Toronto, all summer. She is still unable to go about, and is under medical care, but it is hoped that the summer's treatment has started her on the road to recovery, and that she may continue to make satisfactory progress.

Walkerton.—St. Thomas'.—This church has decided to put the choir in surplices at an early date. Additional seating room has been made for the choir which is now strong in numbers and actively interested in their work.

Broughdale.—St. Luke's.—The third anniversary of this church was celebrated on Sunday the eve of the festival of the Evangelist. Three bright services, all well attended, were held. In the morning Archdeacon Richardson preached and administered the sacrament of the Lord's Supper. In the afternoon a service for children was held in the celebration of Children's Day, when an attentive congregation of little ones

entered heartily into the liturgical worship prepared for the occasion. An address was given by Principal Liddicoat, of Talbot Street School, full of the deepest interest to all present. He spoke in high terms of the beautiful little church and the saintly writer whose name it bore, pointing out the story in the life of Christ recorded by St. Luke only, and from these he drew some interesting and stirring lessons. In the evening the service was partly choral and the church was well filled. The Very Rev. Dean Davis preached from II. Timothy iv. 2: "Only Luke is with me." It was a touching discourse on the fidelity and love of St. Luke towards St. Paul in his last trial. Many practical teachings were drawn from the theme and applied to St. Luke's congregation to-day. The whole day's services were a happy testimony to the good standing of St. Luke's Church. In connection with this anniversary the Rev. T. B. Clarke, of All Saints' Church gave his splendid series of lime light views at St. Luke's on the Tuesday evening following.

St. Thomas.—St. John's.—A well attended and enthusiastic meeting of this church, A. Y. P. A., was held at the rectory, last week. The annual election of officers took place. President, Thos. Watts; 1st vice-president, Wm. Ross; 2nd vice-president, B. Popham; 3rd vice-president, B. Worley; secretary Miss R. Kane; treasurer, E. B. Dixon; organist, Miss Dennee; assistant organist, Miss Dickson. Conveners of committees: Executive, Mrs. W. T. Little; missionary, Mrs. W. A. Graham; social, E. B. Dixon; visiting, Miss Amy Dorricott; program, the Rev. W. A. Graham. W. Ross read a paper on the "Wise Use of Influence." Rev. Mr. Graham and F. W. Sutherland made brief addresses. Music and social intercourse occupied the balance of the evening. A dainty lunch was served by the hostess.

Burford.—Trinity Church.—Harvest Thanksgiving services were held in the Church on Sunday last. The church was most tastefully decorated and the Rev. F. Leigh preached very appropriate sermons to large congregations.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—A concert in aid of the Boys' Brigade was given on Thursday, October 14, in the Schoolroom. An excellent programme was rendered, including drill and military tableaux by the boys. The rector, Rev. S. G. Chambers, at the close presented the medals and prizes for the last quarter. "Children's Day" was observed in the church on October 17th. A special Children's service at 4 p.m. was held; the Sunday School of St. Mark's Mission (in the parish) also attending. The rector addressed the children on "The Duty of the Child to the Church." At Evensong, special hymns and prayers were used, the rector again addressing a large congregation on "The duty of the Church to the Child." Offerings during the day were made on behalf of the Diocesan Sunday School Association. The opening meeting (for this session) of the Junior W.A. was held Friday, October 22.

St. Cuthbert's.—Harvest Festival services were held in this church on Sunday, October 17th. Splendid congregations attended the celebrations of Holy Communion and Evensong. The rector, Rev. E. C. R. Pritchard, preached both morning and evening, making an appeal on behalf of the Home Mission Fund of the Diocese. The response was most gratifying, especially in view of the fact that the Diocesan Executive Committee has had to withdraw the grant from the parish, which now becomes self-supporting. An excellent programme for the A.Y.P.A. has been drawn up for this winter. Several visits will be made to other branches of the association in the city.

Pilot Mound.—St. John's.—Children's Sunday was gladly celebrated in this church on October 17 by three services, the afternoon service taking the place of Sunday School. The incumbent, Rev. T. H. J. Walton, preached morning and afternoon, but the evening address was given by the voluntary lay reader. The attendance at the afternoon service was swelled by many parents who made a point of turning out. The offerings amounted to \$11.05, and at the special service were taken up by two small boys, Willie Hansen and Leigh Hunt.

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Correspondence.

To Correspondents.—We again beg our correspondents to write shorter letters. We welcome letters but the shorter and more to the point that they are written the more they are read and appreciated.

SPECTATOR.

Sir,—May I be allowed, just as I am sailing for England, to reply briefly to Spectator's kindly comments upon the modest proposal which I laid before the recent meeting of the Board of Management? For one thing, I cannot claim that I am 'representing the Archbishop of Canterbury'; and still less, alas! as one paper of a fine imaginative order implied, that I am the Archbishop himself! I am merely one of the rank and file, whose good fortune it has been to visit your wonderful West, in the hope of possibly lending a helping hand hereafter, and with the Archbishop's kind sanction and approval. If only I could get hold of Spectator for five minutes, I feel sure that I could set his mind at rest upon the one or two points which he has singled out for criticism, for indeed they form no part of my suggested plan. I have no idea of bringing the workers back to their various centres week by week, nor of asking a man to drive twenty miles up and down the railway track on Sundays. It is probably my own fault if any of my hearers carried away a defective impression of my meaning; but it is not easy to set forth a plan of this kind within the limits of a single, brief speech or conversation. There is no need to say more at the moment, for it is quite possible that the proposed venture will never take more definite shape. But no man can travel through Western Canada to-day without an overwhelming sense of the immense need and opportunity; and I carry home with me the assurance that any well-considered scheme which might supplement the needful labors of our brethren in the West, and enable the Church to play her part more worthily in its spiritual upbuilding, may safely reckon upon the sympathetic interest and support of our loyal Canadian Church people. For myself, even if I never return to Canada, I shall hope to treasure in grateful remembrance, the exceptional warmth of the welcome I have received from coast to coast.

Douglas Ellison.

OLD TESTAMENT TEACHING.

Sir.—I read with great regret W. M. S. letter in your issue of the 21st October. It is quite evident that he had not read attentively the article that he condemned. Had he done so he would have seen that it was an appeal for a more reverent and intelligent teaching of the Old Testament to young people. I have been impressed with the tone of unbelief in the daily press and popular magazines, especially regarding the chronicles of events in the Old Testament. The proceedings at the Theological Conference at Victoria College, followed by the publication of the Rev. George Jackson's Studies in the Old Testament show that the Methodists realize supreme religious worth of intelligent study of the Old Testament as opposed to the blind belief in every word as translated in King James Bible. That is right enough for children, but youth is the age in which to impress a religious attitude of mind. One can guide children by reason of one's authority but young men and women will allow themselves to be guided only by the authority of reason. Experienced teachers know how useless it is to say to young people that because a thing is so translated in the Bible it is to be believed as undoubtable fact. The result of pushing such methods to extremes is too often disastrous. Permit me to give a personal experience. I was taught and believed the Old Testament, but when I grew up I was much troubled and opened my heart to a kind and learned cleric. He pointed out how research was clearing up obscurities and advised a suspension of judgment in all cases where there were no reasonable explanations. That God is always working and that a miraculous interposition, or what was thought so, was really in what is called the ordinary course of nature, a course which, as it is developed to mankind is the greatest miracle of all. As an instance he quoted the passage of the Red Sea, stating that the numbers of the Israelites were unintentionally exaggerated, that the waters being held back enabled the fugi-

tives to cross while the pursuers were overwhelmed. This was only one of the continuous instances of this people's reliance on God. My adviser interjected a remark how our own forefathers lived, moved and had their being in reliance on God, and strove to do all to His glory and so should we. I give this solely to show that frank explanation and not dogmatic assertion is the only way to teach the Old Testament. And to give this frank explanation requires research and training on the part of the teacher.

A. B.

AN APPEAL.

Sir,—A mission was started, with the Bishop's sanction, four months ago at Scarboro' Junction. The services are held in a small hall owned by a Churchman who has permitted us to use the same rent-free. We need a prayer desk and lectern to make the room churchly during the time of Divine worship. I am writing this in the hope that there may be in the lumber room of one of our congregations an unused prayer-desk and lectern, which might be spared us.

N. A. F. Bourne,
Incumbent, Scarboro'.

West Hill P.O., Ont.

A SUNDAY SCHOOL PAPER.

Sir,—The subject of a Sunday School paper was debated at the last meeting of the Sunday School Commission of the General Synod at St. John, N.B. It was conceded by all that a weekly paper for boys and girls, and a weekly paper for little ones on Church lines were greatly needed. It was pointed out, that there is not, as far as was known, a good weekly Sunday School paper anywhere for the Anglican Communion. That there were excellent monthlies, and while they were unexceptional as far as they go, they are only monthlies and too local in their reading matter, and therefore unsuitable for our Sunday Schools generally. After conferring with many who take a deep interest in the subject of a Sunday School paper, among them being the Archbishop of Ottawa, the Bishop of Huron and Montreal, and you yourself Mr. Editor, and having written on the subject to His Grace of Ottawa, Rev. Principal Rexford, the chairman, and Ven. Archdeacon Ingles, the secretary of the commission, I ventured to outline briefly before that commission what had been before my mind, and to which I had given a good deal of attention for a long time, viz., a weekly Sunday School paper for the Anglican world, suitable for boys and girls and little ones. After debating the matter for some time, all acknowledging the great need there is of a paper not only to compete with but banish from this country the many Sunday School papers which are circulated, but not calculated to infuse the citizenship and Churchmanship we require, a committee was elected to consider the whole matter, find out what might be effected and report to the next meeting of the commission; the members of this committee are: Rev. J. M. Snowdon, Ottawa; Rev. F. Robertson, New Glasgow, N.S.; Messrs. Mortimer and Kirkpatrick, Toronto; Rev. A. P. Shatford, Montreal, and myself. A meeting of this committee was held immediately after the adjournment of the commission. After discussion those who were present said they would take steps to ascertain what could be done to carry out this much needed work, and I was asked to write to the S.P.C.K. and, on behalf of the commission outline before them what I had said at the meeting, and I now present to you Mr. Editor what seems to me to be by all odds the best kind of a paper for our Sunday Schools. I would have it embrace the whole Anglican world, and be the means of training up our young people throughout the Empire as thorough Britishers and devoted Church members. We all know that our Church has done much in the past to build up the character and integrity of the British people, and that she is doing much to-day. Now if we had a paper, say, printed and published by the S.P.C.K., and we all know that they have many plates with pictures illustrating the points of interest, places, people, and manners and customs of the many parts of the British Empire, and that the S.P.G. and C.M.S. have plates which also could be utilized in the same way. That experts could be obtained in all parts of the Empire to contribute articles to make up the reading matter of the paper from week to week, such articles as would deal with adventure, history, stories bearing on the settlement, difficulties and successes, manners and customs of the people, missionary stories, etc., of the whole Empire, so that our young people would be well

acquainted with the greatness, vastness, and possibilities of the Empire. Then the young people of England and Ireland would know a great deal about the other parts of the Empire, and the people dwelling in these parts would know a good deal more than they do about the Motherland. The paper not to represent the shade of any party in the Church, but be a good, sound Church paper, inculcating principles of the Church. Such a paper could have editions printed with the name of the different countries at the top. The reading matter would be the same. If such a paper could be published it would be the very best advertising medium, as well as the very best means of bringing our Church to the front.

John Downie.

ANTEDILUVIAN TIME.

Sir,—In your issue of September 3rd you have an editorial on "The Earliest Hebrews." In it you assign a "basis of probability" to a theory which makes the years of the Book of Genesis equal to months or half-years. In the same article you deplore "the flippant language applied to the Bible records," as indicating "a general and absolute disbelief in their veracity, and a conviction that such legends are unworthy of serious consideration." Can we expect anything but a general and absolute disbelief "in the young and weak (as to spiritual matters) men and women of the world, when our own scholars have no faith in the sacred record and become apologists of the worst kind, making out that the years mentioned in the Old Testament are not years at all, but only months or half-years, so that, when the Bible states that Methuselah lived 969 years, he really lived only one-twelfth part of that time, or at the utmost one half. Of course, there are matters and statements in the Bible which transcend our knowledge and understanding and concerning which we must confess our ignorance, but in meeting with such difficulties, is it right to give up our faith, and try to explain away facts? Would it not be much better to say, "I do not know, I do not understand, but I believe, I have faith." The flippant world may sneer at us, or look down upon us with contempt on this account, but if we are firm, we will soon see the power of sincerity and conviction. If the worldlings behold that we are immovable, that our faith is founded upon the Rock of Ages, they will gradually begin to wonder and finally admire. The sneers will cease, and the contempt turn into approval, and often lead to conversion. Many a soul has been won in such a way, for manly firmness always commands respect. It would be infinitely better to say: "The Bible says that Methuselah lived 969 years. I cannot see how that can be possible, but the Bible says so, and therefore I believe it, and if we knew all the laws of nature and all the facts and circumstances connected with that statement, we would find that the Bible speaks the truth." In many instances we have to be satisfied with such a statement, and bear with the smiles and sneers of the unbelievers, in this case, however, we need not yield an inch, for science gives us proofs of the truth of the sacred record. The men, who are called giants, and to whom so many years of existence are ascribed, lived before the "Flood." After the "Flood," according to the record of the Bible, no man lived much beyond the usual span of life. Now, what does science teach us of the antediluvian animals and plants as to size and age? Think of the Saurians, the gigantic ferns, their immense size and corresponding age! When before the deluge the crust of the earth was as yet thin and warm, and the surrounding atmosphere heated and charged with moisture, nature worked with hot-house fertility and tremendous force. If we see, therefore, nature working in the animal and vegetable kingdoms on such a scale as it is incredible that she worked in the same manner with the human race? That men were of immense stature, and lived many more years than they lived now? That we find no trace of man in the geological formation of those periods does not prove that he did not then exist. We have not explored all the crust of the earth, and assuredly many animals and plants must have existed at that time, of which we have found no trace. There is no need of apology. In agreement with the size and age of antediluvian animals and plants in general, the size and age of man must have been far beyond the limits which are common now. Thus science corroborates the statements of the Bible, and we need not strike our colours, and explain away facts. The habits and spans of the Word of God are real cubits and spans, and the years are solar years and nothing

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else. The gigantic size and the patriarchal age of antediluvian man are facts and the record of them in the Bible must be and can be accepted verbatim et literatim, whatever the world may say.
Aug. Ulmann.

CANON HENSON.

Sir,—In your account of the circumstances leading up to the Bishop of Birmingham's inhibition of Canon Henson from preaching in Birmingham, you omit one very important fact, viz., that Canon Henson had already made an engagement which he felt bound to fulfil. It is of course easy to say that he was acting contrary to the law, but that is a point in dispute. "The Guardian" published a letter at the time in which Canon Henson's action was set forth as legal, and the abandonment of the case by Bishop Gore would seem to indicate that he had some doubts on the subject. It ought to be remembered that Canon Henson did not preach in a "dissenting chapel," but in a kind of social settlement.
Herbert Symonds.

JEAN BAPTISTE.

Sir,—One of the most interesting of short stories I have ever read, and one full of most interesting matter is that of "The Content of Baptiste," by Adeline M. Teskey, in Toronto Globe, of the 9th October. I wonder how many of our clergy and leaders of thought took notice of it. It contains more for us in this Dominion now, than thousands of volumes placed before our citizens to-day. It deals with the great "Canadian Problem" of the future, which especially confronts us down East, but it gives no solace in existence the old "Sabrevois Mission" of tion to the problem. Can you tell me if there be some years ago? What is it doing, or what is the Bible Society doing to-day for "Jean Baptiste?" We are so very fond of looking far afield for work, that we forget we have at our own doors, the greatest missionary field in the world still practically untilled. The complete "serfdom" of Jean Baptiste, is the spectacle of British North America. It has, however, a peril for us, little understood by the average citizen and is fraught with the greatest of possibilities, touching our nation-building. We cannot afford to have always, a Russia in such quite close proximity to the Maritime Provinces, and Ontario, without our being influenced thereby. Do we not know that Quebec Province is over \$20,000,000 in debt, and that Montreal is piling up year after year, thousands of dollars against its peoples. What are we doing to help enlighten the unenlightened. As we sow we shall assuredly reap.
Reader.

OUR FRENCH-CANADIAN BRETHREN.

Sir,—I enclose a letter addressed to Archbishop Bruchesi, just printed in L'Aurore and its translation. This document was signed by 57 persons representing 24 families, connected with L'Eglise du Redempteur—all of whom had been baptized in the Church of Rome. Such a document should open the eyes of many of our people who still maintain that there are no converts from the Roman Church. The number of such converts is truly very large and yet is small compared to the large number of Roman Catholics who are practical unbelievers and would come to our church if they only knew they would be welcomed. It may be added that all those who signed the inclosed abjuration came to our Church of their own accord. Henry E. Benoit, Principal and Pastor.

Monsieur,—We, the undersigned, members of L'Eglise du Redempteur, Montreal, have the honour to address to your Lordship the following declaration: "Although we have formerly received baptism from priests of the Church of Rome, of which you are the director for the diocese of Montreal we no longer believe in the doctrines of that church, and being anxious to follow in all particulars the teachings of our Lord Jesus Christ as found in the New Testament, we have become members of the Anglican Communion, which to our minds is a true pure branch of the Catholic Apostolic and Primitive Church. The reading of Holy Writ which we have searched according to the expressed command of the Saviour, (John 5: 39) and the conversation which we have had with our pastors have convinced us of the falsity and uselessness of most of the doctrines which you profess and teach to the people placed under your charge. We do not find, for instance, in any portion of the Gospels, the dogmas of the Infallibility of the Pope; of the Immaculate Conception of the Virgin Mary, of Purgatory, of Obligatory Auricular Confession, of Transubstantiation, of the Invocation of Saints, and of many other dogmas which we might mention but, which are of no more value than those already named. Open the Holy Scriptures, My Lord, read its inspired pages. You will not find one word which warrants you in presenting these dogmas as articles of faith; on the contrary these dogmas are in flagrant opposition to the Word of God. We wish to follow the teachings of Jesus Christ and of His apostles, we would even follow the pure teachings of the primitive Christian Church. We refuse to believe in such human inventions whose only object seem to be to increase the power of the Roman Church and enlarge its revenues. Having separated from the Roman Church—in fact we want to be separated legally as well, and for this reason we ask you to remove our names from your books. We joyfully break all the bonds which hold us to your Church. Yet we shall remain faithful to the Catholic Church and to evangelical principles. We sincerely pray that our Lord will grant to your Lordship, and to all the members of the Roman Church to be soon enlightened by the Holy Spirit and that you may be enabled to follow the real teachings of Jesus, "the only Advocate of sinners." (1 John 11: 1), the only name given among men by which we might be saved." (Acts 4: 12) and "the only Mediator between God and man." (1 Tim. 11: 5)." (Signed) Henry E. Benoit, priest; Alfred Valliere, Calixte Kingsley, churchwardens.

ALL SAINTS' DAY.

"The foundations of the wall of the city were garnished with all manner of precious stones." We love the feast day of All Saints;
What glories it combines!
What high, heroic love it paints!
What treasures it enshrines!
These treasures once were like the ore
From which pure gold is wrought,
But now they glisten evermore
Beyond our highest thought.
For through earth's furnace they have passed
To high perfection bright,
And in the heavenly temple vast
Now shed their glorious light;
They are the jewels that were sought
By our Redeemer's love,
The precious stones His life once bought
For His sweet home above.
The jasper and the sardine stone
Gleam with the emerald there,
And sapphires blaze around His throne
With rubies bright and rare;
The chrysolite and topaz gleam
Upon the streets of gold,
There amethysts and jacinths beam,
And gates of pearl unfold.
With such fair stones its walls outshine,
Nor shall their lustre fade,
For on the Corner-stone Divine
Their endless rest is laid;
From that fair stone their beauty springs,
They but reflect the rays
Of Christ, the glorious King of kings,
Whose beauty ne'er decays.
May we as stones be burnished well,
To take our place with those
Who in that glorious temple dwell,
And in their Lord repose;
And while we love their praise to sing,
Oh, may their virtues grow
Within our hearts, and like a spring
Burst forth in ceaseless flow.
—William Edgar Enman.

British and Foreign

Mr. Samuel Mather, of Cleveland, has given \$100,000 to Kenyon College, Gambier, Ohio.

At an outdoor service held at Fulham Palace grounds the Bishop of London preached to 10,000 people.

Five of the churches in Shrewsbury, England, St. Mary's, St. Michael's, St. Chad's, St. Alkand's and St. Julian's—were all built previous to the tenth century.

The Dean of Rollins College, the large Congregational University of Florida, was recently presented for Confirmation by the Rev. G. Litch, M.D., Winter Park, Fla.

The Right Rev. Dr. Clifford, Bishop of Lucknow, has resigned the See after sixteen years' work in India, and has accepted the vicarage work of Stoke Bishop, Bristol.

Four ministers and three students of various Christian bodies have recently applied to the bishop of Michigan for Orders in the Church.

The Venerable Bishop of Lincoln, Dr. King, recently celebrated his 70th birthday and was presented with \$10,000 which he has given towards building a church, St. Luke's at Grimsby.

The Ven. G. W. Daniell, M.A., vicar of St. Matthew's, Redhill, and Archdeacon of Kingston-on-Thames, has been appointed by the Bishop of the Diocese Residentiary Canon and Chancellor of Southwark Cathedral.

What is believed to be a copy of the first edition of the Authorized Version of the Bible, published in 1611, has been discovered in Totnes Church, where it has been lying for nearly three hundred years. It is printed in block letter type, with elaborate capital letters.

The Rev. F. S. Devona ordained a priest of the Roman Catholic Church, recently applied to the Bishop of Michigan to be admitted to the Episcopal Church. The request was granted. Subsequently to leaving the Roman Catholic Church he served as a minister in the Methodist denomination.

The Ven. Archdeacon Bannister, the Rev. A. Lea, and the Rev. W. Andrews, three missionary Bishops, are to be consecrated D.V. on St. Andrews Day next in St. Paul's Cathedral by the Archbishop of Canterbury to the newly-formed See of Hu-Nan, Central China, to the Diocese of Kin-Shiu, S. Japan, and the Diocese of Hokkaido, N. Japan, respectively.

At the last meeting of the Warwick Rural-Canal Chapter, an interesting address was given by the Rev. A. Pritchard, vicar of Rowington, on the "Letters of Business." A long and interesting discussion followed, and at its conclusion, the following resolution was carried, viz., "This chapter considers the proposed revision of the prayer book at the present time inexpedient and will continue to be inexpedient until the Lower Houses of Convocation (Canterbury and York) have been reformed."

The recent advancement of the Rev. Lee Maltbie Dean, of St. Mary's Church, Detroit, to the priesthood marks the consummation of a most unusual and uniquely interesting development. For Mr. Dean is the third of three successive ministers of one Congregational Parish to enter the Church's ministry. And shortly after Mr. Dean left this parish, moreover, its people as a body sought union with the Diocese of Western Massachusetts, and it became a parish of the Episcopal Church.

The Rev. Canon Marshall, who lately resigned the living of St. John's, Blackheath, after a vicariate of thirty-four years, preached his farewell sermons on the jubilee of his ordination on a recent Sunday. On the following day Canon Marshall, was presented by his parishioners with a cheque for £1,625 and an illuminated address. The Bishop of Woolwich, on behalf of the parishioners, made the presentation. It may be of interest to some to know that Canon Marshall, who is a Cambridge man, is an Old Blue, having rowed in the 'Varsity Eight on several occasions against Oxford.

At the closing session of the Laymen's Missionary Movement Convention at Buffalo the churches here decided to raise an aggregate of \$100,000 next year for foreign missions. The same churches gave a total of \$38,312.53 this year. The Presbyterians led, promising to raise \$35,640 against \$13,410 for this year. The Methodists plan to secure \$25,000, an increase of \$15,028. The Baptists have undertaken to raise \$15,000 instead of \$4,025. Members of the Episcopal Church, who gave \$2,779 this year, promised a fourfold increase.

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Children's Department.

A JURY OF ROOKS.

Crows, and the crow family generally, have long been famous for their great cleverness and sagacity. In nearly every farmer's household the crow's talent for mischief is notorious; and as for Grip, the raven, did not Charles Dickens himself write the history of his wonderful doings? Then there is our old friend, the rook, full of wisdom and of roguery. Observers of his habits tell us that he has made a special study of men, particularly of men with guns, whom he can detect at a considerable distance, and tries to avoid if possible. He is even said to know Sunday from the other week-days, and to be less fearful of man on that day. He is a wary and cautious fellow; and a flock of rooks never congregate together without appointing sentinels to sound a "caw" of alarm on the approach of danger. The following true story will illustrate what has been said regarding his sagacity: A gentleman was strolling over his estate one day, when his attention was attracted by an unusual amount of cawing not very far off. Curious to ascertain the cause of this display of rook oratory, especially as it appeared to proceed from the ground and not from the trees, he at once walked to the spot whence the sound seemed to come. Looking over a hedge into an adjacent field, he discovered about thirty rooks standing in a circle round an unfortunate member of the flock. It was soon evident that they were engaged in what they regarded as a most important law case, and that the central figure was on his trial. Apparently it was going hard with him; for though the prisoner at the bar at first wore a perky and jaunty air, he was shortly afterwards noticed to droop his head and to look very dejected indeed. The culprit must have committed some grave crime against the laws of rookdom, for he was sentenced to death, a penalty that was ruthlessly carried out before the eyes of the gentleman who narrates the circumstance. The reporter of this remarkable trial was present without the knowledge of those engaged in it, although ushers or sentinels had been carefully stationed to give warning of coming danger. As these rooks seem to have combined the duties of judge, jury, and prosecutor, there was little hope for the unhappy victim.

MASHED POTATOES.

"Well! if that isn't the funniest name for a story," said little Flossie, as she settled herself in Aunt Eleanor's lap; "I can't imagine what you can have to say about mashed potatoes," and she twisted Auntie's eyeglass-chain around her fingers. "It is a story, dear child, with a real meaning in it, but, perhaps, such a little girl may find it hard to understand." "Once upon a time, there was a little Edith who always

liked to do all that her big sisters and their playmates did, and she would look very wise even if she did not know what the long words meant. One day she heard them talking about 'Lent,' and of what they would 'give up.' At first, she thought it was a new game, but Dorothy said something about 'church,' so she knew she must have made a wrong guess, and then Harriet said, 'I told mamma, I'd give up candy,' and Marion sighed as she almost whispered, 'I am going to give up ice-cream, but it will be awfully hard, for Katherine's birthday will come in Holy Week, and she always has figures of little men and women, made of ice-cream; it is such fun to bite off a head or a foot,' and the strawberry kind is just delicious!" Edith now felt that she had a clue, so, rather than be thought out of it, she stamped her little foot to attract attention, and cried out, "I know what I'll give up! Listen! Mashed potatoes. I—hate—um!" How the big girls did laugh! but, just then, mamma spoke (she had come in so quietly that they had not known she was near). "Don't tease baby, my dears, I am afraid that, very often, we do not understand the real meaning of giving up—for love's sake; we are never quite ready to part with things we care for, and we always find it so easy, when we "hate um," to give up our "mashed potatoes." —Southern Churchman.

BETTY'S MOVE.

It was quiet in the children's ward that day. Little Susie's life was hanging by a thread, and the doctor said that if she would continue to sleep, and gather strength during the day, she would have a chance of com-

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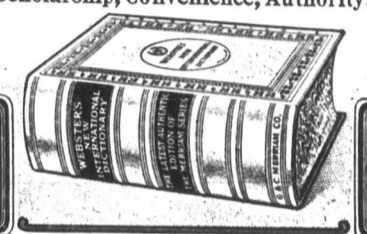
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The G & C. Merriam Company of Springfield, Mass., have just issued Webster's New International Dictionary, based on the International of 1890 and 1900. The revision has been so radical and complete as to constitute a new book. The work has been in active preparation for many years, by a large staff of experts, assisted by the contributions of eminent specialists, under the general supervision of Dr. W. T. Harris, recent United States Commissioner of Education. The title-words in the vocabulary are more than doubled in comparison with the old International, now exceeding 400,000. The number of illustrations is increased to over 6,000. The book contains more than 2,700 pages. But the publishers desire to emphasize the quality rather than the quantity of the work, calling attention especially to the thorough scholarship in all departments and the fullness of information under important titles. By ingenious methods of typography and arrangement, the increased amount of matter is contained within a single volume, not perceptibly larger than its predecessor, and no less convenient for the hand and eye.

bled when she was carried back to the operating room, but she tried to think of Susie and little Benny, and not of the agony in store for her. "Poor little Orphan Betty," she heard the nurse lament the next day while preparing her for the operating table. "She is not an orphan, now, sister," the doctor remarked, quietly.



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"After what she did for our little boy yesterday, she has a right to be his sister and our little girl in all the days to come." "How lovely, murmured the nurse." "If she only knew, it would strengthen her for the ordeal before her." "She does know," said the doctor gently, smiling down into Betty's now wide open eyes. "Be brave, little daughter, for we all need you and want to keep you with us." And this new happiness in Betty's heart gave her needed courage for the hour, and the love and care of the after weeks restored her to health and made her a joy in the home into which she was transplanted.—Belle V. Chisholm, in Christian Observer.

ELSIE'S DOLLAR.

No one had told Elsie that she must earn a dollar for the October missionary offering. That was a vacation plan of her own. Elsie was one of the children who helped dress the Christmas doll for little Shimoon in Turkey. Ever since that time the child had been interested, not so much in missions, but in one particular orphanage where the missionaries cared for little girls like herself. There was a time when Elsie went to the meetings of the children's Mission Band in the village, because other children did so and because the president expected every Sunday School child to have some part in the programmes. Elsie was only five when she sang "You in your small corner and I in mine," for a missionary entertainment. Until she heard of little Shimoon, Elsie always thought of the Mission Band meetings merely as social affairs which little girls attended in their prettiest dresses and where they had pleasant times. When a missionary came straight from Turkey and told the children of Elsie's Mission Band about little Shimoon and her orphan playmates so far away, the child realized that missionary societies existed for some other reason than she had supposed. She straightway felt a new interest in the contribution box. Some one had always given Elsie money for the collection, which she had accepted as part of the regular programme. One day she amused her father by telling him that she felt ashamed to put only a dime in the contribution box. "Isn't that enough for one little country girl?" father suggested. "It isn't enough for one little Turkey girl," Elsie objected. "Now I'll tell you all about how the missionaries take care of the orphans and what they teach them. You see, Daddy, the little girls are just like us; I know because I saw their pictures. That makes a good deal of difference. They are real little girls and nobody loves them but the missionaries, and the missionaries have to have money to buy clothes for them so they can go to our Christian schools and learn the kind of things they ought to know. Now Daddy, I'll tell you about little Shimoon and you must remember that she's only one." By the time Elsie finished her missionary lecture, father exchanged the dime for a quarter; and ever after Elsie received the same amount for her contribution towards the Mission Band funds. It was afternoon of the last meeting of the Mission Band before the summer vacation, when Elsie determined to earn a dollar for the October offering. This offering was to be sent directly to the orphanage in Turkey, and the orphanage needed money. It was even possible that little Shimoon might have to be sent back to unkind relatives who lived in mountain fastnesses and made a business of fighting. "Children," the president said just before the Mission Band adjourned that afternoon, "how many of you will promise to remember the little orphans in Turkey this sum-

mer, who need your help? When your aunts and your uncles, your fathers, mothers and big sisters give you money this vacation, won't you divide it with the little orphans? Won't you think before you spend all your money for candy and trifles? Won't you think of these little girls who might never know the Bible and what it teaches, if it were not for the missionaries? All who will do so, please stand." Even little boys who were not supposed to think so seriously about the missionaries as their sisters, even the boys arose instantly. "Let us hope," concluded the president, "that our October offering will be a generous one." At first it seemed to Elsie that she would have no trouble in accumulating that dollar. Before the second week of summer vacation was ended she earned fifty-four cents picking strawberries for a fruit farmer, one of their neighbours. Then mother offered ten cents a week for dusting. Elsie promised to dust thoroughly and never to slight the work. One day, a member of the "Whatsoever Club," who was in Elsie's geography class in school, came to the house and told Elsie that Grandma Dalton, who lived at the Four Corners, had broken her glasses. "Why, what will she do?" exclaimed Elsie, who knew that Grandma Dalton was an invalid from hip disease, and that she lived with a widowed daughter. "They are so poor and have so many little children to take care of, they can't get any new glasses and Grandma Dalton can't see to read or sew or do anything without them. She called her glasses her eyes." "Don't you worry," interrupted Elsie's caller, "I'd like to know the use of a 'Whatsoever Club' if we can't collect five dollars to buy her new glasses?" "That's a fact," exclaimed Elsie. "I don't belong, but I'll give you fifty cents. I'm earning a dollar for the missionaries, but there's plenty of time before October. When blackberries were ripe, Elsie obtained seventy cents by selling twenty quarts to her mother. One afternoon before dusting payday, when Elsie expected to have five cents more than a dollar, Beatrice Cady's big sister read a paragraph in the daily paper that resulted in a picnic in the woods the following day. The flower mission requested wild flowers for the children's hospital; therefore Miss Ruth Cady gathered ten little country girls into a car and took them to the woods for wild flowers. It was a delightful pic-

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nic from early morning until late afternoon. Then came the question of paying express charges. "I'll tell you how we'll manage it, girls," suggested Miss Ruth Cady. "You may each give what you can without troubling your fathers and mothers, and I will contribute the rest. I didn't suppose we would find half so many flowers." Beatrice and Elsie were particular friends and that is how it happened that Elsie learned that in order to make up the charges on the boxes of flowers, the big sisters had to give up buying a new hat. "Ruth says she's willing, though," Beatrice concluded, because only think of the little sick children in the hospital who will be so happy on account of those wild flowers." Elsie straightway remembered that she could spare sixty cents more of missionary money. "Take it, Beatrice," she insisted, "it's a long time before October." In August Uncle Peter arrived to stay two months in the country. He was suffering from rheumatism and hoped to get well on the farm. At first Elsie was delighted to have Uncle Peter come for such a long visit; but when he began

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teasing her about what he called her "missionary enterprise" and finally said disagreeable things about all foreign missionaries, she was often uncomfortable. If Uncle Peter had been well, Elsie would have kept away from him as much as possible. Perhaps rheumatism made him cross as well as lame. With this thought in mind the little girl waited upon her uncle and patiently answered all his troublesome questions. It is a strange thing, but Elsie couldn't seem to hold on to money. Again and again she had almost a dollar in her possession and then let it slip through her fingers. There was always somebody or something demanding a bit of help from Elsie. Once it was cough drops for little Sammy Perkins. Another time it was shoe strings for Tommy Prior, who wouldn't go to Sunday School in his old shoes until Elsie polished them with her own blacking and bought shoe strings to replace white cord which laced them together. Meantime all the neighbours became interested in little Shimoon and the Turkish orphanage. Uncle Peter de-

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clared that since he was a boy in his mother's home, he hadn't felt so well informed regarding the needs of foreign missionaries as that summer. One day in late September Uncle Peter had teased Elsie about squandering foreign missionary funds in charitable work at home, until the little girl broke down and cried. "Now never mind," comforted Elsie's mother, "you shall have the dollar, dear, because I will give it to you." "But don't you see," sobbed Elsie, "I wanted it to be my own dollar that I earned myself. It's queer how rich folks, like Uncle Peter, do act. Now, mamma, do you suppose if Uncle Peter had been in my place last Sunday and found out that the reason old Auntie Prior was sick and hadn't been out of her house for a week, was because her tea was gone, and she was waiting until her next month's money came before she could buy more; do you suppose he could have known that and kept his Turkey dollar when he could have bought her a pound of tea? I knew it was almost October and that my time was gone, but what could I do? What would Uncle Peter have done?" "Now, don't cry any more, Elsie," replied her mother. "Uncle Peter would have done exactly as you did. You have no idea how generous he is with his money among the poor of his own city. He never has given a cent toward Foreign Missions, though, that I know of, and I suppose that is why he seems so heartless. But don't you mind what he says. You shall have your dollar, and Elsie, dear, several other little girls are to have dollars instead of dimes for the October offering, just because you have interested their mothers in little Shimoon. Your efforts haven't been wasted." Two days later, Uncle Peter returned to the city. On leaving, he presented Elsie with a bulky envelope. "This," said he, "is for you to present without opening, to your Mission Band. It's your dollar, child, to go to Turkey; a dollar you honestly earned." "A dollar I earned," exclaimed Elsie, a joyous smile lighting her face. "I didn't know I was earning a dollar that I didn't know about, and isn't it rather thick? What else is in the envelope?" "Papers, child, to keep the dollar from getting lost, and a little note of explanation." When that mysterious envelope was opened in the Mission Band, Elsie's dollar developed into five ten dollar bills. "The enclosed," Uncle Peter had written in the note, "is salary due one home missionary for services rendered this summer. Paid gladly by one who doesn't believe in Foreign Missions." To this day Elsie can't understand why Uncle Peter sent that fifty dollars to the orphanage in Turkey; nor why he wrote her afterwards that failure sometimes spells success in letters of gold.—Frances Margaret Fox, in Christian Observer.

If we would be strong let us bear in silence, for in silence we not only grow strong, but also test our strength.

Melancholy and Mental Depression

Also Known as Low Spirits and "The Blues," Are Almost Invariably Caused By Indigestion and Stomach Derangement.

Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anaemia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and alimentation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy, or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

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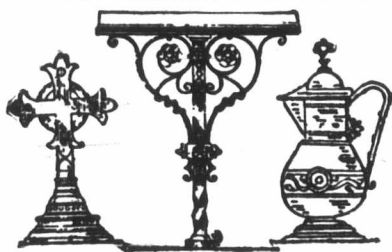
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