

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

VOL. 36.

TORONTO, CANADA, THURSDAY, OCTOBER 21st, 1909.

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Evidencing the flourishing condition of its work, a year-book has been issued by the Chapel of the Advent, Baltimore, of which the Rev. Christopher Sparling, formerly of the Niagara diocese, Canada, is vicar. The Chapel of the Advent is part of the cure of the rector of Grace church, the Rev. A. C. Powell, D. D. The book, which was published by the Men's Guild of the chapel, presents very encouraging statistics and reports from the various organizations.

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II. The Historical Trustworthiness of the Old Testament.
III. The Early Narratives of Genesis.
IV. The Book of Jonah.
V. The Moral Difficulties of the Old Testament.
VI. Does the Old Testament Contain a Divine Revelation.

AT ALL BOOKSELLERS
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The Church is making rapid progress in San Francisco. The new parish church of St. John the Evangelist, will probably be ready for occupation the early part of next year. It is expected the corner-stone of St. Surrogate by the Chancellor of the Luke's will be laid on St. Luke's Day.
The Rev. William Wakeford, Vicar of Henfield, has been appointed a Surrogate by the Chancellor of the Diocese. On completion of ten years' work as Vicar recently, he was the recipient of a present of a handsome set of stoles, subscribed for by 150 communicants of the parish.

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Rushen Abbey. — The Rev. J. M. Spicer, Malew Vicarage, Ballasalla, Isle of Man, calls attention to the desirability of saving what remains of the old Rushen Abbey in that parish. This ancient ecclesiastical building with the hotel which has been built in the Abbey grounds, is available, and as Vicar of parish he

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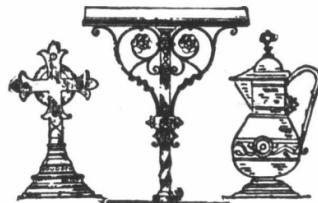


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Admission of Lay Clerks at Gloucester.—The six Lay Clerks of Gloucester Cathedral have recently been formally admitted to the Foundation of the Cathedral in order of seniority of service, their admission to date back to the time of their respective appointments. The Gloucester Diocesan Magazine says:—"We understand that the admission of the Lay Clerks to the Cathedral Foundation is in accordance with a statute of Henry VIII. 'for better rule and government of the Cathedral Church of Gloucester,' passed in the thirty-sixth year of his reign, but that for between forty and fifty years the Lay Clerks who have been appointed under agreements have not been so admitted. They will now be entitled to a pension, subject to regulations prescribed by the Dean and Chapter and to the right and proper fulfilment of their duties. They are permitted to wear the choir trencher or mortarboard hat. They also become eligible for admission to the Choir Benevolent Fund.

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Lessons for Sundays and Holy Days

October 24th—Twentieth Sunday after Trinity.

Morning—Ezek. 34; 1 Tim. 1, to 18

Evening—Ezek. 37; or Dan. 1; Luke 17, 20

October 31st—Twenty-first Sunday after Trinity.

Morning—Dan. 3, 2 Tim. 2

Evening—Dan. 4; or 5 Luke 21, 5

November 7th, Twenty-second Sunday after Trinity.

Morning—Dan. 6, Philemon

Evening—Dan 7, 9; or 12, Luke 23, 50, 24, 13.

November 14th—Twenty-third Sunday after Trinity

Morning—Hosea 14; Heb. 8

Evening—Joel 2, 21; or 3, 9; John 4, to 31.

Appropriate Hymns for Twentieth and Twenty-first 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.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.

Processional: 386, 387, 534, 625.

Children's Hymns: 670, 673, 674, 678.

Offertory: 347, 348, 367, 373.

General: 607, 610, 614, 621.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 254, 257, 262, 270.

Processional: 381, 382, 388, 390.

Children's Hymns: 608, 670, 677, 679.

Offertory: 408, 422, 607, 609.

General: 60, 62, 610, 613.

THE TWENTIETH SUNDAY AFTER TRINITY.

"What think ye of Christ?" Last week we learned to think of the Christ as the founder of a religion of law. The law, the condition, the glory, and the hope of the Christian religion is love. In Jesus Christ we have the noblest manifestation, the truest expression of love. For He is also the founder of a religion of redemption. And redemption means the highest exercise of love. It is the work of God, the Holy Ghost, to sanctify the elect people of God. The particular ministry of Jesus Christ is the redemption of mankind. What is the testimony of the Christ? "God sent not His Son into the world to judge the world; but that the world should be saved through Him." Then hear the testimony of St. Paul, "Christ Jesus came into the world to save sinners." "Christ died for the ungodly." And we have also the testimony of our Lord's en-

emies who remarked how He sought the company of sinful men and women. Thus Jesus earned the title, "The friend of sinners." Jesus proves His right to the title, and the sincerity of His friendship by performing the highest act of friendship. He lays down His life for His friends, i. e., for all sinners. Therefore we regard Jesus as our greatest friend because He is our Redeemer. Christianity is a religion of redemption, reconciliation, atonement. Now in our estimate of the Christ the doctrine of the Atonement is a most crucial point. For the possibility and the efficiency of His Atonement depend upon His Humanity and Divinity. Therefore the doctrines of the Virgin Birth and the Resurrection, are necessary to the Atonement. Otherwise we have no redeemer. We are in darkness and without hope. Christianity as a religion of redemption stands alone in the world. The study of comparative religion manifests that clearly. Confucianism offers nothing but precepts and does not even add to the vitality of precept by giving an example of obedience. But this in its hopelessness offers Nirvana, annihilation, which is not redemption. Mohammedanism purges out the whole idea of sacrifice. The weakness of these religions is the fact that they do not deal with man as a sinner. They offer no redemption from sin. And therefore, because they do not touch the root of spiritual disorder, there is no spiritual vigor or progress. Jesus Christ died to redeem us from sin; He ever liveth to plead His sacrifice on our behalf and to fill us with hope—the hope of everlasting life. Filled with this hope, all other things in life take on a different and better visage. Thanksgiving Day becomes more of a reality to us because of the light cast upon it by the spiritual interpretation and reference. We are grateful because our lives are cast in pleasant places. We are full of thanks because we know that we have a goodly heritage.

The Young

The need of readjustment of ideas and the still greater need of filling the void caused by the increasingly secular character of schools in the Eastern States, is realised by all the religious bodies there and the palliatives and the suggested remedies after much circumlocution inevitably end in the belief in the need of a real revival of religion in the home. In the course of an article, whose tone is not satisfactory, the New York (Pres.) Evangelist says: "The Church is everywhere turning its forces towards religious education of the young and urging the adoption of religious training in the public schools. The absence of revivals, which so many are now deploring, is, we think, not evidence of the decline of the religious feeling or of the palsy of the Church. It is rather the result of this process of readjustment now going on. The Church is taking the energy and money and thought once put upon revivals and is putting it upon training children into men who will not need to be revived."

The Father "Incomprehensible."

Perhaps if the clergy had devoted more attention to the explanation and exposition of the Prayer Book and the Creeds, such a course might have met many a difficulty or defect (so-called) in our present standards. In an admirable little book on our Creeds, published by S.P.C.K., and entitled "Sunday Evening Lessons on the Creed" the author (E. M. Poole) refers to the common misunderstanding of the word "incomprehensible" in the Athanasian Creed. He says 99 out of 100, or perhaps 999 out of 1,000 would say it means "not able to be understood," whereas it

really means limitless. God is not confined within limits of space or tissue, neither can darkness comprehend or limit Him (Psalm 139: 11, 12). God is greater than all our thoughts; and the second Commandment was given to forbid any narrow limited unworthy likeness or conception of God—not only the external image but the internal conception. We, therefore, sin against God and limit Him in our thoughts when we are opposed to missionary work. When we confine His love and mercy to one or more favoured nations and forget that the Chinaman or the Hottentot is as dear to God as we are.

Favourite Hymns.

We have been looking with curiosity through the Adelaide Church Guardian and have tried to discover whether the young Australian's preference in hymns differs from that of our children. The church schools have been voting on the favourite hymns; with the seniors "Abide with me," "Lead kindly light," and "Peace perfect peace," led in the order given. The choice of the juniors were, "There is a green hill," "Rock of ages," "Abide with me," and "Do no sinful action." As a result, "Abide with me" was the combined choice of the scholars.

The Bishop's Chair

Dr. Shayler, author of "The Making of a Churchman," reminds us, in that little book, that the custom of placing a bishop's chair in the sanctuary, in parish churches, is incorrect. The proper place for the bishop's chair is in his cathedral, and that is what makes it a cathedral. Hence, he adds, in a correctly furnished parish church no bishop's chair will be found. There is no more reason for a bishop's chair, in an ordinary parish church, than there is for a bishop's lectern or a bishop's pulpit.

Finding Candidates for the Ministry

"The Evangelical Messenger," a paper published in the States has a thoughtful article upon this subject and in the course of it says that there are many congregations which through a long series of years, have not produced one candidate for a preacher's license. When that is the case there must be something seriously wrong. Then, it is said that there are so many tempting openings for money-making which come to the most likely and capable youth so early in life that they get started in business careers. No doubt the facts bear out this statement to a very large extent. But, if the spiritual condition of the Church and its workers' training and methods were what they should be, many more young men could be saved from the whirl of materialism. The low average of preachers' salaries is given as another cause. After meeting these arguments the "Messenger" concludes that the spiritual tide of the Churches is too low. "We are persuaded also, that one fruitful cause of the lack of candidates for the ministry is the deplorable decline in family religion. The personal piety of the parents and the genuine, abiding, all-pervading spiritual atmosphere of the home have more to do with the fashioning of the religious life, character, and course of the children than anything else. The family life in many of the so-called Christian homes is not such as would tend to develop preacher material. And yet whence shall we get our recruits for the ministry if not from our own church family circles? A thorough revival of family religion would very soon give us an adequate supply of desirable candidates for the ministry. We say desirable candidates, for there is not only a dearth of recruits, but too many of those who apply are not strong enough to meet the demands of the twentieth century church and public"

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Chance

What a vicious part "blind, all conforming Chance" plays in life. The principle of evil has no more alluring or destructive demonstration. To the youth, it offers, a short cut to fortune. In middle age the habit of pursuit becomes fixed, and old age finds the will paralyzed, the mind unsettled and the craving for the unattainable as firmly seated as life itself. Those who devote their lives to the pursuit of Chance are worshippers at the shrine of a false God. And then when the awful strain of temptation yielded to, comes—as most certainly it will—and the character of the victim is shipwrecked, he realizes the sinister truth of the saying that "To those whose God is honour, disgrace alone is sin." Oh how keenly such a man, at such a moment, wishes that in his early years he had founded his conduct on the principle of good, embodied in the wise expression:—"When the heart is pure and straight, there is hardly anything which can mislead the understanding in matters of immediate personal concernment."

He Descended into Hell.

This is the way that E. M. Poole's instructive "Sunday Evening Lessons on the Creed" treats this much misunderstood article. "Christ entered into Paradise before he ascended into Heaven into the very presence of the Father. Shall our reward be greater than His, our felicity more complete? Or are we to enter into full joy, while the great saints of the Old Testament are yet waiting for the consummation of bliss? (Heb. xi.: 39, 40; Rev. vi.: 9, 12). The Bible especially tells us that the early saints wait for us before they receive their reward, and they that are alive at the coming of the Lord shall not prevent or go before them that sleep (I. Thess. iv.)." A waiting place for faithful souls is thus revealed but what is it?—a place of rest and refreshment; a place of progress in holiness, no doubt, and a place of "joy and felicity" as our own burial service declares.

Jesuit Training

We have all heard of Jesuits and their training but for the first time Mr. R. H. Sheffield of Brussels, Belgium, lifts the veil in the New York Evening Post, and lets us see the severity, criticism and justice meted out to the luckless youth destined for the work of a Jesuit propaganda. The whole article is full of information and humour, so full that we wish we had room to reproduce it. It opens with the novice at breakfast when the superior announces, "This novice is to be closely watched. Each one of the students will be called upon to publicly criticise Mr. Novice's conduct and what is more, the grounds of such criticism must be clearly stated." After hearing these criticisms, he is told that it is his duty to investigate every one of them in the silent solitude of his own cell. He must examine their real value as applied to his own life. No weakness however cherished must be allowed to continue when he has once come to the conclusion that it is a weakness. On the other hand no virtue must be abandoned on account of unwelcome criticism. What a trial! No wonder that fifty per cent. drop out. But what a discipline!

Another Trial

"I can smile now at my first-half in a Jesuit College," said one of the leading men in a French institution. "During the first three days, I was left pretty much to myself. On the fourth morning the doyen of the college knocked at the door of my cubicle just after prayers. I let him in; he said, 'Have you noticed anything strange about me?' I said I had not, and inquired why he asked. 'Because,' he replied, 'I should like

to hear your criticism of myself.' Then he added, 'And you! Why do you wear that gold locket on your breast?' I told him it was the only remembrance I possessed of my dead mother. 'Don't show it, then,' he said; 'it's not suggestive of humility!' I intimated that his advice was ill-timed. He led me into the corridor and pointed towards the great door of the college: 'Those who want to become Jesuits,' he said, 'have to sacrifice even their most cherished sentiments. If they do not like that, they cannot be Jesuits; in that case, the door is always open.' So the locket souvenir was put away and with it my dearest and most cherished earthly affection."

A Testing Journey

We cannot resist one more extract, a long one, but what we think our readers will enjoy. "After we had gone on thus for some four or five months, the superior called two of my companions and myself one morning to his study and said, 'You three are to go to X (naming a town fully a hundred and fifty miles away). There you will proceed to the Jesuit College and do as its superior bids you.' The boldest of the three reminded the great man that we did not possess a sou between the three of us, and that we had not the faintest idea of how to get to our journey's end. "Why do you raise objection?" asked the superior. "Either you must desire to become Jesuits or you do not. If the former, obey! If the latter, why are you here?" So we started off. Laymen would call the life we led during our journey, the lot of vagabonds and tramps. I need not tell you about it. The journey took us a fortnight. Fortunately, no time limit had been set ere we started—though this might very well have been done had the superior thought fit. Ten nights out of that fortnight we slept in the open; the other four we were lodged by peasants—twice in a granary, once in a kitchen, and once in a stable. I earned three meals for each of us by writing letters for peasants. One of my comrades was awarded with two big country loaves for cleaning out as many pigsties; while the three of us received two shillings in money for picking fruit for half a dozen hours at a stretch. The night after that fruit-picking we walked all night on the off chance of getting to a certain village in time for another fruit-picking job next morning—which proved a hoax. Three days we ate nothing but dry bread and drank nothing but brook water. One day we ate nothing at all. Best of all—we thought it was worst of all at that time—when we finally walked into the superior's study at the college to which we had been sent and informed him that we had been told to place ourselves under his orders, he merely replied: "It is well. You are learning to obey. Now go back to your own college again."

How Shall They Preach Except They be Sent?

This question in Romans x.: 15, has arrested many a thoughtful mind, and it raises the question of the authority of the preacher in that remarkable chapter where St. Paul is discussing the world wide proclamation of the Gospel. It is on record that a bishop put this question to the celebrated Jewish convert, Dr. Wolff, who started off to preach to scattered Jews without any authority, and who boldly answered the bishop's question by saying the Holy Ghost sent him. "I am willing to receive you," replied the bishop, "as sent by the Holy Ghost to found a new church and a new succession of ministers, if you can prove your call, but where are your miracles?" Wolff studied his Bible earnestly to settle this point and seeing that God gave Moses and Christ the endorsement by miracles and that miracles were therefore the Divine seals of a new ministry, he, being unable to show any miracles, deemed it his duty to be sent by proper authority; and submitted to ordination.

AN UNBROKEN CHAIN.

"No event in the world's course is merely an event and no more," says Dr. Tennant in the October 'Hibbert.' "Every event is also a 'cause.' It produces, or rather occasions, a chain of effects. Now, to prove the past occurrence of an event from its effects, which can still be observed—to track a bygone phenomenon, so to speak, by its footsteps—is one of the recognized and one of the most fruitful of scientific methods; but it can surely be no less scientific a method when employed in the sphere of human history than when applied to disclose the past changes of our planet. The past is involved in the present in the case of human history as much as in that of geological evolution; and from the impression produced by a great personality upon his age there should be some means of arguing back to the historic life that wrought it." The opening words of the first book of the New Testament announce it to be "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The New Testament is the record of the fulfilment of the revelation of the human, yet Divine, Being, as the Old Testament is the record of the promise of His coming. Theodoret well said that "in Christ the human power is a partaker of the Divine power." And our Lord said of Himself: "Before Abraham was I am." And again: "He that hath seen Me hath seen the Father." St. John opens his Gospel with the words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not." Words, said a Platonic philosopher, that might well be written in letters of gold. Now, our Lord, as it is well known, appealed not once or twice to the prophetic utterances made with regard to Him and His coming in the Old Testament, and thereby put His seal upon the character and authenticity of the Old Testament Scriptures. It is not our purpose or intention to treat this grave and solemn subject by way of controversy. We, however, deem it due to our readers that we should shortly record our adherence to what we deem to be the unbroken chain of the traditional view—the view that we believe in the main harmonizes with the record of the Scriptures, that accords with the teaching of our Lord and the tradition of the Church, of which He was the Founder. We do not for a moment think of imputing unworthy motives or applying epithets to those who differ from our view. The expressed opinion of that eminent jurist and legal author, Professor Greenleaf, on the validity of the Old Testament writings is "That the Books of the Old Testament, as we now have them, are genuine; that they existed in the time of our Saviour, and were commonly received and referred to among the Jews as the sacred books of their religion; and that the text of the four evangelists has been handed down to us in the state in which it was originally written; that is, without having been materially corrupted or falsified either by heretics or Christians, are facts which we are entitled to assume as true until the contrary is shown." Professor Greenleaf's comments are referable to evidence that would be accepted by courts of law on the question of the general authenticity of the Bible. How can it be successfully argued that evidence of a purely speculative character with regard to parts of the books of the Bible, or individual books themselves, should be accepted, especially when such speculations are contrary to the general belief in their authenticity, and to the homogeneity of the sacred Scriptures themselves? Should we not demand of those who seek to lead the Church in these matters that they prove themselves com-

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petent to do so through their thorough training in the laws of evidence, grounding in legal knowledge, and undoubted impartiality and accuracy. The great difficulty that the Church at large has in accepting, for instance, the view that the record in the Bible of the history of the Jewish people, and of the development of Divine revelation, may be radically defective is that such a view is inconsistent with Christian principles and incompatible with the Christian faith. How could the authority of our Lord and His apostles be maintained when the trustworthiness of the Scriptures, to which they appealed, is undermined? To take but one example. What is to be said of the speech of St. Stephen—a man "full of grace and of power"—a speech that was accepted by the apostles, and even the Jews, as true to Jewish history, if the accuracy of the speech can be successfully denied? Before the average Churchman can be induced to change his point of view, those who seek to induce him to do so must not only demonstrate to him that they possess the qualifications before referred to, but they must also successfully refute the arguments of such profound Oriental scholars as Hommel, Dillman, Kittel and Robertson, men whose conclusions cannot be lightly set aside, even by the foremost of their opponents. Where the student of Holy Writ is competent to do so, by applying to the Old Testament Scriptures the method of treatment and reasoning applied by that master of historical investigation, Sir Henry Maine, in his famous work on "Ancient Law," he will dissipate doubt and establish conviction in the authenticity of the Old and New Testaments on a firm and enduring basis. We cannot, in conclusion, be denied a word of warning, and can we do better than adapt an expression of Canon Liddon: With whom have we to do, here and hereafter, a fallible or the infallible Christ? and repeat a word of comfort from the prophet Jeremiah, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

CANON HENSON.

The Bishop of Birmingham has, we notice, abandoned his intention of proceeding against the Rev. Canon Henson for his intrusion into his diocese, and very wisely, we think. There has been so much misunderstanding about this now celebrated case, not only among outsiders, but among our own Church people, that a few explanatory words as to its real bearing may not be amiss. The Bishop was not proceeding, as was very generally supposed, and, indeed, widely stated, against the Canon for preaching in a "dissenting" place of worship. Why is it, we pause to ask, that news from England always seems to be tintured with an anti-Church flavour, and that she is never given the benefit of the doubt, but always assumed to be in the wrong? The Bishop, we repeat, found no fault with Canon Henson for doing that which, as he pointed out, he had himself more than once done, viz., preaching in a dissenting chapel. The real point at issue was Canon Henson's deliberate disobedience of the Bishop's inhibition to his preaching or officiating in his diocese. In doing this the Bishop was well within his rights, for the law of the Anglican Communion throughout the world vests this power in the Bishop of forbidding, on his own initiative and at his own discretion, the entrance of a strange priest into his diocese. The action of Bishop Gore has, therefore, been entirely misrepresented, through the press and elsewhere. He has been held up to public contempt as a bigot, engaged in persecuting a broad-minded clergyman, whose only offence consisted in fraternizing with a Nonconformist brother clergyman. The immediate cause of the Bishop's in-

hibition of Canon Henson was the formal complaint of the clergyman of the parish in which the Dissenting place of worship is situate. To prevent any scandal he inhibited the Canon from preaching in the diocese, which he deliberately disobeyed, thus rendering himself liable to an action at law. Then the Bishop, with great reluctance, commenced proceedings in the interests of the common law and discipline of the Church, which, on second thought, he has abandoned. The Canon during his visit to this continent has been expressing his views of the State of the Church in England with characteristic freedom. At a meeting in Montreal he gave a very doleful account of present-day conditions in the Motherland, and assured his hearers that the Church was rapidly losing ground. The picture he drew, we are convinced, from an exceptionally wide and up-to-date acquaintance with the English Church in all parts of the country, was grossly inaccurate and misleading. The Church of England to-day, it is evident to the most superficial observer, is anything but the feeble, languishing institution described by Canon Henson in his address. That there is room for improvement, and, in fact, always will be, goes, of course, without saying. But we in Canada might well envy the vigorous, aggressive vitality of the Mother Church, manifested in so many departments of her work. Anomalies, no doubt, there are, inseparable from her position as a State Church, and a few lingering abuses, that, however, are not half as bad as they appear to be. On the other hand, there is an amount of disinterested devotion on the part of the clergy, and a widespread and deep-seated, if undemonstrative affection on the part of the people for their Church, which is very reassuring and full of promise for the future. Canon Henson's picture of the Church of England is, we repeat, grossly—we might say ludicrously—inaccurate. In that once celebrated and widely-read book, "The Clockmaker," by Judge Haliburton, of Nova Scotia, Sam Slick defines religious liberality as "praisin' everybody else's religion and abusin' yer own." This seems to be about the measure of the Canon's "liberality," and others of his ilk, a class of men with whom our Church seems especially plagued, ecclesiastical "Little Englanders," who are never so happy as when gloating over and dilating upon the supposed shortcomings of their own communion and her unspeakable inferiority to others.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator had the privilege of attending the Board of Management which met in St. John last week. He went as a delegate from one of the extreme western dioceses and despite his frequent criticisms of the methods and acts of the Board he was received with all the cordiality that could have been bestowed upon unqualified admirer. As a matter of fact he is constantly surprised at finding friends in quarters where he least expected them. All this of course impresses upon him the necessity of being very careful to keep faith with his readers. He has been made to feel that while his judgments are not always accepted, they are pretty generally read and considered. If a man has succeeded in winning the ear of the public that is no cause for conceit, it is rather a great responsibility which must be met with sobriety. The meeting referred to was one marked by few incidents which would interest the public. From what he had heard and from the fact that in the minutes of the previous meeting it was recorded that a solemn appeal was made for "peace and harmony," he gathered that the delegates were not all of one mind in that household, but like the Cabinet of which Mr.

Tarte was once a member, "they fought like hares." There certainly was no suggestion of such a temper the other day. In fact if there had been a little more peppers it would have done no harm. While there was no tragedy there were a few specimens of comedy. One of these situations arose out of an effort to warn the Church public that only unappropriated contributions, or contributions appropriated to objects under the care of the Board could be recognized in the apportionments. Some difficulty was experienced in wording the resolution and after considerable suggestion and counter suggestion, one prominent delegate arose and solemnly declared that he had hit the bull's eye with a perfectly clear resolution. When he had finished reading it, the delegates looked at each other with becoming gravity. Then someone summoned up courage to ask the delegate to read it again. This created an audible smile and while in the midst of the second reading, the chairman called out, "go slow," the house shrieked with laughter in which the discomfited delegate joined good-naturedly. A double negative or something of the sort unnoticed by the mover had caused all the trouble.

Among the things done those which seemed to the writer to be of most interest to the public, were first of all, the assenting to the recommendation of the executive committee to rearrange the fields and duties of some of our missionaries in Japan, one of whom is to devote his whole time to the production of Japanese Christian literature. Another recommendation was to transfer a medical missionary and his family from some point in Palestine to become head of a church hospital in Jerusalem. It is to be hoped that changes of this kind are very fully gone into before sanction is given. It would be better, we think, if on such questions the executive committee would make a point of giving fuller, yet condensed information to the Board, so as to enable it to walk by sight as well as by faith. The members of the Board would, under these circumstances, be able to answer all questions that might afterwards be asked by the Church public. The officers of the Missionary Society of the Church cannot have too many friends to defend their acts, if need be. Secondly, there was resolution passed to publish in the "New Era" and other church papers, a quarterly statement of the receipts from each diocese, and the amount required to enable the treasurer to make full quarterly payments to the missionaries and missionary diocese. We would have preferred to have made these, "monthly" statements, comparing them with the corresponding months of the previous year. This is what we understand is done in the American Church. However, if the quarterly statement without any reference to the previous year appears too bold, probably a change will be made. Thirdly, Spectator would like his readers to take note that the Board showed the greatest interest and friendliness towards the Columbia Coast Mission, and voted a sum of \$3,000 towards the construction of the new boat. Mr. DePencier, the delegate from Vancouver, told us that tenders had been received and opened and the lowest tender was considerably above the estimates. The sum that will have to be paid for the new boat is \$19,500. Towards this, Mr. Antle and his friends have already collected in England and Canada, \$13,000, hence \$16,000 is now in sight. The remaining \$3,500 should, we think, be easily handled by the Church on the spot, and we most sincerely hope that no time will be lost in collecting the amount and letting the Church know of its successful accomplishment. In the meantime the contract for the boat has been awarded, and by the first of May this splendid mission will have begun a new phase of its remarkable career.

There was one other proposition that received considerable attention though not much real discussion. It was a proposal from a Rev. Mr. El-

lison, representing the Archbishop of Canterbury, who is anxious to set in operation some special work in our Canadian west. He calls the proposed enterprise a "Railway Mission." He presented, in person, his case before the Board, and created a most favourable impression. He has had considerable experience in similar work in South Africa and is of the opinion that his scheme will work equally well here. It is briefly this: He proposes to secure nine picked men from England, and three from Canada, and to place them in three groups of four men each at convenient centres on railways where new towns are rapidly springing up, and where no permanent ministry has for the present been provided. Each group shall consist of one leader and three assistants, and a general superintendent will plan and direct the work in its broader features. By setting these men down in groups, it is said they will have the benefit of companionship, and comparison of their work to some degree at least. One man will be given a section of the line extending out from headquarters to a point, say, one hundred miles east, number two will take charge of the work from that point to a point 200 miles east. The other two men, will, in like manner, be assigned similar sections to the west. Once a week they will assemble together at headquarters. There is no question but this proposition with its attractive presentation captured the Board including the writer. But any scheme that will permanently hold men, must be fully understood as well as fully approved. This particular scheme was represented as being of a "special character" and likely to enlist sympathies that could not be touched in the ordinary course of missionary work. It was also referred to as if it were a work of unusual dimensions, calling for the support, not only of the Canadian, but of the English Church as well. Let us see exactly what it does mean. In the first place we are likely to be misled by the name, "Railway Mission." It is not a mission to railway construction camps, nor to railway operators, but to citizens who live in towns along a railway line. It does not, therefore, differ materially in its objective from those pioneer missions which have been opened in the West during the past ten or fifteen years. The normal place to find groups of citizens living together is in towns and villages along the railway lines. Where else may they be found? Neither does it differ materially in methods, from those in use for years in that western country. The attempt to live together one day a week is perhaps distinctive, but that would appear to be a weakness in practice, though very attractive in theory. The amount of travelling this would involve, the time and money expended, would be very serious. Then, assuming that man number one, section one, sets out on his round of duties. He gets off at the town of A to hold a service on Sunday. He wants to visit the town of B, twenty miles further on, on the same Sunday, but the train will not wait for him. He will therefore have to borrow or hire a horse and ride those 20 miles and of course retrace his steps to return his mount. The plan followed by Archdeacon Lloyd on a very much larger scale, when he set sixty catechists at work, appeals to us more favourably. He set a man down in the centre, and from this centre he worked the whole section, using train or horse for transportation, according as occasion seemed to favor. We would, therefore, have an old and very useful work carried on under a new and somewhat obscure name. Spectator wishes the new enterprise, which was voted \$5,000, on the understanding that England should provide \$10,000, every success. He feels, however, that it is best for the public to know at the outset, just what is meant, else a burst of enthusiasm to-day may be followed by disappointment to-morrow; not that good work will fail to be done, but simply expecting something new we will find something old.

Spectator.

S. S. COMMISSION.

The half-yearly meeting of the S. S. Commission of the General Synod, was held in Trinity Church schoolhouse, St. John, N.B., on Tuesday afternoon and evening, October 12th, and on the following morning and afternoon, adjourning at 4:45 p.m., on October 13th, after which the executive committee met and also the sub-committees, on teacher training and a Sunday School paper for scholars. There were present thirty members of the Commission, representing all the dioceses, except seven, the Yukon being its only diocese represented by a non-resident. There were adopted the outlines for the beginners' and primary grades of lessons, an order of service for a beginners' class, an outline of supplementary lessons to be taken with the Bible Lessons, and the courses for the beginners' and primary grades. A course for advanced Bible Classes was also discussed, but not finally adopted, being left in the hands of the executive. The Commission recognized the following four divisions or grades of the Sunday School, viz., the Beginners (ages 4, 5), the Primary (ages 6, 7, 8), Main School, (9, 15) and the Bible Classes. The executive committee was directed to proceed with the appointment of field secretary for the Dominion, as soon after Children's Day as possible. In order to extend the influence of the executive committee, the following were added to the executive as at present constituted. The Rev. F. C. Ward-Whate and Mr. C. G. Creighton, diocese of Nova Scotia; the Very Rev. the Dean of Fredericton, and Mr. J. K. Scammell, diocese of Fredericton; Mr. H. D. Pickett, diocese of Qu'Appelle; the Rev. Canon Hogbin, diocese of Calgary; the Rev. Principal Lloyd, diocese of Saskatchewan; and Rev. A. U. DePencier, diocese of New Westminster. It was decided to memorialize the committee on the hymn book, with a view to procuring a special edition of the Book of Common Prayer, or selections from it in suitable type for use in Sunday Schools, the price not to exceed twelve cents. It was arranged to make the financial year of the Commission to synchronize with the civil year. At the meeting of the executive held immediately upon the adjournment of the Commission, it was decided what matter should be contained in the next number of The Bulletin, which is now to be issued quarterly, at a charge of 25c. per annum. Arrangements were also made for the drawing up of the scheme of lessons for the main school, for 1910-11, and also the supplementary lessons and scheme for advanced Bible Classes. The sub-committee on teacher training, prepared the following books to be recommended for teachers' libraries and teachers' training classes: 1. "The Churchman's Manual of Methods in Sunday Schools," the Rev. A. A. Butler. 2. "How to Plan a Lesson," Miss M. C. Brown, (suitable for junior teachers). 3. "Teacher Training Lessons for the Sunday School," Hurlburt. 4. "The Unfolding Life," (child study) Mrs. L'Amoureux. 5. "The Place and Function of the Sunday School," Bishop Paret. 6. "Training of the Twig," the Rev. C. L. Drawbridge. 7. "How to conduct a Sunday School," Marion Laurence. 8. "Primer on Teaching," John Adams. 9. "Talks to Teachers," Professor James. 10. "The Seven Laws of Teaching," John Gregory. 11. "The Sunday School Teachers' Manual," Grotton, (suitable for a leader of training class). 12. "Introduction to the Book of Common Prayer," Proctor and Maclear. 13. "Story of the Prayer Book," Bishop Moule. 14. "The Primary Department," Miss Ethel J. Archibald. 15. "Practical Primary Plans," Black. 16. "Teachers and Teaching," Clay Trumbull. The House of Bishops approved of the request of the General Synod, that the art and science of teaching, with special reference to Sunday School work, should form one of the subjects for examination for deacon's orders. The next meeting of the Commission will be held in Toronto, in April, 1910. The executive committee will meet in Montreal on Friday, December 31st, 1900. The following statement of accounts was presented by the treasurer: Sunday School Commission of the General Synod in account with the treasurer. Income.—To loan from Mr. G. C. Copley, \$200.00; to St. Margaret's, Fredericton, \$7.34; total \$207.34. Expenditure.—By old account, Church Book Room, \$30.67; by books, etc., \$3.05; by postage-circulars, \$12.75; by typewriting—Mr. Mason, \$21.14; printing, \$61.50; secretary's sundries, \$6.26; balance in hand, \$71.07; total \$207.34. James Nicholson, treasurer. October 7th, 1900.

Honesty and purity—these two are the web and woof of character, and upon it God can embroider a beautiful tapestry—the picture of a God-like man.—James L. Houghteling.

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."

The parish hall of St. Luke's, Toronto, was filled with men and boys on Monday evening the 11th inst., who listened with great interest to a most helpful address from the Rev. Paul Bull, R.N., of Mirfield, England. The Brotherhood year commenced October 1 and started off with pledges towards extension work on hand amounting to \$517.40. Meeting of Toronto local council held on 12th inst. arranged for annual meeting of Toronto members to be held on Saturday, November 27th. Each month sees greater interest being taken in the follow-up department of the Brotherhood, and names of Churchmen and Church boys reach head office almost every mail, and these names are promptly forwarded on through the different Brotherhood Chapters. The Western travelling secretary was in Toronto and left on 12th inst. for the United States Convention at Providence, where he is to be one of the speakers. The four sectional meetings held lately in Toronto were considered fairly successful, one good feature being the general discussion that took place. St. Alban's Chapter, Ottawa, will shortly be on active service again as a direct result of the recent conference held in that city. The annual report will be sent out to all members in Canada as soon as received from printer's hands, and should be carefully read by every Senior and Junior in Canada. Steps are being taken towards the revival of the Junior Chapter at Christ Church Cathedral, Ottawa, and St. James', Morrisburg, Ont., will enter upon a more active work. Judge McDonald, of Brockville (a member of the Dominion Council), paying a visit there and giving an address on Sunday evening last. A full report of the Ottawa Conference has been sent in to head office by the efficient conference secretary, Mr. Ralph K. Sampson, and will be of great service for future Brotherhood Conferences and gatherings. A letter from the Rev. A. L. Charles, rector of Milverton, Ont., states his intention of forming a Chapter in that parish before long. St. Monica Chapter, Toronto, are earnestly considering the Junior work, and a Junior Charter may be applied for at an early date. The Church generally, and the Brotherhood of St. Andrew have suffered a distinct loss in the passing away of Mr. C. S. Wilcox, M.P.P., Windsor, N.S., a public spirited citizen and an active Churchman, who died suddenly two weeks ago, at his home. The late Mr. Wilcox had been interested in the Brotherhood of St. Andrew from its early days in Canada, was at one time a member of the Dominion Council, and at the time of his death, director of his Chapter, and at the recent Moncton Conference, was present, and took a leading part.

OTTAWA.

Ottawa.—The regular quarterly assembly meeting was held on Wednesday of last week in St. Alban's Schoolhouse. The president, Mr. Alder Bliss, occupied the chair, and there was an excellent attendance. The principal business of the evening was a series of brief addresses by the members on "Impressions of the recent Conference," those speaking being the Rev. Rural Dean A. W. MacKay, Rev. G. H. Duder, Messrs. C. H. Bott, F. H. Gisborne, and R. Patching. The spirit of each one's remarks was distinctly optimistic, the feeling being general that very definite results might be confidently anticipated. That this optimism is justified is clear from the fact that already—though the conference is not three weeks past—three new Chapters are definitely under way. St. Alban's parish will inaugurate a Senior Chapter this week, St. Matthew's has an application in for a Junior Chapter and Christ Church Cathedral will organize a Junior Chapter next Sunday afternoon. Nor will the effects of the Conference be confined to the city; outside parishes are stirring and definite work may be confidently looked for there. The parochial work of the existing Chapters has been given an impetus also, and, judged by concrete results, the Ottawa Conference will rank high on the list of successful Brotherhood gatherings.

If we cannot make the world what it should be we may at least strive to make ourselves what we would be.

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The Churchwoman.

OTTAWA.

Ottawa.—The Diocesan Board of the Woman's Auxiliary held a largely attended meeting last week in Lauder Memorial Hall, Mrs. Tilton occupying the chair. Rev. Lenox I. Smith conducted the devotions and Miss Florence Green, who attended the recent Canadian Convention at London, Ont., gave a brief report of the sessions, one interesting item being that the Canadian Auxiliary has now a membership of 35,485. Mrs. George Greene, the Dorcas secretary, also addressed the ladies, telling of her visit this summer through the West and in particular describing the Gordon School in Saskatchewan. Since last meeting the Dorcas work consisted of the sending out of two and one-half bales, the total cost being \$97.85. These included the annual bale to the lepers, the value of which was \$51.55. A grateful acknowledgment of Communion linen was received from the Bishop of Uganda, who stated that this special linen will be used in the Cathedral. The treasurer reported the finances of the month as: Receipts, \$251.51; expenditure, \$110.43. Three life members have also been received since last meeting, two to the general board being Miss B. Parmelee and Miss L. C. Wicksteed, and the third Mrs. Sumner, of Carleton Place, this being a presentation from that branch to Mrs. Sumner, who leaves shortly to reside in Seattle.

TORONTO.

Toronto.—The October Board meeting of the W.A. was held on October 14th in the Church of the Ascension Schoolhouse, and was presided over by Miss Tilley. Greetings were extended to the members on behalf of the Church of the Ascension, St. Clement's, and Trinity Branches. Mrs. Langton was appointed convener of literature in the place of the late Mrs. Davidson. Miss Mary Campbell was appointed recording secretary. Great regret was expressed at Mrs. DuVernet's resignation from this office. Her sweet, bright presence and faithful work have endeared her to all the members. It was the wish of the Board to make Mrs. DuVernet a general life member of the W.A. Two new life members were it was decided to give the money to Mrs. DuVernet to be devoted to some missionary object. The corresponding secretary, Miss Jones, reported a new Girls' Branch of twenty members at St. Mary's Church. The November Board meeting will be held at St. Matthew's schoolhouse on November 14th. Thursday, November 25th, is to be observed as a Quiet Day, and will be followed by two **Crusade Days**, during which all women will be visited and invited to become members of the W.A. Two new life members enrolled, Mrs. Jackson, of St. Anne's Parish, and Mrs. Talbot, of Oshawa. Several bequests were left by Mrs. Davidson to the W.A., among them being one for \$400 for the E. M. Williamson Memorial Fund. The treasurer, Mrs. Webster's statement showed receipts \$1,237.11, expenditure \$580.12. The Dorcas secretary, Mrs. Clark, reported seven bales sent to the lepers in China. It was announced that Miss Janie Thomas, M.A., will conduct a mission study class on China at the Georgina House, commencing Friday, October 15th, at 8 o'clock. There were three appeals for the Extra Cent-a-Day Fund, which amounted to \$193.99, for a parsonage in Algoma, the travelling expenses of Miss Slade to Fort Vermilion, Athabasca, and for the extension of St. Mary's Home at Matsumota, Japan; \$100 was given towards Miss Slade's travelling expenses and the balance to the parsonage in Algoma. P.M.C. receipts were \$332.35. There are seven new members of the Babies' Branch. Thirteen visits had been made to sick members by the Hospital Committee. The noon address was given by Rev. J. B. Fotheringham on the words, "I believe," dealing with the relation of belief to actions. Rev. Mr. Boyd, chaplain of the Archbishop of Canterbury, gave a most interesting account of his impressions and experiences of a ten weeks' visit in the Diocese of Calgary. He is now on his way home to England, and hopes that through his representations some means may be devised by which the Church in England may help in the Mission work in Calgary. Miss Lennox, who is being sent out by the General Board to Japan, was introduced, and spoke a few words. The afternoon session was devoted to the receiving of reports from the delegates who attended the meetings of the General Board, held in London last week. The treasurer reported

total receipts from the twenty-two dioceses to be \$60,147.69. The Church Buildings Fund to help establish missions in the North-West, amounted to \$498.43, and was divided among seven missions, \$71.20 going to each. A new pledge in support of Rev. Mr. Peck's work among the Eskimo has been undertaken by the W.A. During the year 729 bales valued at \$3,321 had been sent out. There has been a decided increase in the interest in and spread of missionary literature, which is most encouraging. In future a page in the Leaflet is to be devoted to the literature department. Miss Halson told of the Thankoffering Fund, which is devoted to the training of missionaries. Last year there were seven men and two women beneficiaries of this fund. This year a girl in Korea is to be trained as a Bible woman. It is earnestly desired that others should offer themselves to be trained by means of this fund. The total number of branches is now 1,399, with a membership of 35,485. There are 298 Junior branches with 6,158 members. Miss Bogert, corresponding secretary, of the General Board, gave a short report of work among the Chinese in Canada. A Chinese catechist in British Columbia is to be supported by the W.A., Columbia Diocese contributing \$200 of the \$300 required. Miss Tilley told of the forward step taken by the W.A. They have undertaken to support two women missionaries in the new Canadian mission in Honan, China. Toronto W.A. supporting one.

NIAGARA.

Hamilton.—The monthly meeting of the Niagara Branch of the W.A. was held at St. Peter's Church. Holy Communion was celebrated at 10 a.m. The business meeting was held in the schoolhouse at 10.45, Mrs. Leather, president, in the chair. After the prayers and thanksgiving, the meeting was addressed by the rector, the Rev. J. W. TenEyck, on the Creed. He said: The word "Creed" is derived from the Latin word *Credo*, I believe. We are told by St. Augustine that it was first compiled for the use of adult candidates for baptism, that they might have a clear idea of the faith they were professing. So we see that though called the "Apostles' Creed," it was not compiled by them, but is a brief summary of their teaching. There are two other great Creeds in our book of Common Prayer, the Nicene and the Creed of Saint Athanasius, which illustrate more fully the Apostles' Creed. It is a great blessing that the Church has these great Creeds to keep constantly before the eyes of her members. The denominations who are not so safeguarded, are drifting from their original standards, they know not whither. Faith has only to do with things not seen, when a thing is demonstrated, faith is unnecessary. There are two kinds of faith, human and Divine; human, based on the statements of men; Heavenly, on those of God. The first words of the Creed is, "I believe in God," why? We do not see Him, we cannot mathematically prove His existence, yet there is no age so remote, no nation so barbarous but they believe in the existence of such a being. Through all the ages, through all the history of the human race we find the same belief in a supreme being. Why? We look at any article about us, a desk, a chair, a watch, we know that these things had a maker. When we see in nature the design, the perfect organization, everything working in accordance with law throughout the universe, we feel here also there must be a maker. Then, within us we have conscience, a great voice that hears us when we are right or wrong; this also speaks to us of God. We get knowledge from comparison and the weighing of facts, the clergy are trained in the line of arguments that go to prove the existence of the Deity; laymen would do well to study these reasons for themselves that they may be prepared to answer for the faith that is in them. Relief in God should insure obedience, such as Abraham showed, when, at God's command, he left his own land and people and sojourned in a strange country, thus proving his faith by his works. So must all loyal children of the Church show by their life of good works, the faith that is in them; "faith without works is dead"; the Church teaches faith and obedience. The report of the last meeting was read and adopted. The corresponding secretary had written the letters she was entrusted to write. The Dorcas secretary had no report, but reminded the meeting to prepare a Christmas bale for the Sarcee Home. She also asked for 100 gifts for Dynevor Mission, for young and old, before the middle of November. She also related what a busy woman (who had eighteen people to cook for) had accom-

plished during the summer months for missions; she had knitted three pairs of socks, two pairs of stockings, made five petticoats, and patched three quilts. Contributions to the Christmas bales should be sent to the Dorcas room on Main Street. The secretary-treasurer of the Juniors reported the formation of a new branch at Bronte. Miss Andrews, superintendent of the Oakville Juniors has resigned to go and train for work in the missionary field. Miss Minty is now in charge of the Dundas Juniors. Mrs. Dodman is superintendent of St. Mark's, Hamilton. Mrs. Glassco held a meeting of the superintendents of Junior Branches; fourteen were present. She said the outlook for the junior work this year was most hopeful. She then told of the many ways in which the girls had made talent money for the Mission cause; one made hat-pins, another gathered fruit, and devoted the money made to the Mission cause; and several other clever plans were mentioned. Since June there had been sent to Missions six bales and nine parcels containing 220 new garments, and 56 second-hand; six pairs of sheets, six yards of rag carpet, 108 miscellaneous articles, 120½ lbs. of groceries; expenditure, \$160.60. The Extra Cent-a-Day treasurer reported \$43.07 on hand. The secretary of Baby's branches reported six new members; our total is now 45. In Rupert's Land they have a membership of 600. Reports from the Rural Deaneries of Welland and Halton were read; as were the different officers' reports of the meeting of the Executive of the Provincial Board in London, which was held this month. Miss Carter, treasurer of the Provincial Board, who was present, gave an encouraging account of the finances, in her usual concise, bright, and happy manner. A Stephen Cartwright Memorial Fund, has been started, and money raised to send two Japanese women as missionaries to Corea. Niagara was the first to contribute to the church building fund. A motion of sympathy was passed with Mrs. Oliver Beatty, president of St. John's Branch of this city, who has lately lost her husband. The meeting in November will be a Thankoffering meeting. St. Andrew's Day is also to be observed as a day of special intercession for missions. It was urged on all members to do their utmost to interest the young in Missions, that they might offer themselves for the mission field. Sometimes the young did not recognize the voice of God until their elders told them from whence it came; as in the case of Samuel, who, until Eli told him, knew not that the voice that called him was God's.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

St. John.—The Rev. J. E. Hand of this city, has been offered and has accepted the parish of Christ Church, Lima, Ohio, and he has already entered upon his duties.

ONTARIO.

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

Kingston.—St. James' Club held a most enjoyable banquet in the Sunday School room recently, some eighty members were present. The room was most tastefully decorated, and the ladies provided most delicious refreshments. The Rev. Canon Tucker delivered a most inspiring address, for which a most hearty vote of thanks was tendered him by Mr. R. V. Rogers, seconded by Mr. George C. Hague. A hearty vote of thanks was tendered to St. James' Club and also to the ladies. **St. Luke's.**—The ladies of this church lately held their annual tea in the church hall, which was a marked success. One hundred and thirty-five dollars was realized, and all spent a most enjoyable evening.

Cananogue.—Christ Church.—The young people of this church met in the Parish House on Wednesday evening and organized for the winter's work. The officers elected are: Hon. president, Rev. J. R. Serson; president, Stanley Moore; vice-president, Miss Annie McGinty; secretary-treasurer, Miss Maggie McKenzie; executive, Miss Stunden, Miss Edwards, Miss Berry, Messrs. Mills, Kidd and Dr. Bird.

Selby.—Harvest Thanksgiving services were held in this church last week, which were largely attended. The special preachers, the Rev. Rural Dean Dibb, Rev. A. H. Creagan and Rev. J. W. Jons were much appreciated. The Rev. F. W. Kennedy, M.A., of Japan, spoke to large and attentive congregations on Sunday last at Kingsford and Selby.

Barrie field.—St. Mark's.—On Sunday, October 10th, Bishop Mills held confirmation in this church when twenty-six candidates were confirmed. The Bishop gave a forcible charge to those confirmed. The Rev. Mr. Lewis assisted in the service, and in the evening Canon Loucks preached a most helpful sermon. The rector's services are much appreciated in this congregation.

Camden Parish.—The Rev. Dr. Gould, medical missionary, delivered addresses at Yarker, Camden East, and Newburgh. His addresses were very much appreciated. The amount asked from this parish for Foreign and Domestic Missions has been paid in full.

Taylor.—Herald Angel Church.—Harvest Thanksgiving services in this church were well attended. The church was tastefully decorated. The Rev. E. H. Croly, of Lyndhurst, conducted the services.

Smith's Falls.—St. John's.—The annual meeting of the Anglican Young People's Guild was held last week. The election of officers took place and the following were elected: Hon. president, Rev. C. V. F. Bliss; president, S. W. Gilroy; vice-president, S. B. Code; secretary, Miss Bliss; treasurer, Miss E. Gardiner; councillors, Mrs. S. E. Gilroy, Mr. Herring, Miss Armstrong, Dr. Stammers.

Prescott.—St. John's.—The Harvest Thanksgiving services in this church were most successful, and liberal offerings were received. The Rev. W. Lewin was the preacher at the morning service, and the Rev. F. G. Orchard in the evening. On Sunday, October 10th, the Rev. F. W. Kennedy gave a missionary address.

OTTAWA.

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

Ottawa.—Sunday last was observed throughout the diocese of Ottawa, as it was throughout the Dominion, as a day of special prayer and intercession for Sunday Schools. As this is the first occasion of the observance of what is not inaptly termed "Children's Day," by the entire Church from the Atlantic to the Pacific and from the boundary to the farthest north, an observance moreover carried out under the direction of the new Sunday School Commission, created at the last meeting of General Synod, it was an epoch-making event, marking a new and very important step forward by the Church in Canada, in the most vital work of Sunday School development. In all the churches in Ottawa, Children's services were held, either incorporated into the regular morning service, or as a special service in the afternoon. The work of the new Commission and the appointment of the new permanent secretary, were referred to from many of the pulpits, and the appeal for funds to meet the increased expenditure, was generally responded to.

Christ Church Cathedral.—A most enjoyable musicale under the auspices of the Ladies' Association of this church, took place last week in Lauder Memorial hall. Miss Elsie Tye, who had charge of the programme was congratulated upon the success of the event. The artists who contributed were: Piano solos, Mrs. Lyons Biggar; vocal solos, Miss Gladys McRae, Mrs. Parker; violin solos, Miss Lily Orme. At the conclusion of the musicale, tea was served by the ladies of the church, Mrs. Hill, Mrs. R. N. Slater and Mrs. A. Lindsay presiding at the tables. The proceeds will go towards the Restoration Fund of the church.

St. Matthew's.—The harvest festival service in this church last Thursday was largely attended, the sacred edifice being crowded, and a pleasing thanksgiving service conducted. St. Anna's Guild was instrumental in producing beautiful effects in decoration, quantities of grain and flowers being used for this. An eloquent sermon on the subject of the "Sovereignty of God and the Duty of Thanksgiving" was delivered by the Rev. A. J. Doull of the Church of the Advent.

Montreal. Excellent music was rendered by the choir. Other clergy present besides the rector, the Rev. W. M. Loucks, were the Venerable Archdeacon Bogert, the Rev. Canon Pollard, the Rev. C. H. Shutt of St. Paul, Minn., the Rev. C. B. Clarke, the Rev. George Bousfield, and the Rev. G. H. Duder.

TORONTO.

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

Toronto.—The Toronto Church of England Sunday School Association.—The initial meeting of the Association was held on Monday, October 18th, in the Church of the Redeemer, to observe one of the days of special intercession on behalf of the Sunday School. The Bishop of Toronto, on this occasion conducted "A Quiet Hour," consisting of the special Litany for the occasion, with appropriate collects and prayers, and fitting hymns. He gave three most helpful and instructive addresses, upon the topics of the Teacher's Call, The Teacher Co-operating with God, and, The Teacher's Crown of Reward. His Lordship is never to be seen to better advantage than in connection with educational work. The attendance was unusually large, there being fully four hundred teachers and elder scholars present, as well as a very large number of the clergy of the Deanery of Toronto. The Association has arranged for four lectures this season, upon the Child, The Teacher, The Lesson, and The School, to be given by the lately appointed diocesan field secretary, the Rev. C. V. Pilcher, M.A.

The Rev. A. C. O'Meara, missionary, Conrad, Yukon, has arrived in the city and expects to spend two or three months here.

Last Sunday was specially observed in all the churches throughout the city, as a day of special prayer and intercession on behalf of Sunday Schools. Very inspiring and helpful addresses were delivered upon this most important subject from all the various pulpits.

St. Luke's.—The annual Harvest Thanksgiving services were held in this church on last Sunday, both morning and evening. The preachers were the Revs. C. E. Seager of St. Cyprian's, and the Rev. J. B. Fotheringham of Trinity College, respectively. The church was tastefully decorated and special music, appropriate to the occasion, was well rendered by the choir. There were large congregations present at both services. On the following evening, the evening of St. Luke's Day, the patron Saint of the Church, a service was held in the church at which the Rev. Canon Plumtre, M.A., rector of St. James', preached. Later on in the evening, a conversation was held in the schoolhouse, which was numerously attended, and it was a most enjoyable and delightful affair in every way.

St. George's.—Arrangements for the amalgamation of the parishes of St. George and St. Margaret have been completed. The Rev. R. J. Moore, M.A., rector of St. Margaret's, will assume the duties of vicar on November 1. The Rev. Canon Cayley, D. D., of St. George's, will retain the title of rector but the responsibility for the services and work of the parish will be carried on by Mr. Moore. The farewell services will be held in St. Margaret's on the last Sunday of this month. The memorial brasses and the memorial stained glass windows in St. Margaret's will be re-erected in St. George's. The rest of the furniture will be distributed. The Rev. F. H. Cosgrave, B. D., of Trinity College, who has for the past year been acting as evening lecturer, at St. Margaret's, will continue to do so at St. George's, under the new regime.

Apsley Mission.—A report has been received from the Rev. C. Lord, giving an account of a week's work in this Mission, preparing candidates for the recent Confirmations. The following will give some idea of what it entailed. The district is a large one, embracing an area of upwards of 400 square miles, and the population is very scattered. On the Monday he drove about eighteen miles and made more than a dozen calls. Of one he says, "Went to — who was again out, as on previous occasions; found him in the field; climbed up on to the wagon he was loading with wheat and instructed him there. As it threatened to rain, pitched sheaves to him on wagon till loaded up so he might not suffer from loss of time." The next day he drove about ten miles, had more than a dozen interviews with different people, some in their houses, some on the road, and it was 1 a.m. before he got to bed. On another day, he writes, "Went to — where I also found —"

Had vigorous talk with them, reminded them of all that had been said on previous occasions, and left them also convinced. Rushed, in teeth of approaching storm, to next house for shelter, slipped horse out of shafts in pelting rain, and off to stable; stayed for tea; gave family an hour and a half's instruction. The Truth came as a revelation to them, never understood it before, they said. Left them also convinced, but their relatives obstruct the way. Drove on to — calling at — on the way. Late to bed again. Travelled sixteen miles." The next day, "started on sixteen miles' trip . . . went on in the dusk and darkness, running up against a rotten stump which yielded to pressure, and finally reached my destination four miles further on, just as they were going to bed." As a result of the one hundred and forty-eight miles travelling, (what that means only those can understand who know what the country is like,) and all those interviews, twenty-eight were confirmed, but forty-four failed to come forward—some through lack of courage, some from indifference, some from sickness or other unavoidable difficulties. A more recent letter mentions that in addition to his other duties, he had been devoting himself to a poor sick woman, and did not get home for twelve nights. From an independent source we learn that he saved the poor woman's life.

Markham.—Children's Day was duly observed in all three churches in this parish on Sunday last. At morning service at St. Philip's, Unionville, the attendance was above the average and a good number of children were present to hear an excellent address by the Rev. J. F. Rounthwaite, late rector of St. John's, Brantford, after a shortened form of morning prayer and the special prayers for the day had been offered. Afternoon services were held at Grace Church, Markham, and at St. Paul's, L'Amaroux. A large congregation of children and adults were at Grace Church, when after a short children's service, the Rev. J. F. Rounthwaite again preached a children's sermon that proved most interesting to the young folks. At St. Paul's, the rector, the Rev. J. E. Fenning spoke to a good sized congregation and fair number of children. The evening service at Grace Church, Markham, was fairly attended, when the Rev. J. F. Rounthwaite again addressed the congregation on the duties of parents towards their children in the matter of religious teaching. The weather was not by any means pleasant, but in spite of that the effort to press upon the congregation the claims of the children, was a success. The offertories at all services amounted to about \$10. At Grace Church, Markham, things continue to improve. A good driving shed has been built, but already it is found to be quite inadequate in size, and a big addition has to be made next year. New lights have been added to the church and Sunday School, and the prospects for the future are very bright indeed. The factories in town are both working overtime, and the probability is that the future of the Church here will be far ahead of what ever has been in the past. The addition of the surplice choir of 28 members, which has now been inaugurated for over a year, has proved a great blessing in every way, and the brightening of the services has made them very attractive.

Cannington.—Harvest Thanksgiving services were held in All Saints' Church, Cannington, and St. Paul's, Beaverton, on Sunday, October 10th. The Rev. A. C. Cummer, the rector, preached practical and inspiring sermons. The churches were beautifully decorated for the occasion. Special music was rendered by the choirs. Solos suitable for the occasion were rendered by Mrs. G. J. Hoyle and Miss Nettie Westcott, of Cannington, and Miss Nettie King of Beaverton. Large congregations were in attendance at all the services. A Thanksgiving supper was held on Monday evening in connection with Cannington Church. Though the weather was very unfavourable, the receipts amounted to \$106.

King.—On Sunday, the 10th inst., Harvest Thanksgiving services were held in this parish, in All Saints' Church, King and St. Stephen's, Maple. Bishop Reeve was the special preacher for the day. The service at 11 a.m. at Maple was conducted by the Bishop, assisted by Mr. Thompson, student at Trinity College, while the rector, Rev. E. J. McKittrick, officiated at King, the order was reversed for the evening services, the Bishop officiating at King and the rector at Maple. There was a good attendance at all services and large offerings for the general needs of the parish. In the afternoon the Bishop addressed the children of All Saints' Sunday School, on Missionary Work in the Far North, as he de-

scribed child life in that region and sang in the native language the first verse of "There is a Happy Land," etc., the children were delighted. Bishop Reeve returns to this parish on Sunday, November 7th, for confirmation services, and all look forward with great pleasure to that day.

Lloydton.—The members and associate members of the Ruridecanal Chapter of West York assembled for the autumn meeting on the 11th and 12th October. On Monday evening a Sunday School Conference was held in the Church of St. Mary Magdalene, Lloydton, there being a good attendance of the parishioners, despite rather inclement weather. After an introduction by the Rural Dean, instructive and interesting addresses were given by Rev. E. R. McKittrick, of King, and Rev. C. V. Pilcher, and Diocesan Field Secretary. On Tuesday morning the Chapter re-assembled at Schomberg, Rural Dean Morley presiding, and Rev. T. W. Paterson acting as secretary pro tem. in the unavoidable absence of the regular secretary, Rev. R. Ashcroft. The devotional hour consisted of a paper, contributed by the secretary and read by Rev. John Gibson, on the fifth question in the Ordinal, followed by a consideration of Heb. v. 5-10, ably led by Rev. E. B. Taylor, of Holland Landing. The Rural Dean then gave an account of the conference of Archdeacons and Rural Deans, held in September, to arrange for missionary meetings. Three principles had then been laid down—that there should be three speakers at each service or meeting—that they should speak generally upon Diocesan, Canadian and Foreign Missions—and the Laymen's Missionary Association be called upon to assist. The dates arranged for the meetings and services in the Deanery are as follows:—Maple and King, November 8th and 9th; Aurora, January 9th; Bradford, January 25th and 26th; Georgina, January 16th; Holland Landing, January 17th and 18th; Lloydton, January 23rd; Newmarket, January 30th; Thornhill, January 30th; Woodbridge, January 23rd. At the afternoon session an interesting paper was read by the Rev. C. V. Pilcher on "The Possibilities of the Sunday School," which was followed by a lengthy discussion dealing mainly with teachers' helps and papers. A resolution was adopted heartily congratulating the Rural Dean upon his appointment to the prebendal stall of Trinity in connection with St. Alban's Cathedral; and after a vote of thanks to Rev. J. E. R. Gibson, the incumbent, for his hospitality the meeting adjourned. The next meeting will be held on January 31st and February 1st, at Deer Park.

Sunderland and West Brock.—St. James' Church, was reopened on Sunday, October 3rd, after being closed for three weeks, while in the hands of carpenters and painters for interior decorations. The Rev. G. B. Johnson held reopening services at 3 and 7.30 p.m., the church being crowded at both services. Not quite a year ago, upon the appointment of the present rector, this church, with some considerable doubt as to whether it would be able to raise the money, decided to increase their contribution towards the clergyman's stipend by the sum of \$50. During the year this extra \$50 was raised; \$330 was spent on the church building, \$150 on the rectory, and now the churchwardens have a balance on hand of \$74. The wardens are now planning to build a new driving shed.

Penetanguishene.—All Saints'.—We omitted to mention in last week's issue that the new seating in this church, which is so satisfactory to all, was done by the Blonde Lumber and Manufacturing Company, Ltd., Chatham, Ont.

Innisfil.—Already we hear a glowing account from here of the success of the newly appointed rector, Rev. E. A. Paget. The parishioners have implicit confidence in him as their pastor. He has already shown himself to be discreet in the management of the parish. Sunday, the 10th, was observed as the "Feast of the Harvest." The churches were beautifully decorated with grain, fruits, and flowers. Overflowing congregations showed what an interest was manifested in acknowledging the goodness and mercy of God in the late bountiful harvest. We bespeak for the rector great success, nor could it be otherwise with such a helpmeet in the person of Mrs. Paget, who has already endeared herself to the people by her kindly and genial manner.

Bobcaygeon.—Christ Church. — A most successful Harvest Festival has just been concluded at this church. The first service was held on Friday evening, October 1st, when the Lord Bishop of Toronto was the preacher. His Lordship chose for his text Psalm xxiv. ver. 1, and

based thereupon, a practical, helpful, and forceful discourse, delivered in a masterly manner; and one that reached the hearts of the large congregation assembled, and gave food for reflection. The church was beautifully decorated by the ladies of the congregation, and a chancel screen which had been erected surmounted by a cross, gave the choice effect of a work of art which was greatly admired. The choir of Christ Church has gained for itself more than a local reputation, and acquitted itself with its accustomed brilliancy. The service was fully choral, taken by the rector, Rev. F. Louis Barber, assisted by Mr. W. T. Comber, lay-reader. The services were continued on Sunday when the Rev. T. W. Paterson, M.A., of Deer Park, Toronto, was the preacher, his sermons were listened to with close and constant attention, and his earnest, helpful words were greatly appreciated by the large congregations who greeted him. The Harvest Festival services evidenced the fact of an awakened and alert people, intelligently interested in all that concerns their church and her services.



NIAGARA.

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

Hamilton.—St. Luke's.—The annual Harvest Thanksgiving service was held in this church on Sunday, October 3rd, and all services were well attended. The Rev. Matthew Wilson, M.A., rector of Barton, preached in the morning, and the rector, Rev. E. N. R. Burns, B.A., preached in the evening. The services were all bright and cheerful and were entered into heartily by the congregation. At the evening service the choir rendered Sir Joseph Barnby's anthem "Ye shall go out with joy," and the manner in which it was sung reflected great credit on the choir-master, Mr. Walter Spencer. The church was tastefully decorated with fruit and flowers. In the afternoon the Sunday School children brought their offerings of fruit and flowers to the special service held in the church, which were afterwards sent to the Hospital, House of Refuge, and the sick of the parish.

Dundas.—St. James'.—The annual Harvest Festival in connection with this parish was held on Sunday the 10th of September, the church being very beautifully decorated for the occasion with grain, fruit, and flowers. The services were conducted by Rev. J. Fletcher, priest in charge. The A. Lisle Reed of St. Stephen's Church, Toronto, preached to two large congregations and celebrated the Holy Communion at 8 a.m. Special music has been prepared by the choir, under the direction of Mr. Freeman, organist, the hymns, chants and anthems being particularly bright and hearty. Mrs. Lewi Bond sang with great expression and reverence the 23rd Psalm as a solo, her beautifully sympathetic voice filling the church. The offertory including some payments made later did not fall far short of \$300. This grand result far exceeding all expectations was due, partly to two earnest appeals read the Sunday before, the one written by the rector, the Rev. E. A. Irving, who is now in England, the other by the churchwardens, Messrs. F. G. C. Minty and S. Lennard, and partly to the systematic and businesslike measures taken beforehand by the churchwardens to whom great credit is due. Altogether the day was an exceedingly bright and happy one for the members of the congregation, their only regret being the absence from among them of their own beloved rector. That absence will be short now, as he is expected to take charge of the parish again on the last Sunday of this month.

Niagara-on-the-Lake.—St. Mark's.—This church has recently been enriched by a beautiful carved pulpit and altar of artistic workmanship, most appropriate for this church edifice. The pulpit is made of quarter-cut white oak. It is hexagon in shape and is built of selected quarter-cut white oak, standing a little over six feet in height and being four feet six inches at its widest point. It is really composed of two sections, the bottom section consisting of four heavy columns with hand-carved Gothic capitals supporting the upper section. Five sides of the upper section (the sixth being the entrance) are worked out in Gothic design and at each angle a turned column with hand-carved Gothic capital supports the frieze. The floor of the pulpit is three feet from the floor of the church, and is reached by oak steps with hand-rail supported by a balustrade, also worked out in Gothic design. The consistency of the mouldings and the splendid hand carving gives the whole an admirable effect. On

the front of the base a tablet is placed which bears the following inscription: "To the glory of God and in memory of James and Amelia Kennedy and their deceased children; also George Goff, their son-in-law, all of this parish. Erected by Charles Kennedy and his sister, Amelia Goff, July 1909. (Mr and Mrs. Kennedy were members of St. Mark's Church for many years and no more fitting memorial could be erected than this beautiful pulpit, which will perpetuate their memory for many future years.) The altar is made from black walnut, which was cut over 60 years ago by the man in whose memory it is erected, and has been seasoning ever since on the farm in Niagara township that has been owned by the Ball family for many years. It is 6 feet 10 inches long and is beautifully carved. The front is divided into three panels, which are worked out in tracery pattern of beautiful design. The centre panel has the Latin monogram, "I.H.S." and on the side panels are the Greek letters, "Alpha" and "Omega." At each corner and between the panels an octagon column with moulded base and having a moulded capital supports the frieze. The rich display of mouldings and the tracery designs of panels, etc., give the front of the altar a very pleasing effect. The altar has been placed in St. Mark's as a memorial to the late John Ball, who served it faithfully as churchwarden for twenty-one years and was a member of the congregation for the greater part of his long and useful life. On the lower part of the altar a brass tablet bearing the inscription: "To the glory of God and the memory of John W. Ball, Esq., who with faithful devotion filled the office of churchwarden of this parish for twenty-one consecutive years. Born 1813, died 1890. Erected June 1909." The material for the altar was grown on the Ball farm and was given by H. Gordon Ball and other members of the Ball family to be used for this purpose. The workmanship of these memorials which is so highly spoken of and appreciated was done by the Valley City Seating Company, of Dundas, who have a high reputation throughout Canada for their excellent church work.



HURON.

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

Sarnia.—St. John's.—The second of Venerable Archdeacon Richardson's conferences was held in this church, on Monday and Tuesday, October 11th and 12th. On the preceding Sunday, October 10th, Harvest Thanksgiving services were held, the preacher being the Rev. R. S. W. Howard of London. The conference proper, began with a hearty evening service, October 11th, the preacher being the Rev. Rural Dean Chadwick, and the services being conducted by the Rev. Canon Davis, G. M. Cox, H. F. Hutton, and the rector the Rev. T. G. A. Wright. On Tuesday morning, at 8 a.m., Holy Communion was celebrated by the rector, assisted by the Rev. A. H. Rhodes, and a sermon on "Spiritual Growth," preached by the Rev. G. M. Cox, of London. At 10 a.m., the Archdeacon gave his opening address on "The Forward Movements of the Church," which was discussed by the Rev. Canon Craig. The chairman then extended a cordial welcome to the Rev. Mr. Leitch (Presbyterian), the Rev. Messrs. Holmes, Rigsby, and Barraclough (Methodist), and Mr. Kelly, a visiting Evangelist. The next subject was "Indian Work," introduced by the Rev. W. Rigsby, and discussed by ex-Chief Jacobs, the Revs. F. K. Hughes, and Simpson Brigham. In the afternoon, the Rev. Principal Waller introduced the subject of "Mission Study," which was discussed by Canon Craig, and the Very Rev. Dean Munday of Port Huron. The Rev. Wm. Shore introduced "Children's Day," which was discussed by the Rev. F. G. Newton. Then followed "Christian Giving," introduced by Dean Munday, and further discussed by the Rev. F. G. Newton, and Canon Davis. The concluding subject on the afternoon programme was "Prayer Book Revision," introduced by Mr. John Ransford, of Clinton, and discussed by Canon Craig, Dean Munday, and the rector. During the afternoon, Miss Lucy C. Poussette and Mrs. McKee sang solos, and the choir were present afternoon and evening, and assisted in the hearty singing of some familiar hymns. The evening session was a Missionary Rally, the Rev. Principal Waller being in the chair, and the four evening speakers being Messrs. John Ransford and Charles Jenkins, and the Very Rev. Dean Munday, and the Rev. T. S. Boyle. The weather was showery and cold, but the attendances at all sessions were very good and the Archdeacon and chairman both complimented the people of the

town for their hospitality and hearty interest in all conference meetings. This conference, notwithstanding unfavourable weather, was, like the Glencoe conference, most successful and interesting in all its parts.

ALCOMA.

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

Callander.—St. Peter's.—On Friday evening, October 8th, Harvest Festival was held in this church. The Rev. C. E. Bishop conducted the service assisted by his organist Mr. Carman, and 10 boys of the surpliced choir of the church of St. John the Divine, North Bay. The church, beautifully decorated, held a large congregation. After service, the party were entertained, before their return drive home, to a supper at Dr. W. F. Shaw's, rector's warden. The new hymn book was used at this service for the first time. The following Sunday morning, the Venerable Archdeacon Gillmor had Holy Communion and three baptisms. Last month a girl's branch of the W. A. was formed here, with Mrs. Scanlon as president, and Mrs. Perry as secretary. It, in addition to the Ladies' Guild, is working well. The latter intend to reseat the church.

RUPERT'S LAND.

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

Portage la Prairie.—St. Mary's.—The Rev. J. I. Strong, the rector of this church, has been appointed by His Grace the Archbishop of Rupert's Land, Rural Dean of Marquette. The appointment goes into effect at once. On a recent Sunday the annual Harvest Thanksgiving services were held in this church and they were largely attended. The church was prettily decorated, and the music was appropriate to the occasion as were also the sermons which were preached by the rector both morning and evening.

■

Shoal Lake.—St. Paul's.—Harvest Thanksgiving services were held in this church on Sunday, October 10th. The building was tastefully decorated for the occasion with grain, fruits, flowers and vegetables, and the effect was said to be even more beautiful than on former occasions. Both services were very hearty and had a true thanksgiving ring about them. Two very helpful and practicable sermons were preached by the Rev. Canon Gill, Rural Dean of Minnedosa, and were listened to with rapt attention. The Prayers and Lessons were taken by the Vicar, the Rev. C. Wood, the large choir rendering the musical portion with marked precision and ability. The congregations were very good, especially in the evening, when the sacred edifice was filled to overflowing. The offertories were for Home Mission Fund. This congregation is building a rectory, which will be finished in about two weeks, and which will be a spacious and comfortable residence for the clergyman and his family, and also a valuable asset to the parish.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.
McAdam Harding, D.D., Coadjutor, Regina, Sask.

Outlook.—The first visit of Bishop Crisdale, to this new centre took place on St. Michael's Day, Wednesday, September 29th, for the purpose of holding a Confirmation. Six of the candidates came from the adjoining mission west of the Saskatchewan, under the care of the Rev. J. T. Smith, and the two from the town of Outlook. Shortened Evensong was said by the Rev. J. Williams, incumbent, the Bishop reading the special Confirmation sections. The Bishop gave two appropriate addresses and showed the Scriptural and sub-Apostolic character of the rite, and was listened to very attentively by those present. The next morning, early, the Holy Communion was celebrated, when six of the newly confirmed and eight others communicated, the Bishop officiating, assisted by the Rev. J. Williams. The Bishop left at 9.30 a.m. for the main line having given great pleasure to these newly organised parishes, by his presence and cheering words. Some of the candidates had come a considerable distance. Harvest Thanksgiving services were held on Sunday, October 10th, which

was cold and windy. The church was nicely decorated with grain, foliage, and flowers, and presented a very cheerful appearance. Holy Communion was celebrated in the morning, but there were only six communicants and a small congregation. Evensong had a better congregation. The usual Harvest hymns and Psalms were used. The offerings for the diocesan fund were about \$6.00. A small stable has just been erected, as to which a modest appeal was put forth in the "Canadian Churchman" columns a few weeks ago. It was built just in time, as cold weather is now on. We hope the appeal will meet sufficient contributions of bazaar articles, as will pay the cost. One parcel has been received so far and \$1.00 from Peterborough, Ontario (anonymous). A number of people are here from Hamilton, Kempsville, Kingston district, Gananoque, Sarma district, Trenton, Nova Scotia, Peterborough and Montreal. Will any good ladies from those places help us to discharge the necessary liability? The Anglican Church is the only body in the town to have a settled pastor and a horse to travel into the country parts this coming winter. Address the Rev. J. Williams, Outlook, via Moose Jaw, Sask.

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.

PRAYER BOOK REVISION.

Sir,—I hope the carefully reasoned letter of Mr. Bevan in your issue of the 23rd ultimo, will lead some of your readers and writers, too, to pause in their haste for the revision of our Prayer Book. I need not reiterate or emphasize his arguments. But I would like to say a word about the American Prayer Book so much praised by some. Though the compilers have left the word "prevent" in the collect for the 17th Sunday after Trinity unchanged, they have used the word "direct" instead of "prevent" in one of the collects after the Communion Office. This is a very weak rendering. Guide and direct would have been better, though quite inadequate to convey the full force of "prevent" in its old meaning. Indeed we have no single word now in use that would convey that meaning. The fact is that grand old word tells the whole story of our salvation. For our loving Saviour went before and opened the way, marking it for our guidance with His blood-stained footprints, and now promises to further us with His continual help, so that we have every hope and confidence that our prayers will be answered. One of the advocates of immediate revision is a prolific writer, and some of us remember when he advocated the omission from the new Hymn Book of the hymn beginning, "When I survey the wondrous cross," as teaching "a doctrine of the Atonement now become obsolete." Is it his hope that the revisers might yield to the passing whim of this age of superficial learning,—the most superficial with which the Church has ever been afflicted,—and expunge from the new book the many passages where that "obsolete" doctrine is now so unmistakably taught? If so, I venture to say that the Canadian Church as a whole is not prepared for any such revision. On turning to the marriage service of the American Church we find it sadly mutilated as compared with our own office. Pandering to a weak prudery they have followed the other religious bodies in making no reference to the causes for which matrimony is ordained. And the natural consequence of ignorance of these subjects is seen in the terrible prevalence of race suicide and the endless divorces and wife desertions that have become such a social scandal of that great nation. So serious indeed has it become that were it not for the large influx of more moral and healthful races two or three generations would see the nation but a skeleton of its present greatness. The Church of Canada wants no such pandering to the vices of the age as this important change from our marriage service gives, with its disastrous results. Again, the press of work in this growing country and the absence of facilities for research, necessary to the careful performance of such a work, are serious obstacles in our way, much more serious with us than with the Mother Church. An illustration is just at hand. A service for Sunday Schools has reached me in which the liturgical error is made

of using both the lesser litany before, and the Doxology after, the Lord's Prayer. This may be a small thing, but it shows that the compiler of the service has failed to grasp one of the careful lessons taught by the authors of our Prayer Book, who use the lesser litany before the Lord's Prayer, when it is of a penitential character, and the Doxology after, where it is a thanksgiving, but never the two together that I have been able to find. But I must not now further trespass on your space.

J. M. B.

ENGLISH REVISION AND OUR CANADIAN SYNODS.

Sir,—Both General and Provincial Synods declare clearly that **no alteration** of the present Book of Common Prayer can be made for use in this Dominion excepting by their consent,—the expression upon which "Spectator" builds his contention, namely, "according to the use of the Church of England" occurs necessarily as a part of the full and legal title of the present book, and as far as I can see has nothing to do with the question.

Wm. Bevan.

CONCENTRATION.

Sir,—In the early months of the summer you emphasized the need of stopping the drift from the Church in the country districts. Evidently the Bishop and clergy of the diocese of Toronto do not agree with you, but feel that the only part of the diocese which needs looking after is the north-west of the city of Toronto. In this afflicted district live and labour the Bishop, Assistant Bishop, three Archdeacons, two theological schools, and Rural Dean. There are besides, enough of canons to defend the city. The country may take chances. But I may be told that the Archdeacon of York must exercise his archidiaconal functions. In reply, I say, that that gentleman has already a large city parish, a large church, that he is building a still larger one, and these undertakings are sufficient for an ordinary man, but besides that, he is the hardest working professor of Wycliffe, how then can he look after the country parishes unless he gives up the other undertakings? Surely the Bishop will never countenance the popular theory that these dignities are empty titles.

A Sad Critic.

POSSIBILITIES OF REUNION.

Sir,—I only had time for a glance at your issue of September 30, but "Spectator," upon this topic interested me very much. If I remember aright, your valued contributor says that the committee of the General Synod, on Church Union in its negotiations with the joint committee of several Protestant bodies, expressed willingness to deliberate this question provided that episcopacy should be regarded as essential in any formulated plan of reunion. It is easy to see why an offer to deliberate on such terms would be rejected. The Historic Ministry is the prime subject of debate between ourselves and other reformed communions. The settlement of this problem would practically settle everything else. Accordingly to invite discussion and then to say that the vital point at issue must remain, as far as we are concerned, unaffected by the discussion, is just another way of saying that our minds are made up and that other opinions must be dropped altogether, or modified until they come into harmony with our own. This is a sound position—it is one of men who know they have something essential and mean to retain it. But the refusal of such an offer need cause no surprise. According to "Spectator" the refusal was couched in very gentle terms. It is certainly highly significant that the rejection referred to "episcopacy in the ordinary sense of the term" as a barrier to reunion. Apparently there is an episcopacy which would be viewed with friendly eyes. It would be worth our while—nay, it is our duty—to find out what it is. The joint committee might have declined all intercourse with us on the grounds that their minds were as fully made up as our own. In that case discussion would have been needless and fruitless. "Episcopacy, in the ordinary sense of the term," may well be a bar to reunion. It certainly is if it connotes Erastianism with its attendant evils; if it means princely dignity and princely palaces, and lavish hospitalities; if it means remoteness and inaccessibility; if it means absolutism, injustice, or lack of sympathy with

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priest and people. Perhaps "episcopacy in the ordinary sense of the term," covers some of these uncomfortable features. If so, would it not be well to hasten to explain that these features are accidental and not essential—that many of them have gone and others are going fast? They are the accretions of two thousand years. It was inevitable that such accretions should gather about the christian society, but they are not permanently and irrevocably fixed. They drop off from time to time, and they may be forcibly removed when necessary. What then are the essential features of a genuine episcopate? Personally I am satisfied with the following reflexions, (a) the gradual disappearance of the Apostolate called for some office which would give coherence, continuity and stability to the christian society, and (b) this was found in the Primitive Episcopate, accidentally different but essentially identical with the mediaeval or modern episcopate. In the first place, coherence was the crying need. The various christian communities felt their isolation, and the bishops became the channel of intercourse between one and another. Later on the episcopate was seen to possess another invaluable function. It was the vehicle of transmission, the means of preserving the continuity of the Church—its order and its doctrines. Finally, the episcopate ensured the Church's stability. The bishops became its safeguard against heresy. In view of the chaos of the fourth and succeeding centuries this may seem like assuming too much. But the actual chaos was cosmos compared with what would have been, had the Church left its destinies in the hands of an Alexandrian mob. The doctrines of christianity were certainly safer even with obsequious bishops than entrusted to the care of a semi-Pagan emperor. The difficulty of obtaining definite decisions from an unwieldy Presbyterate would certainly have been greater than was the difficulty of obtaining them from the bishops assembled in council and the work done at these synods ultimately produced a consensus of faith in the Church which saved it from ruin. Neither mob nor Emperor could have done it, and it is extremely doubtful whether the Presbyterate could have done it. But the episcopate actually did do it. So then the experience of the Church is that the episcopate makes for the coherence, continuity and stability of the Body of Christ. The features of the episcopate which have given it this efficacy must be regarded as essential to the office. All things else may be looked upon as non-essential and accidental, and might be dispensed with in any contingency which would seriously demand their removal. It is possible that these non-essential and accidental features constitute "episcopacy in the ordinary sense of the term." Should what is known as Home Reunion ever come, we may imagine christian posterity looking upon the scars of these ancient wounds with admiration and commending alike those who have fought for liberty and those who have fought for unity. It has indeed been these many generations a contentis veritalis. Now indeed when prejudice is passing away, when it is possible to see the situation with greater clearness, it is our duty to assist in removing the last traces of misunderstanding and do our share in uniting those whom an inevitable conflict have for so long kept apart.

Frank G. Vial

NEED OF MEN.

Sir,—“Pilgrim, C.I.X.” has hit the right nail on the head in your issue of the 16th of September, when he deplors the constant appeal to the Old Country for men to serve in Western Canada. Canon Webb is an excellent general diocesan missionary, and based his recently published appeal for men to occupy mission stations in the diocese of Calgary, upon what he may conceive to be a true basis; but if the diocese were all that he represents it to be there would not be at the present time no less than six or seven priests out of Church work, following various secular occupations in order to earn the necessities of life, because they cannot get enough money in the clerical profession as clergy in his diocese. It is cruel to induce men to leave comfortable curacies and livings in England in order to eke out an existence on the prairies. They are attracted here by specious promises which nothing short of a miraculous intervention of Providence could materialize into performances. The lowest salary paid to a curate in England is \$631.80, out of which he has merely to dress and board and lodge himself. He is not called upon out of his private means to provide for either the sick or needy, nor does he have to go cadging amongst his congregation in order to get his stipend. Here in Western Canada a deacon is remunerated with (on paper) the munificent sum of \$500 and

a priest of \$600 per annum, but only a portion of either sum is paid with regularity, the congregation too often neglecting to do their share in making up the sums named. Out of what he is fortunate enough to get he has at the outset to purchase a horse or a pair of horses, a buggy, harness, robes for winter's warmth when driving, keep his animals in fit condition to do forty or more miles every Sunday, visiting his two or three churches, maintain himself respectably, dress well, help the poor and frequently provide a few niceties for the sick. His cost of living as compared with the price of the necessities of life in England is fifty per cent. higher all-round, and when ill he has only the hospital to go to. These facts refer to the bachelor. The married man with a family can calculate what his fate would be from these facts and figures. There are a few rectories in the West, that is, parishes in which the parishioners pay the clerical stipend in full. But these are plums that fall only to a favored small minority, and by no means always to the hard workers deserving promotion in the diocese, as the clergy list will demonstrate. However needful more clergy may be there ought to be no further accessions to the ranks of the clergy in any Western diocese until those already working there are regularly and properly paid. To those acquainted with actual conditions it is not so much a matter of surprise there are so many but that there are so few clergy leaving the pulpit for secular occupations. Colon.

THE HISTORIC EPISCOPATE.

Sir,—It would be most unfortunate for Mr. Bevan's letter quoting statements as to the interchangeable use of the terms "bishop" and "presbyter" from the sermon of Bishop Weldon to pass without comment. The whole Presbyterian position is built upon this contention, which was originally derived from a statement of St. Jerome. It is also a very serious weakness in the idea of the episcopate itself if it has to be defended, as the Dean of Manchester says, chiefly on the ground of its "historic impressiveness." An argument such as that is not conclusive as against the action of Luther, Calvin, and Knox, in their abolition of the episcopate. Nor does it by any means represent the present stage of scientific scholarship. I would like to direct Mr. Bevan's attention, and that of your readers to the interesting and inspiring fact that the latest researches are decidedly favourable to the stronger and more logical position indicated in the term "apostolic succession" and expressed in the classic passage from the Preface to the Ordinal: "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." In his recent masterly work on "The Early History of the Church, 1905," Duchesne declares (p. 66) that the view that the episcopate represents the apostolic succession, is in accordance with the semi-total of facts as we know them. In his great work published in 1901, "The Ministry of Grace" the present Bishop of Salisbury, pp. 146-154 offers conclusive reasons for thankfully adhering to the ancient claim of apostolic succession on behalf of our Bishops. Finally I would in particular ask due consideration for the very weighty summing up of that great ecclesiastical scholar Alexander V. G. Allen in his "Christian Institutions," 1897, a book which Professor Giv-atkin of Cambridge, one of our very highest authorities, has declared to be monumental in its learning. On page 19 Dr. Allen says, "A generation has now passed since the essay on the 'Christian Ministry' was written, within the last decade of which there has been a renewed discussion of the subject and two important departures have been taken from Bishop Light-foot's attitude. In the first place, the famous dictum of St. Jerome, which has held its own for so many centuries, that bishop and presbyter were originally differing titles for the same office, has at last been disputed on critical grounds. Dr. Hatch who first called attention to the grounds for questioning this position, has been followed by Dr. Harnack who has offered convincing reasons for holding that the office of bishop was from the beginning distinct from that of the presbyter, and that, however great may have been the later increase of the bishop's prerogatives, or the modification of his functions he still retained the same essential quality which marked his first appearance, and which also from the first differentiated him from the presbyter. . . . And in the second place the discovery of the Didactic or teaching of the

Twelve Apostles, which is generally assigned to the close of the first century, has at last furnished the clue to the true significance of allusions in the New Testament to the ministry, which have hitherto been strangely neglected. It reveals the ministry of the Apostolic age as it was on the point of vanishing from the Church, and also the connection between that ministry and the age of Ignatius." The a priori reasoning for the apostolic succession is so strong that many minds are convinced by it alone. When to this is added such testimony as the above, drawn from the historical data, the arguments for such a succession are surely overwhelming.

Wm. P. Reeve.

OLD TESTAMENT TEACHING.

Sir,—In the Churchman of Sept. 2nd, there is an article under the above heading. The writer tells us that in the early stages of mankind there were no means of recording actual facts. But I would remind him that we have the highest living authority for knowing that there were means of recording facts, when the first books of the Bible were declared to have been written. Now while this whole article is weak and misleading, the Bible record is precisely the opposite. It is forcible and decided, it declares that its law is perfect and its testimonies sure. There is no uncertain statement in the Bible itself as to its Divine authority. It is called "the Word of God," its Books are called "The Oracles of God." As to the authority of the writer of the oldest records, it is emphatically stated that God spoke on Mount Sinai in order to prove that He could and did speak to man, and therefore to His servant Moses, and that this first writer of Scripture should be believed forever (Ex. 19: 9). Much is said in Holy Scripture of his authority, of his long years of training for his work, by learning, by trial, and by meditation, such as no modern writer has had; and that he was "mighty in words." But all that is cast into the shade when compared with the forcible repeated statement, "God spake by Moses." For forty years and therefore at the time he was writing, Moses stood continually face to face with God and received from Him the very words which he wrote. There are abundant reasons for believing that he had access to more reliable traditions of Abraham, the Flood, and Creation, than any other writer. Though this fact is not once directly mentioned in Scripture, yet such as the following is most forcibly emphasized: "Moses wrote by the commandment of the Lord." (Num. 33: 2), "and Moses wrote all the words of the Lord," (Ex. 24: 4). If then he wrote in the presence of God and could have had for the asking Divinely verified truths, why did he write myths and legends? Also may I ask with due respect and courtesy, are we to teach our children that he and other writers were Divinely directed to write myths and legends, when they could as well have been directed to write true history? I for one would hesitate lest I lower the Divine records to the level of the stories of one, who was so given to romancing, that he frequently told falsehoods, when truth would have answered his purpose quite as well. The facts are these: When God gave the Old Testament, He gave chosen testimonies for a chosen people by chosen writers, and being a God of Truth, must have given true histories. Therefore, let us teach our children to say as the Lord Jesus Christ said, "Thy Word is truth." W. M. S.

CONVENTS IN BARCELONA.

Sir,—In your issue of the 7th there appears a paragraph which states in effect that the most evidenced detestation for the inhabitants of the nunneries and for the celibates; and that the cause for all this was the opposition in trade caused by the cheaper output of goods sold by them. This is good as far as it goes. It may account in part for the horrible vengeance wreaked by the mob. But were there not other and far more cogent reasons? The "Record" publishes the following: In a recent issue we called attention to the discovery of a Torture Chamber in one of the ruined convents at Barcelona, but we believe that this is by no means the most terrible thing that recent events in that city have brought to light. Perhaps when the present censorship is removed it may be possible to learn at first hand the truth about the iniquities which are alleged to have been practised in these convents. Private letters received from Barcelona affirm that "nuns have been found in niches in the walls with hands chained together, also the feet, then bricked up," and it is also rumoured that the bodies of numbers of babies have been discovered. There ought to be some

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means, even in Spain of arriving at the actual facts, for the stories, as they have come to England, seem almost incredible. Yet it is not semper cadem Rome's proud boast? We know what Rome has been, and the cruelties that can be laid to her charge. The days of the Inquisition are evidently not yet over. What truth there may be in these statements I cannot say. But it looks as though there was some ground at least for them. Canadian papers have been singularly silent upon this subject. Are they afraid to let the truth be known? It is to be hoped these matters will be probed to the bottom, and if these horrible revelations are true about Spanish convents let them be known. To be warned is to be armed.

John Ransford.

Family Reading

A PHILANTHROPIST'S RULES OF LIFE.

The vault in the dilapidated little graveyard opposite New Orleans, where the body of John McDonough, known to American history as an eccentric philanthropist, was first laid, was kept in order for years after the removal of McDonough's remains. A faithful negro, who had been one of McDonough's slaves for years, attended to this. Chiseled in the stone of the vault are the following rules which McDonough formulated, when he was but twenty-four years of age, for the guidance of his life:

"Remember always that labour is one of the conditions of our existence.

"Time is gold; throw not one minute of it away, but place each one to account.

"Do unto all men as you would be done by.

"Never bid another do what you can do yourself.

"Never put off until to-morrow what you can do to-day.

"Never think any matter so trivial as not to deserve notice.

"Never covet what is not your own.

"Never give out that which does not first come in.

"Never spend but to produce.

"Let the greatest order regulate the transactions of your life.

"Study in the course of your life to do the greatest possible amount of good.

"Deprive yourself of nothing necessary to your comfort, but live in an honourable simplicity and frugality.

"Labour then, to the last moment of your existence.

"Pursue strictly the above rules, and Divine blessing and riches of every kind will flow upon you to your heart's content; but first of all remember that the first and greatest study of your life should be to tend by all means in your power to the honour and glory of the Divine Creator.

"The conclusion at which I have arrived is that without temperance there is no health, without virtue no order, without religion no happiness, and the sum of our being is to live wisely, soberly, and righteously."

THE BISHOP OF PETERBOROUGH ON PRAYERS FOR THE DEAD.

Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine; still less membership in the Church of Rome. There is a doctrine respecting the state of departed souls, and there

are prayers for these, founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by masses and prayers offered on their behalf by the faithful on earth. This, our Church, distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded on that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly, prayers for the 'rest and refreshment of the departed' abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say, therefore, that such prayers imply a belief in Roman doctrine, and that a clergyman who invites his congregation to offer them must therefore be 'a member of the Church of Rome,' is not only unjust and uncharitable as regards him, but also—as regards our controversy with Rome—extremely rash and unwise. We cannot afford to make a present to the Church of Rome of nearly all the early fathers, nor of the ages of the Church which they represent. Nor can we safely give her so great a help in her controversy with us as to identify her doctrine of purgatory and masses for the dead with the doctrine of the early Church as to the intermediate state, and the primitive commemorations in the Eucharist of the faithful departed.

HOPE

The difference between drudgery and joyful work is made by hope. It is most blessed of taskmasters. He who works with hope before him knows not fatigue and feels no pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight: It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled storehouses. Hope makes the difference between the nurse and the mother. The one toils in mental tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into beautiful womanhood, the boy into refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He hears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict.

ONE OF THE FIRST V.C. HEROES.

Most of you know, I expect, that the order of the Victoria Cross was first instituted in 1856, at the close of the Crimean War. It is granted to soldiers and sailors of all ranks, and occasionally to women, for acts of conspicuous bravery, and the little iron cross, worth so little in itself, is one of the most coveted and prized of all honours. Amongst the first to receive one of these valued crosses was one Joseph Trewavas, a Cornishman. Joseph Trewavas was born in December, 1835, and when he was eighteen he joined the Navy, his first ship being H.M.S. Agamemnon. From the beginning he took part in a great deal of fighting, both in the Crimea, the West Indies, and New Zealand, and before he was twenty he did the brave act for which he later received the Victoria Cross. On July 3, 1855, he went out alone in the face of two hundred of the enemy, who were firing at less than eighty yards distance, and cut adrift a pontoon bridge at Genitchi in the Sea of Azov. The order of the V.C. was not instituted for a year after this, but Trewavas's brave deed was remembered, and he was one of the first to be decorated by his Queen. He was only nine years in the Navy, but when he

left it he had also the Crimean medal, with clasps for Inkerman, Sebastopol and Azov, as well as other decorations. A proud record for a man of only twenty-seven.

I wonder that we are not always tender and thoughtful of the old! I wonder why people forget so, and seem to think that the romance and the dream days all belong to the young, none seeming to have a thought for the stories written on hearts that are hidden by wrinkled careworn faces—never seeming to think of the pathos of lives grown silent and tired with the long journey—never thinking of the struggles, the noble deeds which are written in the old faces looking from dim eyes, sounding in voices from which the music has gone, in steps grown slow and halting, hands trembling and strengthless. Oh! I wonder we forget all this! I wonder we are not always tender of the old.

Holy Trinity, Kingsway, London, has nearly all the funds required for its construction. Of the work carried on by the clergy and workers of the parish in this important part of central London, it is interesting to note from the annual report recently issued by the vicar, that the common lodging-houses of the district are not neglected amongst the parochial needs of the parish. Writing of this work, the Rev. J. L. Evans says:—"One of the causes which make the work in a parish like ours so exceptionally difficult is the large number of extra services that we have to provide on Sundays, besides the visitations in the week. Throughout the month there are two services at 6.30 in Bruce House; one service at the same hour in Parker House; four services a month at 6 in the Women's Lodging House in Newton street; four services in the Casual Ward at 10 a.m. There is much to encourage us at these services. At Bruce House there are often 300 men present—the men choose their own hymns, and listen most attentively, and both after the service, and during the week, the men are glad to have a talk individually with the lay-reader. Upwards of 637 private conversations have been held during last year. Several of these men stated that they had not attended any place of worship for thirty years. Many of them have been deeply touched by the service, and longed to lead a better life. What makes this work the more difficult is that when men and women's consciences are touched, they are anxious to move away from their surroundings, and to better their position, and so we lose touch with them."



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Children's Department.

THE KING OF GOOD FELLOWS.

Once upon a time there was a young farmer, named Laurence, who was never known to be angry. The boys and girls had tried in every way to put him out of temper, but had never succeeded. When they wished to say that a certain thing would never be done, instead of "It will be when two Sundays come together," they said, "It will be when Laurence gets angry." As the most roguish ones of the village were at their wits' end, they decided to let him alone, and by the advice of their elders he was proclaimed the King of Good Fellows. One day hostilities were resumed, no one was able to explain why. On a warm afternoon, the King of Good Fellows went out in his little boat to gather some grass that grew on an island in the middle of the lake, and which was more tender and fragrant than any that grew elsewhere. He was at some distance from the shore when some one shouted: "Halloa! the boat!" Laurence turned his head, and saw Albert running with all his might, and his sister Wanda not far behind. "Where are you going?" asked Albert, without any ceremony. "Down there, for grass." "Take us with you?" "Certainly," said Laurence; and he returned to the shore and took Albert and his sister on board. When they reached the other side of the lake, they began to forage without loss of time. "We are ready," said Albert, at the end of an hour. "So am I," replied Laurence. They returned to the edge of the lake, and as the boat belonged to Laurence, he very politely did the honours, remaining behind with his load of grass, which bent him over nearly double. Wanda threw her grass into the boat and jumped in over it. Albert did the same. Laurence made ready to follow them, when the boat swept suddenly away from the big



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stone where he stood balancing himself. He raised his head with an air of surprise, and for a moment looked so foolish and confused that Albert and Wanda laughed until they cried, the woods echoing with their boisterous merriment. Presently Laurence began to laugh also. "Why do you laugh?" asked Albert. "I laugh to see you laugh," said Laurence. "One cannot help it." "If you could see the figure you cut, perched upon the stone like a great heron, you would laugh to some purpose." "I ask nothing better," said Laurence. "Come and take my place, and give me yours." "No, no," said Albert, with a roguish grimace. "I am happy here, so here I'll stay." "That is the difference between us," said Laurence. "I am not happy upon this stone." "Jump into the boat." "It is too far away." "Take to the water." "It is too deep." "Was there ever any one so difficult!" said Albert. "Since you won't come with us, then good-day; the sun is setting, we cannot wait any longer." Laurence hesitated a moment, then turned about, bounded from stone to stone, deposited his burden on the ground, slowly lit his pipe, and drew long whiffs with a reflective air. "Laurence!" cried Albert, with impatience. "Here!" said Laurence, rising with alacrity. "I bid you good-evening!" said Albert, in a jeering tone. "So you leave me here?" "Certainly." "I must lie in the open air?" "Even so." "Well, it will not be the first time. It won't kill me." "No one will know where to look for you." "When it is dark I will light a big fire." "What a stubborn dog! Is there anything I can do for you down yonder?" The King of Good Fellows reflected a moment. "No one waits for me this evening," replied he, "consequently no one will

be uneasy. The cattle are safe in the pasture, no harm will come to them. Only—" "Only what?" "The red cow is sick." "What do you want me to do?" "What ought to be done for a poor sick beast. You know as well as I." "She may burst herself, if she likes." "You don't mean it. Never has any one of yours been cruel to one of God's creatures." "Have you nothing more to say?" asked Albert, as he wrinkled his brow. "Give me another idea?" said the King of Good Fellows. "Here is another," said Albert, cheerfully coming to shore. "Take your grass and return with us. In all the days of my life I never saw such a good fellow as you!" Laurence did not wait for a second invitation. When he came on board with his cargo, Albert said to him: "No! no! You shall not touch the oars. Wanda and I are going to row you in triumph. Repose on the grass like a prince. Anyhow, my old comrade, you ought to be angry a little bit, that I might get the premium." "What premium?" asked Laurence. "There were fifteen of us in conspiracy against you," said Albert.

A BEAUTIFUL PICTURE.

Pure and elevating indeed is the beautiful picture entitled "The Soul's Awakening," offered this season to readers of the Family Herald and Weekly Star of Montreal. No parent can look upon "The Soul's Awakening," without feeling it must have a place in the home. "The Soul's Awakening" will touch the heart of mankind. It will soften the sentiments of the wayward, the cruel, the indifferent, the wanton. Religious men and women will feel an ecstasy, the indifferent will be brought to stop and ponder, the hardened will admire its beauty, even if they feel no companionship with it, and all will agree that it is a beautiful picture for the home, the home of poor and rich alike. One wonders how the publishers of the Family Herald and Weekly Star of Montreal can afford to give such a beautiful picture to all subscribers. The paper alone is big value at one dollar a year, and the picture is easily worth double the amount. The price of the year's subscription to the Family Herald and Weekly Star is one dollar and every subscriber gets a copy of "The Soul's Awakening," size 19 x 24 inches, just as soon as his subscription is received. No Canadian home can afford to be without it.

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THE OLD ARMY OVERCOAT.

But, mother, I just know things will be better soon!" Benny hopefully insisted, patting his mother's head, bowed and trying to coax a smile to her sad face. "Surely, I ought to look on the bright side,

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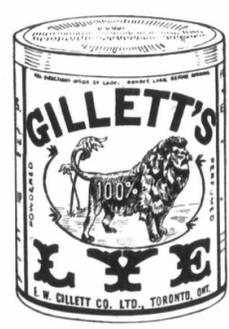


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when I have a boy like you," his mother said, drawing Bennie into a loving embrace. "But, it is a long, long time since father went away!" "Yes, mother; but winter is over now; spring is here, and just as soon as he can possibly come, father will be home!" "I know it," Mrs. Merton said, wiping her eyes, and beginning to look more cheerful. "I'll stop worrying and be brave again, son." And she stirred up the fire in the stove and set about preparing their dinner. The Merton's ranch was an open stretch of land extending back to the mountains; the cabin was close to the foothills. Their first summer in the West had been pros-

perous; but in the fall, Mr. Merton had taken his flocks further south, and, not knowing the country well, had been overtaken by the winter storms. He was unable to return until roads and trails should clear of melting snow in the spring. There was plenty of food and fuel; but the weeks and months loitered very slowly in the cabin on the ranch; for, after the first letter which told of his misfortune, no other mail could reach the little home. Free delivery had not been begun; and even if it had, the roads were blocked by snow-drifts. There was nothing to be done but to bear the separation and loneliness as bravely as possible. In summer, the plain, with its background of ranges and peaks rising one above another away off into the hazy distance, was beautiful. But in winter, when the wide, lonely prairie lay silent under a flat bed of snow, even the mountains lost their friendly, protecting look, and seemed bleak, and far, far away. No travellers passed that way; and the roads were so bad that even the tiny prairie village was quite cut off. Every day Bennie wrapped himself in an old army overcoat of his grand father's, and ran out through the drifts to the great two-storey barn, built against the foothills for protection, and looking in winter like a huge mound of snow. By climbing the steep ladder to the loft, Bennie could look through the little diamond-shaped window, away out over the prairie. But the loneliness was never broken. And whenever he fancied he saw a moving object, it turned out to be but an eddy of snow blown about by the gusts. But the boy's courage never failed. Day by day he comforted his mother and tried to keep back her fears. His firm faith cheered her when days seemed darkest. He kept her from despair. One day after dinner Bennie ran out as usual, and climbed to the dusty window in the barn. Across the distant plain, now clear from snow and beginning to show a faint green through the brown, he saw a swiftly moving object. He lingered a moment, that he might make no mistake; then back to the cabin he flew in a whirl of excitement and delight. "Oh, mother, he's coming! He's coming!" Bennie cried. "There's a buggy coming; and I'm just as sure as I can be that it's father!" Hand in hand, Mrs. Merton and Bennie went hurrying across the fragrant plain to meet the coming buggy; and in the clear air they saw made out two men, who were waving and eagerly calling. "It is father!"

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cried Bennie. "And, oh, mother, it's Uncle Jim with him!" Then, oh, the explanations and greetings, and the sobs of thankfulness that welcomed the travellers! How much father had to tell: of his success in selling his sheep; of sending for Uncle Jim to come and share the ranch life with them; and of hopes for the new year now to begin with renewed faith and courage, and with money for many needed improvements. "And how thankful I am to find my dear ones safe," Mr. Merton repeated again and again. "God's care has been over us, in spite of our separation; He has kept us all, and brought us safely together. And now we're going to be happy once more!" The old army overcoat hung beside the kitchen door; and as they stood around the glowing fire in the stove, Mrs. Merton told of Bennie's courage and faithfulness, and of his wrapping himself in the coat and going every day to watch

for his father. "My brave little man!" Mr. Merton said. "You're worthy to wear that overcoat—the old army coat that my father wore. He was a brave soldier, son; and I'm proud to know that his grandson is just as brave!" And Bennie hid his face in the old army coat, happy and glad that he was counted worthy of his grandfather-hero.—Alice Miller Weeks, in the Young Churchman.

WHY MOTHER WAS PROUD.

Jerry and John were gazing through the shop window at the gorgeous display of fireworks; their eyes were eager, and their tongues busy. "Don't I wish I could have that big one—rocket. I guess 'tis!" and John's wisp of a finger pointed to the huge plaything that had such brilliance locked up inside of it. "And I'd like that blue thing over there," said Jerry. "Looks as if 'twould make lots of noise." The shop door opened, and two boys came out, boys somewhat older than the two at the window. "My, I wonder if he's got that full of fire-crackers!" said John, eyeing the box under the taller boy's arm. "Let's follow 'em, and see where they go," suggested Jerry; so the little ones plodded on behind. The "following" led them a long march up a business street, but there were no stops. "Say," whispered Jerry excitedly, "the cover's comin' off that box!—I see something red! they didn't half tie it!—oh, my!" for as the owner of the box of crackers gave it a hitch higher, the cover slipped, and a number of bunches fell to the sidewalk. The boys picked them up and went on; but one bunch, being hidden by the sweeping skirt of a lady that was passing at the moment, escaped their notice. The next instant it was safe in Jerry's pocket. "P'rhaps I ought to give it back." "He'll never miss it, he's got piles of 'em, Jerry." "Seems 's if it fell out purpose for us; doesn't it?" "'Cause we couldn't have any," agreed John. "Guess Mary'll open her eyes when she sees 'em. 'P'rhaps you hadn't better show it to her; she'll ask you where you got it." This from John. "I needn't tell," Jerry answered. "But, if mother found out—'That's so," Jerry began. The thought of mother stopped speech for a minute. "Say," he went on,

The Secret Of A Beautiful Complexion

Constitutional Treatment Will Accomplish More in a Week Than Local Applications in Six Months

Contrary to general opinion the acquiring and maintaining of a perfectly clear and faultless complexion does not depend upon the application of local treatment. There are many persons who spend small fortunes visiting "beauty specialists," and having their faces massaged with perfumed, pink-colored cold creams, or with electrical vibrations, hoping by these methods to get rid of wrinkles and various skin blemishes.

Others spend much of their time steaming their cheeks with superheated vapour, which promotes a rapid and heavy perspiration, and for the time being relieves the pores of any foreign matter which may be clogging them. But the great trouble with such treatments is that they achieve no permanent benefit, and whatever good they may accomplish is only momentary.

The reason is obvious. The trouble is constitutional instead of being local, and for that reason, general, rather than topical treatment, is naturally required. No one would think of trying to cleanse the sewerage system of a city by merely cleaning the external openings of a few of the sewers, and allowing the rest of the aqueduct to remain untouched. The whole system needs to be flushed and purified.

The pores may be aptly termed the sewerage system of the body, which throws off one-fifth of its impurities through them; and if, for any reason, these little pores become stopped up, or the other eliminating organs which dispose of the remaining four-

fifths of the waste material, partially fail in their work of elimination, then the inevitable pimples, blackheads, liver spots, etc., appear upon the face, thereby serving notice to the owner of that face that something is wrong within; something is interfering with the work of destroying and throwing off the effete matter from the blood, which has consequently become loaded with impurities.

The foolish practice of attempting to cure a blotchy, or otherwise faulty complexion, by the use of local means, should be given up at once, and a more rational treatment substituted—that of purifying the blood, and cleansing the body's sewerage system, by using STUART'S CALCIUM WAFERS.

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"maybe I'd better give 'em back—they're 'way on ahead—I can see 'em." Jerry's pronouns were rather mixed, but John understood, and his little breast rose in a deep sigh; those crackers meant so much to his fun-loving heart. But he was brave. "I guess—we had," he said. "Come on!" The little feet were fleet, and those ahead did not hasten. Jerry and John came up breathless. Jerry held out the crackers. "You dropped 'em," he said. "Oh, didn't I pick them all up?" was the careless answer. "Thank you." John and Jerry walked soberly home. A forlorn hope had been uppermost in each heart. The big boy had so many, they had wondered if he wouldn't—but, no, he hadn't! Yet, with their disappointment, their hearts were light; they were not sorry they had given them up—oh, no! That afternoon one of the Alley boys was arrested for stealing. Jerry and John saw him go past their window with the policeman. "There is one thing, in all my poverty," said

mother to a neighbour, "that makes me glad and thankful—my boys and girl are as honest as the day. I am always proud of them." John and Jerry looked at each other with flushed faces. What if a certain bunch of fire-crackers had stayed in Jerry's pocket! But the pocket was joyfully empty, except for a stubby pencil and an old nail—and two pairs of clear eyes met mother's loving glance with smiles.—By Emma C. Dowd.

HOW SQUIRREL'S STEER.

Robert and his father were walking in the park, stopping occasionally to throw a peanut to one of the squirrels feeding near. "Do you know why it is that a squirrel has a bushy tail while a rabbit and a guinea pig have none, Robert?" asked his father. Robert said he really didn't know. "Do you know why it is that the sailors equip their boats with so many different sails, and why it is that the Indian feathers his arrows? The sailor shifts his sails to get the

help of the wind. The Indian feathers his arrows to hold their flight true. The squirrel uses his tail for the same purpose. Now watch the next squirrel that jumps from one tree to another." In a few minutes a squirrel launched himself out from the top of a big tree. He seemed bound for the limb of another tree standing about ten feet away. Robert watched him give his feathery tail a sudden twist, and in a flash he landed upon the trunk of the tree instead of the limb. And then Robert said that he understood.—Southern Churchman.

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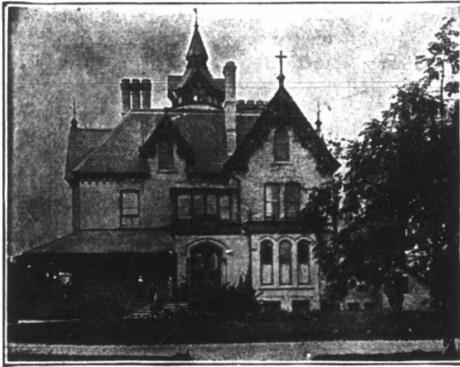
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