

# Canadian Churchman

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

VOL. 37

TORONTO, CANADA, THURSDAY, NOVEMBER 3rd, 1910

No. 42.

JUST PUBLISHED  
 Rev. Dr. Paterson Smyth's  
 LATEST BOOK  
**THE GOSPEL OF THE HEREAFTER**  
 Part I The Near Hereafter  
 Part II The Far Hereafter

A powerful, fearless, fascinating book which will compel belief. It will be a boundless help and comfort in the many questionings about the present life of our departed. The whole book reads like the opening up of a new world.

234 Pages  
 Cloth \$1.  
**FLEMING H. REVELL CO.**  
 NEW YORK  
 And All Booksellers



Beautiful range of  
**Overcoatings**  
 for  
**Fall and Winter Wear**  
 "PRICES MODERATE"

**Edwin T. Berkinshaw**  
 348 YONGE STREET.

**TEMPORARY DUTY**—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 34 Hazelton Avenue, Toronto.

**WANTED**—English lady wants position as organist. Excellent testimonials. Address "Organist," Canadian Churchman, Toronto.

**WANTED**—St. Thomas' Church, Morden, Manitoba, a priest to fill vacancy. \$800 and a Rectory House. Moderate churchman. Apply, Arnold W. Bowen, Churchwarden.

**WANTED**—Mother's help for clergyman's family. Must be a person of education and refinement. Give references. For particulars address Box 112, Markdale, Ont.

**WANTED**—Curate for St. Thomas' Church, Montreal, Large Sunday School with senior Bible classes, growing parish. Apply Rev. Canon Renaud, 1082 Sherbrooke St. East, Montreal.

**WANTED**—A Rector for an important Manitoba parish, one out-station, good church and a vicarage. Write full particulars. Write J. G. Webber, People's Warden, Manitou, Man.

**WANTED**—Unmarried Clergyman in Deacon's or Priest's Orders to act as assistant Missionary in St. Clement's mission, Labrador. Stipend, seven hundred dollars. Apply to Lord Bishop of Quebec, Bishopsthorpe, Quebec City, or to Rev. H. H. Corry, Kingscote, Que.

**PLANS and SPECIFICATIONS**  
 A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: The Bishops of Ontario, Ottawa, Algoma and Quebec. Address: A. J. Canadian Churchman, Toronto

**BONDS**  
 I can offer you first mortgage gold bonds bearing interest that will yield you 7%. The interest is paid semi-annually. These bonds carry the very best security and will bear the closest investigation. Write me to-day for particulars.  
**HORACE H. HASTINGS,**  
 112 Confed. Life Bldg. Toronto, Ont.

**Xmas Anthems & Carols**  
 We will gladly send "on approval" to any organist or choirmaster, samples of anthems or carols for Christmas.  
 We are sole agents for Caleb Simper's and Ambrose Abbott & Company's anthems and carry a good stock of all the favorite English publications. If you are interested in these or in Organ Voluntaries, anthems or services for general use, organ voluntaries (pipe or reed), secular choruses, or in general music supplies we would be glad to hear from you

**Ashdown's Music Store**  
 144 Victoria Street, Toronto

THE  
**NORTHERN LIFE**  
 Assurance Company  
 of Canada

We have positions on our field staff for reliable producers. As several good Districts are open, the opportunity is now. Take advantage of it by writing to the Head Office at London.

W. M. Govenlock, John Milne,  
 Secretary, Managing Director.

**MRS. JOAN BISHOP**  
**Artistic Costuming**  
 The latest and most select novelties in Trimmings and All Gownings  
 28 COLLEGE ST. PHONE N. 5157.

**MEMORIAL**  
 English Antique **WINDOWS**  
 Stained Glass.  
**The N. T. LYON GLASS CO. Ltd**  
 141-143 CHURCH ST., TORONTO.

**The WARREN CHURCH ORGAN CO.**  
 WOODSTOCK, ONT.  
 Have one of the best equipped factories and have built some of the largest organs in Canada and the United States  
**SPECIALTIES: Workmanship, tone volume, balance, variety of effect**

We will send the **Canadian Churchman** to all **NEW** Subscribers from now till 31st December, 1911, for \$1.00.  
 Our handsome **Illustrated Christmas Number**, which sells for 25 cents, will also be sent free to **NEW** Subscribers.

"Rest is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every

**Cassocks, Surplices and Mortar board Caps for Choirs**  
 Prices very reasonable.  
**Harcourt & Son**  
 103 King St. West, Toronto

**Make Walking Easy**  
 Feels like Brussels carpet on the pavement when you wear Dr. A. Reed's cushion shoes.  
**\$5 and \$6.**  
**BLACHFORD**  
 114 YONGE ST.

**A NEW BOOK**  
 By one of **Canada's Foremost PREACHERS!**  
**Your Mother's Apron Strings**  
 And Other Talks to Young Men  
 BY REV. BYRON H. STAUFFER  
 Cloth, with frontispiece portrait of author, \$1.00 net, postpaid.  
 No Canadian pastor speaks to more young men than Byron H. Stauffer, at Bond Street Congregational Church. He is pre-eminently a young man's preacher. His message is "for the life that now is." It is also intensely Canadian.  
 An ideal book for young men! Every Preacher and Teacher and Parent should read and recommend it.

**William Briggs,**  
 PUBLISHER  
 29-37 Richmond St. W., Toronto, Ontario.  
 And of all Booksellers.

emergency; the stability of assured conviction; the eternal calm of an invulnerable faith; the repose of a heart set deep in God"—Prof. Drummond.

**Price 20c., Postage Paid**  
 The Sermon on the Mount.—Bishop Gore.  
 Divine Immanence.—J. R. Illingworth, M.A.  
 Personality, Human and Divine.—J. R. Illingworth.  
 Christian Character—being some lectures on the elements of Christian Ethics.—J. R. Illingworth, M.A.  
 The Historic Faith.—B. F. Westcott, D.D.  
 Quiet Hours.—John Pulsford.

**Upper Canada Tract Society**  
 "BOOK SHOP"  
 2 East Richmond St. Toronto

**HAY FEVER VICTIMS**  
 The Kerolene Inhaler will not cure Hay Fever, but it is the most original and successful device for the relief and control of this unpleasant malady.  
**Price, \$1.00**  
 Sent by mail if desired.  
**HENNESSEY'S Drug Store**  
 107 YONGE STREET.

**St. Augustine Wine**  
 REGISTERED  
 Communion Wine  
**\$1.50 per Gallon.** (25c. extra for container. F.O.B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.  
**J. C. MOOR, 433 Yonge St., Toronto**

**Elliott House, Toronto**  
 Laurence Shea, Prop.  
**VERY QUIET AND CENTRAL.**  
**RATES: \$2 and \$2.50 per day.**

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

**Memorial Windows**  
 Scribes go subjects skillfully treated in richest English Antique Glass  
 "Quality" has first place with us.

**Robert McCausland, Ltd.**  
 141-143 Spadina Avenue, TORONTO

**SECOND HAND ORGAN FOR SALE**  
 Two manual organ in good order. 30 notes on pedal. Organ is Tubular Pneumatic action. Send for particulars. Price and specification on application.  
 ESTABLISHED 1864  
**LYE & SONS**  
 Church Organ Builders  
 10-16 St. Nicholas St., TORONTO, CAN.  
 Send for Catalogue.

**"ST. AUGUSTINE"**

REGISTERED

**The Perfect Communion Wine**

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

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

**J. S. Hamilton & Co. Brantford**  
ONTARIO.

Manfrs. and Props. "St. Augustine Wine"

Telephone Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere.

Our prices are inducing and should attract the shrewd business man—try us.

**The Monetary Times**  
**Printing Co., of Canada,**  
**Limited**

62 Church St., Toronto,  
N.-W. Cor. of Court St.



**MENEELY BELL CO**

TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY

**BELLS**



**CHURCH AND**  
**MEMORIAL WINDOWS**

STAINED GLASS

Designs and estimates submitted

**LUXFER PRISM COMPANY**  
LIMITED

100 King St. West Toronto.

**ALEX. MILLARD**

**Undertaker and Embalmer**

359 Yonge Street, TORONTO  
Telephone Main 679



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

**KEITH & FITZSIMONS, LIMITED**  
111 King Street West, Toronto

## LAND FOR THE SETTLER

160 acres of land, convenient to Railways in Northern Ontario's great Clay Belt for each settler. The soil is rich and productive and covered with valuable timber. For full information as to terms of sale, homestead regulations, and special colonization rates to settlers write to

**DONALD SUTHERLAND,**  
DIRECTOR OF COLONIZATION,  
TORONTO, ONTARIO.

**HON. JAS. S. DUFF**  
MINISTER OF AGRICULTURE,  
TORONTO, ONTARIO.

## A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

## P. BURNS & CO.

WHOLESALE AND RETAIL DEALERS IN

### COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

ESTABLISHED 1856. TELEPHONE 181 AND 182

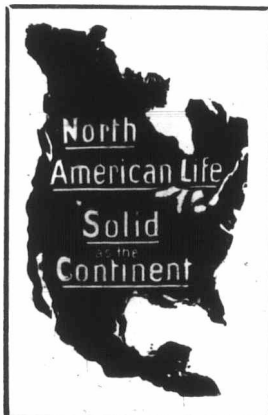
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190

## DANIEL STONE

UNDERTAKER

82 West Bloor St.

Telephone  
North 368



## The Falling of the Leaves

reminds us that Winter is once again getting under way, and we govern ourselves accordingly. But how about the Winter-time of your life? Will it be bare and cheerless like the leafless trees? It need not be so if proper steps are now taken to prevent it. An endowment Policy secured at once will ensure provision for your later years in addition to affording protection to your loved ones in the meantime.

See one of our Representatives  
or write to-day to the

## NORTH AMERICAN LIFE

Assurance Company

Home Office, Toronto

When writing to or  
purchasing from Adver-  
tisers mention "The  
Canadian Churchman."

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

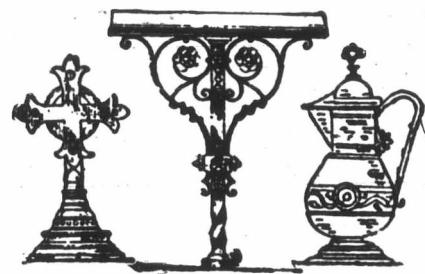
A VINDICATION OF THE NAR-  
RATIVE OF HIS ADVEN-  
TURE WITH THE  
WHALE

By

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

In Pamphlet Form,  
Price Five Cents.

Canadian Churchman Office  
36 Toronto Street, Toronto, Ont.



## EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc., Candle-  
sticks, Vesper Lights, Memorial Brasses, Chan-  
deliers, and Gas Fixtures, Communion Services,  
made or refinished. Electrical Contractors

**CHADWICK BROS.**

Show Room 19 East King St. Hamilton  
Factory, Oak Avenue, near Barton St.  
Send for Catalogue

There's a stream of trouble across my  
path,

It is black and deep and wide.

Bitter the hour the future hath

When I cross its swelling tide.

But I smile and sing and say:

"I will hope and trust away;

I'll bear the sorrow that comes to-  
morrow,

But I'll borrow none to-day."

To-morrow's bridge is a crazy thing;

I dare not cross it now;

I can see its timbers sway and swing,

And its arches reel and bow.

O heart, you must hope away;

You must sing and trust and say:

"I'll bear the sorrow that comes to-  
morrow,

But I'll borrow none to-day."

—Anna Burnham Bryant.

## WRITE FOR PAMPHLET B62

the most recent publication of The  
Great-West Life Assurance Company.

This 16-page booklet will enable the  
reader - wishing to give leisurely con-  
sideration to the important matter of  
Life Insurance - to obtain concise  
information concerning the various  
Plans available - the rates at all ages -  
with a clear account of the dividends -  
the Great-West Life is paying to  
Policyholders - some record of the  
remarkable progress the Company is  
making - and the views of many of  
the Policyholders concerning their  
Policies and Profit returns.

The pamphlet epitomises the informa-  
tion required to make an intelligent  
choice of suitable insurance.

THE

## Great-West Life Assurance Company

HEAD OFFICE, - WINNIPEG

## DRESS FABRICS

of all the new wearing materials  
suitable for all occasions and in  
every suitable shade or colour.  
Our workrooms are most effi-  
ciently equipped to give the best  
of service at moderate charges.  
Self measurement forms and sam-  
ples sent on request.

## JOHN CATTO & SON

55-61 King Street East, TORONTO

## CHURCH- FURNITURE

Altars, Pulpits, Fonts, etc.  
Send for Catalog of  
Pew & Brass Goods  
The Blount Lumber & Mfg. Co. Limited.  
— Chatham, — Ont. —

## Church Brass Work MEMORIAL BRASSES RAILS, VASES.

**PRITCHARD ANDREWS**  
CO. OF OTTAWA, LIMITED  
133 Sparks St. OTTAWA

## Spencer's Church Organ Works, Hamilton.

Church Organ for Sale, Two  
Manuals, Pedals, Fifteen Stops  
Power and Variety, Bargain for  
Cash.

**WALTER SPENCER**

**MENEELY & CO.** WATERLOO, (West Troy), N.Y.  
The Old Reliable  
Memorial Foundry,  
Established  
nearly 150 years ago.

## CHURCH, CHIME, SCHOOL & OTHER BELLS

## BELLS.

Steel Alloy Church and School Bells. Send for  
Catalogue The C. S. BELL CO., Hillsboro, O.

# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 3, 1910.

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

**NOTICE.—SUBSCRIPTION PRICE** to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

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

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

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

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

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

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

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

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

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

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

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

**SINGLE COPIES, 5 CENTS.**

## Lessons for Sundays and Holy Days.

November 6.—Twenty-fourth Sunday after Trinity.  
Morning—Amos 3; Titus 3.  
Evening—Amos 5; or 9; Luke 23, 26 to 30.

November 13.—Twenty-fifth Sunday after Trinity.  
Morning—Micah 4 & 5, to 8; Heb. 7.  
Evening—Micah 6; or 7; John 3, 22.

November 20.—Twenty-sixth Sunday after Trinity.  
Morning—Eccles. 11 & 12; Heb. 12.  
Evening—Hag. 2, to 10; or Mal. 3 & 4; John 6, 41.

November 27.—First Sunday in Advent.  
Morning—Isai. 1; 1 Pet. 1, to 22.  
Evening—Isai. 2; or 4, 2; John 10, 22.

November 30.—St. And., A. & M., Ath. Cr.  
Morning—Isai. 54; John 1, 35 to 43.  
Evening—Isai. 65, to 17; John 12, 20 to 42.

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

### TWENTY-FOURTH SUNDAY AFTER TRINITY

Holy Communion: 256, 373, 525, 646.  
Processional: 377, 601, 657, 670.  
Offertory: 463, 631, 638, 639.  
Children: 509, 701, 703, 707.  
General: 10, 11, 317, 541.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 233, 237, 248, 258.  
Processional: 307, 384, 385, 555.  
Offertory: 448, 509, 650, 678.  
Children: 687, 688, 692, 695.  
General: 496, 516, 550, 556.

### THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

One of the earliest proofs of our forgiveness is the fact that we rejoice in the spiritual welfare of our brethren. Such rejoicing is eminently characteristic of St. Paul. And his joy is always emphasized in its Godward aspect. In his letters to the Thessalonians, Philippians, Colossians, Ephesians, and to Philemon, St. Paul returns thanks to God because of his joy in ministering to them. And this his rejoicing springs from their

loyalty to the faith, to the Gospel delivered unto them. In his Epistle to the Colossians he notes two reasons for his joy. The first is their faith in Christ Jesus. This loyalty is significant. The second great controversy of the Apostle's life has sprung up in Colossae. The spirit of Gnosticism began to attack the Church; and, of course, began at the very centre of things. Christ is dispensed with in favour of angelic mediators. The burden of his argument, as of his Gospel, is that Christ is all in all. And having heard of their loyalty to Jesus Christ St. Paul prefaces his argument which will confirm their faith by the note of profound gratitude to God for their loyalty. Our absolution, our deliverance from the bonds of sin, our ultimate sanctification, depend upon our attitude to Jesus Christ. In Him alone we have redemption; in Him dwelleth all the fullness of the Godhead bodily; in Him alone are we complete. The remembrance of these three propositions will put us in a position of unswerving loyalty to and confidence in Christ Jesus. And our loyalty surely brings joy to those who minister unto us in holy things, as well as lifting up their hearts in gratitude to God. St. Paul rejoices in the love which the Colossians bear to all the saints. Our thoughts are presently centred upon the doctrine of the Communion of Saints. We are meditating upon all the gifts and graces which we enjoy one with another. Shall we not meditate upon the love which the saints of God ought to have for one another? Why have we sinned? Because of our frailty. But that frailty vanishes in the Omnipotence of Jesus. And when we are converted and strengthened shall we not turn and strengthen our brethren? Eternal love searches after the weak and wandering ones. And we are loved of God that we may love Him, and may love all who are made in His image. Love is Divine strength. And the surest proof of our love and power is in reaching out after the wanderers and leading them into the body of the saints. The joy of St. Paul is open to us all, the joy of exercising definite spiritual influence, the joy in noting the spiritual progress of our brethren. Many men and women have an ambition to shine socially, intellectually, or commercially. How many have this spiritual ambition? "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3).

### The General Convention.

The New York "Churchman" is unhappy because, as it alleges with rhetorical emphasis, "There are some elementary things which in 300 years this Church has not learned, and not having learned has not grown apace with the nation in which it is placed. Neither House of General Convention has created for itself a literature. There are no records of debates." \* \* \* Well, we may say there are different views as to what constitutes a literature. Doubtless, many an earnest churchman in our sister Church who thinks that the truest expression of religious life consists in deeds, and not words, is grateful for the fact that the beneficent stream of his Church's life has flowed steadily on for 300 years ungarbled though it be with the sparkle and gleam of the literary foam that has vanished with the passing years, despite the following rhetorical jeremiad of our critical contemporary:—"The Church's General Convention is still a traditional institution, recording only its statutes and its legislation in condensed forms, and so it will remain, a helpless, lifeless, traditional body, subject to the limitations imposed upon a people or a race that does not make for itself a literature." We, of the Canadian Church, entirely dissent from this view. We

deem the objection taken to be captious, and we have no hesitation in frankly expressing our conviction that there is no branch of the Catholic Church in the wide world that is more helpful and lifeful, aye, and traditional, in fulfilling the terms of its Divine commission, than is our sister Church in the United States, and not the least weighty record in support of our contention will be found in the 22 columns of "literature?" entitled, "A Journal of the General Convention," which appear in the issue of the "Churchman" which contains the lamentation above referred to. We congratulate our sister Church on the splendid showing of substantial and progressive work disclosed in the published reports of the Cincinnati convention, and wish her god-speed in her enterprising and beneficent career.

### First Aid.

As human life is precious to the individual, the family and the State it follows that not only by law should life be protected, but by law it should be saved. Every now and then distressing and destructive injuries are sustained, sometimes, and by no means infrequently, in large communities. We believe it would be a positive boon to the public were some humane and capable legislator to give the subject serious consideration, and take steps that would result in an enactment providing for instruction in rendering first aid in public and private schools to constables, firemen, railway and street car conductors, and other classes of men engaged in work that exposes them to occasional risk of life or limb.

### A Dreaded Scourge.

It seems strange, looking at the subject from the point of view of the loss of life and property and injury to one of the most important national industries, and disfigurement, for long years, of those portions of the country where they have occurred, that the Dominion and Local Governments of Canada have not as yet devised and put in force an adequate system of prevention and protection from these sinister scourges, forest fires. It seems indeed deplorable that one careless or reckless man may by starting a small camp fire and neglecting to put it out, be the cause of death and destruction over a wide extent of country, leaving the innocent sufferers without redress or recompense. Surely there can be found a remedy for this grievous wrong. Where the safety of the community is threatened by a plague, or some other dreadful disease, not only is every effort made by those in authority to stamp it out, but precautionary measures of a searching character are always in force to prevent its inception, as for instance, vaccination and sanitation. Why not deal with forest fires in the same thorough way? Were this done there would be no recurrence of the awful and distressing outcome of the recent fires on our North-Western Frontier.

### Bishop Wordsworth's Counsel.

Temperate, wise, and spiritual was the counsel tendered by the learned and devout Bishop of the ancient See of Salisbury to the great convention of the Church in the United States recently held at Cincinnati. From St. John's interpretation of our Lord's searching words in which, as the beloved apostle says, "He spake of the temple of His body," some salutary and timely lessons were drawn; lessons that well may be taken to heart by members, not only of the great and representative branch of the Church to whom they were addressed, but by the Church universal throughout

3, 1910.

62

on of The Company. enable the surely con-matter of a concise e various t all ages - dividends paying to d of the mpany is many of ing their

e informa-telligent

Life any NIPEG

RICS

aterials and in colour. st effi-be best arges. d sam-

SON TORONTO

H-RE nts, etc g of Goods Limited. nt. —

ch rk. AL. SES. SES. EWS LIMITED VA

Organ on. Two Stops in for

TERVLET, N.Y. LLS

S. Libere, G

the world. Our Lord was indeed and in truth a Reformer and not a destroyer. There is need that the clergy should be soundly and thoroughly trained, so that not by conforming to, but by their example and teaching spiritually transforming, the world about them, they may faithfully carry on the work begun by their Lord and Master. Family life should be the truest and purest preparation for Church life, so that the saplings of the nursery may grow into noble trees of the forest, beautiful, useful and sound in root, stem and branch. Unity should be based on a spirit of the truest, wisest, and broadest charity, seeking and supporting the good, and refraining from the evil. Well may we believe with the good Bishop that "Prayer and sacraments, and an intelligent grasp of revelation as the guide of life are permanent necessities of mankind," and that we should fail in our duty to God and man unless we fitted our priesthood to maintain the highest level of efficiency in regard to them.

#### Church and State.

At the recent Cambridge Church Congress the Archbishop of York took strong ground on this great subject. His remarks may, in coming years, be looked back upon as in the nature of prophecy. Certainly "coming events are casting their shadows before." "The conception of the Church as a great spiritual society," said Archbishop Lang, "with its own faith to teach, its own witness to give, its own moral laws to uphold, has scarcely appeared on the horizon, but its day is coming, and as it approaches it devolves upon us to modify our views respecting the relations between Church and State. It is no longer possible to regard the Church and State of England as a single unity in different aspects. They are two societies, not necessarily antagonistic, but distinct and independent, and each with its own laws and sanctions. There might come a time—of us think it has already come—when the State would seek to compel the Church's ministers to obey in their spiritual office a statute which was inconsistent with the rules of the Church, or would prescribe the conditions on which the Church should admit persons to its privileges; and if such a claim were asserted, then no self-respecting Church could acknowledge it."

#### Ecclesiastical Precedence.

What a complete change has come over the public mind in England since the days of the Ecclesiastical Titles bill some sixty years ago! Intense excitement was caused by the assumption by Cardinal Wiseman of the title of Archbishop of Westminster, and by a grandiloquent announcement dated from the Flaminian Gate. The reception this document received so frightened the Cardinal that it was followed by the explanation that it was only addressed to the few residents in England belonging to his religious body. Now it is the rule for the State not to interfere with ecclesiastical titles assumed by non-established bodies, and the Act has disappeared; Bishops, moderators, generals, rabbis are equal, and treated with equal courtesy. The fact that a title or dignity is conferred by a foreign authority gives no right of precedence. On the contrary, it would be a discourtesy to give precedence to a Roman or Greek Archbishop over the head of the Methodist or Presbyterian body. Courtesy demands equal recognition.

#### Inconsistency.

It was recently pointed out that a prominent commercial man who advocated free trade before a Canadian Club practised protection in his own business. What a striking illustration this is, if the charge be well founded, of utter and in-

defensible inconsistency. It is a strong, and in some cases, an irresistible temptation that leads a man to make public professions that are contradicted by the every-day acts of his private life. Most of us wish to appear to our neighbours better than we are. At all events, most men think that by giving utterance to exalted sentiments in the presence of others, they are in some indescribable way varnishing their own small morals.

#### Strength Of Will.

If there is one thing more than another that we all need to cultivate it is strength of will. "O well for him whose will is strong," writes Tennyson in one of those poems which have given him such a power for good amongst men. It is required of men that they should cultivate strength of will, not only for the practical purposes of every-day life in their worldly calling, but for the still more practical purpose of resisting evil and doing good. Neglect of constant cultivation of will power, for good purposes, is an insidious habit that grows stronger with time, deadening the moral sense, stifling the promptings of conscience, and increasing the power of evil temptation. The growing feebleness of that virile masculine power of the will lowers a man not only in the esteem of others, but in his own esteem as well. "The man," says Humboldt, "who allows himself to be deceived and carried away by his own weakness may be a very amiable person in other respects, but he cannot be called a man, only a sort of intermediate being between the two sexes."

#### Personal Power.

Would that we could more fully and clearly realize the strong, and not seldom abiding, influence of personality. History, biography, and personal experience justify us in saying that the influence of the individual on his fellow men is either great or small in proportion to the neglect or cultivation bestowed upon the personal gifts received by him at birth. The scholar who studies and writes, and the man of action who thinks and works, not merely with the view of gratifying personal ambition, but mainly from an earnest desire to increase and extend his personal influence amongst men, measurably attains his object by the faithfulness with which he develops his own personal qualities. One of most marked examples of this truth in recent times, in the old world, was the late Mr. Gladstone, and in the new, is Mr. Roosevelt. No man whose life is in any capacity devoted to the public, can afford to overlook this important truth.

#### A THANKFUL SPIRIT.

From hundreds and thousands of pulpits of late, we have been exhorted to cherish a thankful spirit, and in at least ninety per cent. of cases the reasons for our gratitude and thankfulness have been specifically pointed out in the shape of certain material "blessings." We have been admonished to render thanks for the steady increase in the national wealth, for rapidly and visibly developing natural resources, for expanding material prosperity, and for the multiplication in short of all those appliances and agencies for ministering to physical comfort, which in the popular estimation, tend to promote the "enjoyment of life," at all events, for those who can command them. Again, a higher note is generally struck. Thankfulness for the blessings of peace, ordered freedom, justice, etc., is also enjoined, and here the matter generally ends, leaving us to infer that there are a vast number of happenings and conditions in our lives, about which the best and last thing that can be said is, "If they can't be cured, they must be endured,"

or "least said soonest mended;" or for which at all events it would be mockery to give thanks. But why these arbitrary distinctions? The Apostle St. Paul, when he calls upon us to "always give thanks for all things," certainly does not make them. And, again, why select those things which directly make for our bodily comfort and well-being, as being peculiarly and emphatically "blessings?" No doubt, such things, when rightly used, are blessings, as indeed according to the Pauline theory, every one of life's happenings is, and it is right to give thanks for them. But why for these exclusively? If we may make distinctions in such matters, these "blessings," over which we wax so enthusiastic, are really the most searching of all our trials. Nations and individuals deteriorate under them vastly quicker than under what we commonly call "trials." Material prosperity, that prosperity which even indirectly conduces to sensuous enjoyment, to bodily ease and comfort, and therefore to self-indulgence, is by a law, whose universal and unvaried working he who runs may read, the severest test of character. Nation after nation has gone down under it, and its individual victims are as sand on the sea shore. To single out these things, therefore, for special thankfulness, as if they only were worthy of it, is surely unconsciously, but none the less unmistakably, to set up purely material ideals, and to encourage the far too prevalent idea that "a man's life does consist in the abundance of the things which he possesseth." But it may be said that the Apostle sets up an impossible standard: How can we give thanks for "all things?" We can give thanks for all things, a vast deal easier and more rationally than we can give thanks for some things, and if we cannot give thanks for all things we can give thanks for nothing. Thankfulness, then, is a certain frame of mind or attitude towards life and God. It is to take one's life with its lights and shadows, joys and sorrows, ups and downs, with its rough and smooth, as "all of a piece;" as having in it a final purpose quite independent of our own personal inclinations or passing enjoyment. Possessed with this idea it is easy enough, to understand the principle laid down by St. Paul of giving thanks "always for all things." Realizing the fact that what we call failure is simply deferred success, like the sluice that arrests the stream only to increase its ultimate volume and force, that our very mistakes if honestly made, our most crushing defeats and disappointments are all "in the day's work," and part of the Divine purpose, we will become possessed of the true spirit of thankfulness, which does not pick and choose and draw distinctions and make exceptions, but which accepts the whole chequered scheme of human destiny with an unswerving confidence in the Divine love and forethought. Compared with this how paltry is this conditional and conventional thankfulness for "value received."

#### CHILDREN'S DAY.

This new festival, if we may so term it, was we suppose, very generally observed throughout the Canadian Church on the day appointed. It was established by General Synod, so we take it, to bring home to parents and church people generally, the claims of the Sunday School and the desirability of quickening the children's interest in the work of the Church. So far good. Probably this stirring up of the children's interest in the work of the Church, and the promotion of Sunday School efficiency is a need of the present day. But, in our own opinion, there is a far more urgent and pressing need and that is the stirring up and revival of a sense of parental responsibility. We say "a revival" because most undoubtedly there has been a decline in this sense of responsibility of late. Parents need, as they never

needed before, to be reminded of the fact that God has placed the destinies of their children in their own hands, that while the Church or Sunday School or Day School can do something, the chief and final responsibility rests with them, to use, abuse or neglect. There is an unhappy, we fear, increasing tendency among parents to delegate their responsibilities in this matter to others—to the clergyman, to the Sunday School teacher, to the leader of some parochial society. Nothing can take the place of home influence in the formation of the child's character. And character is almost entirely a matter of training, for while a man is born with naturally good or defective parts, no one is born with a character. A character is to the higher man what a constitution is to the physical. It is the acquisition of certain mental or moral habits or tendencies. And it is just as easy, as in the other case, to learn good as evil habits. The acquisition of a character has little to do with native strength or force. The naturally weak-minded can acquire a respectable character by becoming imbued in their early life with good sound principles and so the servants or slaves of certain good habits. Such persons may not make a very brilliant success of life, but they will give a respectable account of themselves, a much better account than people infinitely more gifted and of greater native strength than themselves, whose early training has been neglected. For good or evil we never entirely get over our home training. It will brace up and impart a certain cohesiveness and consistency to a weak character. On the other hand, its neglect will pervert a naturally strong character, and transform its virtues into exaggerated failings, firmness into obstinacy, independence into waywardness, self-reliance into arrogance. To a certain limited extent a man may overcome the evil effects of defective home training, but he will do it at a heavy cost. Discipline is the foundation of all characters and its lack in early youth can never be fully supplied. The man who has missed it can never be just exactly the man he might otherwise have been. The insistence upon and general realization of these facts is the great need of the hour. This, as we have on a former occasion said, is "the children's age." The world as a whole realizes as it never did before the truth of the saying that "the boy is the father of the man"; that to make good citizens we must begin early. The State is taking the matter up, and expending vast sums on education, so called, and passing laws for the protection of children. So far so good. But all this will be dearly purchased if it leads to a blunting of the sense of parental responsibility, and the general neglect of home training. As with the State, so with the Church. The Church exists, not to relieve men and women of their responsibilities, but for exactly the opposite object. Its work is the arousing of people to the more faithful discharge of their duties. Much as we admire the work of the Sunday School and fervently as we desire its further development, we feel constrained to utter this word of warning. There is no duty which the average man, alas, is more prone to neglect or shirk than his (especially his) parental responsibilities. The training of children involves a good deal of self-denial of the deeper kind, the self-denial of saying no to those whose happiness and enjoyment is dearer to you than your own, and we naturally shrink from inflicting any form of suffering upon those whose immunity from suffering we would gladly, nay joyfully, purchase by our own suffering. But there is no discipline without some kind of suffering, and there is no discipline for young children to compare with that administered at home. All other discipline is temporary, transient, skin deep, and all the agencies devised by State or Church for the uplifting of the child will never begin to compare with home training. This is a fact which it is nothing less than criminal for any parent to attempt to blink and evade. No Sunday School or day school, or young people's society, however perfectly organized and admirably managed, can relieve a

parent of one iota of his responsibilities, in the matter of the careful painstaking training of his children.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

In connection with the work of the Board of Management at its recent session, one of the most notable and regrettable features of its operation is the rapid extinction of practically all the committees as vital factors in our missionary work save and except the executive committee. This executive seems gradually to have absorbed into itself practically all the duties that were originally assigned to half a dozen or more standing committees. So completely is this taken for granted that the executive in making out the agenda paper for the meeting does not set down these committees for reports. It evidently assumes that they are not working committees, and therefore have no light to bring to the Board. For example, the committees on "Foreign Missions," "Literature," "Candidates," and "Columbia Coast Mission," were so treated at the last session. Has nothing appertaining to these committees been done during the half-year that was brought to a close by the Board meeting? We have only to think a moment to realize that much was done which the ordinary man would naturally think ought to have been referred to these various committees if not originated by them, and ought, we submit, to have been reported by the committees, who would be held accountable by the Church and the Board for their actions and their recommendations. The executive committee is the executive, administrative end of the Board, but it is not the whole Board. It can hardly be expected to specialize on a dozen different departments of missionary work. There is no need for so specializing when there are special committees appointed for that very purpose. Let us illustrate what we mean. There is a committee on Foreign Missions, which apparently has not met for years, and yet the executive presents a scheme for the consolidation of our work in Japan, and a similar scheme for India. One of two things ought to happen; either slay the Foreign Missions Committee, or refer all such matters to it, and hold it accountable for the due performance of its work. The appeals at Ascensiontide and Epiphany are regularly issued, a pamphlet on Japan has recently been published by the executive, while the committee on literature is quiescent, having no meetings and doing no work. So it is with other committees. It is the manifest will of the Board of Management to have the various committees do the work assigned to them and the General Secretary, if he has not

already the authority, ought to be fully authorized to refer the questions coming to his office to the proper committees, and should further be authorized to stimulate these committees to act promptly as the necessity requires. The General Secretary ought to be regarded as the managing director, or general manager of this concern to whom the Church should look for the power energizing the whole machinery.

In the opinion of "Spectator," the most important step taken by the Board at its recent session, in the way of policy, was the assumption of a definite sphere of operation in Japan into which all our Japanese missionaries shall be gathered and the assumption of a similar sphere in India where concentration shall in like manner take place. In Japan we have six or eight missionaries, in India we have only two, hence the process of readjustment ought not to be a serious one. As a policy this naturally commends itself to the Canadian Church. To have half a dozen workers toiling in various corners of the country, possibly under different Bishops, and more or less under the influence of different societies, is not a situation to call forth our fullest enthusiasm. By this policy of concentration our Canadian missionaries will be within hailing distance of one another, and will feel their responsibility for the work in that particular sphere, and the Canadian Church will feel its responsibility for their sustenance. While we fully endorse this policy as far as we understand it, there were one or two features of the action of the Board that rather surprised us. The Japanese sphere and the Indian sphere were considered separately, and when one or two members of the Board suggested that they should be taken up together and considered as two elements of one missionary policy they were rather taken back when the majority of the Board didn't seem to think this was necessary. There was, of course, no impoliteness or discourtesy, yet one was made to feel that he was young in the missionary business to require such a thing. Polish off the matter of Japan before we tackle India, was the sentiment, and that it was that obtained. An effort was made to have the whole great question of our relations with Japan and India referred to the Foreign Missions Committee so that we might feel that we were working to some definite plan, large enough to occupy our energies for years to come, but that was not acceptable, as it appeared to block immediate action. Blocking was an idea furthest removed from the minds of those who sought the fuller treatment. In the next place, "Spectator" was surprised at apparent impatience of members of the executive and other usually well-informed members of the Board at any hesitancy in accepting what they insisted upon calling a mere "concentration scheme." "No new obligations are assumed," they tell us, "we are merely rearranging our workers so that they can be more effective." That is not "Spectator's" view. We have definitely assumed the spiritual oversight of a distinct area in those two countries. The whole Anglican Communion will hold us responsible for the work that is done or left undone in those territories. What, therefore, has been done, instead of being a mere concentration of workers, is in reality the establishment of two new dioceses without Bishops. Our responsibility will be the same in India and Japan as in China. In the case of China we have included among our missionaries, a Bishop, in the case of Japan we borrow a Bishop, and in the case of India we seem to trust to Providence. This view of the real significance of the obligations involved in the step that was endorsed by the Board will, we are confident, be ultimately realized by the members, but just why it could not, or would not, be seen by them when presented at the Board meeting is more than we can understand.

We are showing a wide range of designs in Communion Cruets in Glass and Silver  
**\$2.50 to \$18.00**  
 Write for Illustrations.  
**Henry Birks & Sons, Ltd.**  
 MONTREAL

One other point of business considered and acted upon was what is known as the Navvies' Mission in the construction camps of the great railways of the West. It appears that an organization in England, known as the Navvies' Mission, is anxious to extend its sphere of operation into Canada and to assist in evangelistic and benevolent work among the fugitive characters who constitute railway construction gangs. A sum, not exceeding \$1,500, was voted for this work, the English societies to furnish the men specially qualified for the work and the Primate to license them at large to follow the men wherever they might migrate to in the country. There were a few interesting points developed in the discussion. In the first place the limitations of our diocesan system when it looked as though it might be impossible to license special workers to follow the camps as they moved from diocese to diocese and province to province. An effort of this kind would look at first sight as though it could easily be treated as an extra diocesan undertaking, although, of course, carried on within the limits of a diocese. It is special work and exceptional liberty one would think could be granted without injury to anyone. In the next place one wondered where the expert missionaries for this kind of work would come from. Are they building railways in England on such a scale that an organized mission is sustained for that kind of work? Are these missionaries coming to this work prepared to treat the men of these construction camps as professional navvies—a sort of industrious hobo,—or do they realize that a not insignificant element is made up of ordinary farmers who, during the slack season, turn in with their sons and their teams to help out in the annual revenue. It was on this latter ground that some of the bishops seemed to prefer to treat the construction camps within their dioceses as a part of their ordinary work. However, to the ordinary observer it would seem to be better to get special men to do this special kind of work, provided, of course, that your "specialists" know what they are doing.

Spectator.

\*\*\*

### THE PAROCHIAL SYSTEM IN TORONTO.

(Communicated.)

For the purpose of carrying on the work of the Anglican Church in Toronto, the city is by the ecclesiastical authorities divided into parishes, each of which is provided with a church and one or more ministers to attend to the spiritual needs of the members of the Anglican Church living in that parish. The rectors and other ministers of each parish are presumed to confine their ministerial activities to their own parishes, and are not to invade the precincts of other parishes; and are consequently not at liberty to set up rival churches in other parishes. But, as far as the laity are concerned the parochial system is set at naught and the question of what church a person should attend and support is regarded in Toronto as a purely personal matter, in which the only point to be considered is the taste of the individual. Few persons ever deliberately consider the duty they owe as church men and church women to their own parish, and to their fellow parishioners. All of our congregations are consequently liable to constant fluctuations. Few Toronto parishes are endowed and the support of most of our parish churches falls upon those who attend them. Every parish usually contains within its borders both rich and poor, or, at all events, there are gradations of wealth among the parishioners, and the parochial system contemplates that the wealthier members in every parish shall make up for the shortcomings of the less wealthy, which is the reasonable and proper way of carrying out the Scriptural injunction which should regulate all our gifts for religious purposes. But it is quite obvious that if all, or a considerable number, of the well-to-do parishioners refuse to have anything to do with their own parish church, the task of supporting it is unduly increased, and made more difficult for those parishioners who loyally carry out the parochial system. In Toronto it will be found that many parishioners, from one year's end to another, never contribute one cent to the support of their own parish church and as far as may be judged from their actions it is a matter of utter indifference to them whether or not divine worship is maintained within the borders of their own parish. The building of churches and schoolhouses en-

ters outlays which have called for self-sacrificing efforts, which many parishioners in the past have gladly made, but which others resident within the parish and well able to assist have wholly shirked. The latter, no doubt, may console themselves with the reflection that they have thereby saved money, or that they have been assisting to support other parishes; but, if all parishioners had followed their examples what would have become of the parish in which they live? Not only the maintenance of public worship, but also the help of the poor and needy within the parish it is to be feared is neglected by these parochial deserters. Ought not all parishioners to consider that their parish is a sort of church post or garrison, and that on them rests the moral duty of maintaining that post in a state of efficiency; and that a neglect or refusal to take their proper share in so doing is nothing less than a breach of duty, and a frustration on their part of the Church's plan for the maintenance of the ministrations of the church in the parish to which they belong? As has been said, personal tastes and whims seem to enter too much into this matter. In every church the same Prayer Book is used, and yet molehill differences of ritual are magnified by some people into mountainous reasons for deserting their own parish church, and preferring some other. No doubt, also, the personal preference for some particular clergyman enters largely into the consideration of those who go to church for what they can get, and not for what they can give. The Anglican Church in the city would be materially strengthened if parishioners would make it a point of honour and of duty to support their own parish churches and do their duty towards their poorer fellow parishioners. We all desire the Church to flourish, but are apt to be careless of doing our share to make it flourish. In the Roman Catholic parishes of this city, we believe, all parishioners are required to support their parishes, and if they choose to go elsewhere to worship, that is regarded as a sort of spiritual luxury which they have to pay for in addition to what is regarded as their fair share of supporting their own parish church. Any such method could never be made compulsory with us, but is it not a right principle and one which ought to prevail amongst us?

\*\*\*

### IMPRESSIONS OF THE FAR NORTHWEST

By Rev. Dr. Paterson Smyth.

III.

I must pass over our many interesting prairie experiences. We move on westward. A straight run south to Calgary brought us to the gateway of the Rockies, and in a moment, as it were, the whole scene changed. Night fell on the level boundless prairie. Morning rose in the solitude of the great mountains, on an endless panorama of snow-clad peaks and dark valleys and distant glaciers and foaming mountain rivers. Of course, one thinks of Switzerland. But again comes in the Canadian vastness. Here are sixty Switzerlands in one. I know Switzerland pretty well and I don't think the Rockies are as beautiful or as picturesque as the Alps, but they are just awesome in their vastness of expanse. It took twenty-four hours in a fast train to run from Laggan to Vancouver, and all the time grandeur and splendour till eye and brain grew too weary to take it in. Think of the size of a country where the Government can reserve as a national pleasure ground a park of 5,000 square miles! In this Rocky Mountains park large herds of buffalo, elk, deer, moose, and caribou are preserved for the days rapidly coming when these animals shall have been driven out by civilization from the rest of the great Dominion! Think of a railway journey where you can look down from the train and see far below wild Indians spearing salmon, and Japs and Chinamen washing the sands for gold! It is tantalizing to have to leave it without further description. One could write for hours and still give but an imperfect idea of it. It must not be thought that it is all grand scenery, unproductive. The valleys of British Columbia between the Rockies and Selkirks are little paradises of fertility. The great Kootenay region produces abundantly pears and apples and peaches and cherries and grapes and all sorts of small fruit which bring in even now very large profits, that will be quadrupled when they can get in labour to grow and pick them. That is the trouble—want of men. Labourers in British Columbia can get 2½ dollars a day, workmen 4 dollars, domestic servants, 25 to 30 dollars a month, Chinese cooks 50 to 60 dollars. And they cannot be got. A Vancouver gentleman told me in the train that he was going to England on a visit and to bring out one or two good servants old enough and ugly enough not to be snapped up in marriage at once. Verily this is a servant girl's paradise!

This labour question is a very serious one in British Columbia, not only for the present loss but for the future danger of the "Yellow Peril" in West Canada. Remember, our nearest neighbours are China and Japan. The people of these countries can live on almost nothing. And there comes the temptation to let in the yellow horde, and get cheap work and make money and push on the development of the country with more speed. Opinion is greatly divided. Householders and employers of labour are keen to bring them in, and tell you of their good, steady, honest work unhindered by the drunkenness and laziness which often spoil white labour. The Premier of the province, Mr. McBride, an enthusiastic Irishman, most kindly talked over the other side with me. "No!" he said, "we will not have them. We are determined that this shall be a white man's country. We cannot have the abominations of China towns in all our cities with their dives and opium dens. We cannot have our children in the Public (board) school corrupted by heathen children. Wherever the yellow man comes in the white man must go out, for the Oriental can live on nothing, and can starve out all white work. We must wait and take long, far-reaching views." I think he is right, though there is something to be said on the other side. Therefore, Canada puts a head-tax of 500 dollars (£100) on every Chinaman who comes in. All the railway companies have barred railway carriages and barred prisons or bonds where Chinese are retained in transit, for the Government fines them £100 for any Chinaman who escapes and gets out to work. Even in Montreal I have visited these Chinese bondrooms under the railway stations. Yet they come in and pay the tax. Chinese cooks, Chinese laundries, in spite of the head tax, make large sums. We have Chinese missions in all our chief towns. From the Church point of view it greatly enlarges the missionary opportunities and missionary problems of Canada. We do not need to go to China and Japan. China and Japan have come to us to increase our vast, magnificent crushing responsibilities and prospects. I sometimes think that if the Church of England would put three-fourths of her whole missionary effort in Canada in men and money for the next ten years, it would be better ultimately, not only for the Church in Canada, but in the long run for the whole foreign missions of the world. But here and in all West Canada, we have a worse problem than that of labour—the religious education in schools. And worse still, it has ceased to be a problem; it is now a matter settled in the negative. In Quebec province we have "separate schools"—i.e., all education tax paid by Roman Catholics goes to their schools, where the children are taught their own religion; all "Protestant" taxes go to a "Protestant school board" which authorizes undenominational Protestant teaching. Even that is a great blessing as compared with the West. But the curse that fell on America in the last generation has fallen on Canada to-day on the West. The Bible is banished from the schools. We boast of missions to the strangers coming in while we are sapping it at the foundation with our own children. The United States are already showing the serious result of secular education. West Canada is already beginning to show it, and clergy are despondently looking forward to a near future when religious teaching will be well-nigh hopeless, and the ordinary familiar references to Bible story in the pulpit will have little or no meaning. We can but trust God's good providence for swing-back of the pendulum. Surely that must come when a Christian nation realizes its position. Already one takes some comfort from Australia, where the referendum has already declared against secular schools. But just now the prospect looks gloomy in this direction. Vancouver is the great port for the Orient. It was only a little village twenty years ago; now it is a prosperous, handsome city of 100,000, and growing all the time. With wise foresight and love of the beautiful, its citizens have preserved untouched, as a park, part of the surrounding primeval forest. It is a wonderful sight. One could get lost in the deep darkness of its trees. One stands awed before the mighty forest giants which are still standing, sixty-four feet in girth. Into one of them, an old hollow tree, you can back a carriage. There were giants in the earth in those days, and one feels sadly that those days are over. A delightful journey it is to Victoria, the capital of the province, four hours' sailing through a lovely archipelago, with the great mountains of island and mainland as a background. Victoria is a beautiful city, almost more English than a Devonshire town, and the people are half inclined to look down on Canadians. The Cathedral, at present of wood, is on a magnificent site and the Bishop and my dear old friend the new Dean (A. J. Doull) are in great hopes of a fine stone cathedral in the near future. Dean Doull, a sore loss to us in

Mont  
doce  
of arc  
in t  
Britis  
read  
a so  
Skeel  
land,  
been  
dians  
of fil  
owne  
the  
ons  
Canz  
rang  
fish  
with  
ther  
to di  
anxi  
deac  
day  
show  
Indi  
in V  
ernn  
on t  
ernn  
appe  
Ottz  
agre  
the  
Aug  
inte  
the  
man  
A f  
logg  
the  
offe  
yach  
Mr.  
mis  
and  
isla  
men  
the  
in t  
pita  
wor  
bul  
with  
fini  
mos  
day  
da  
the  
tere  
stor  
Me  
Ind  
fins  
pole  
Pri  
to l  
mir  
rou  
for  
rea  
anc  
unk  
wil  
enc  
mir  
ver  
he  
ing  
Tri  
ope  
Pa  
day  
ver  
Eu  
hel  
gr  
Ca  
fas  
wo  
tar  
two  
po  
av  
str  
pl  
gr  
be  
me  
on  
the  
we  
as  
an

Montreal, bids fair to be a real power in his new diocese. The Parliament House is a very triumph of architecture. There is great and wise planning in that Parliament for the development of British Columbia, and some of their problems read like incidents of a novel. Just now they have a sort of Fenimore-Cooper trouble. Up on the Skeena River the Government has been selling land, on which the Indians of the North have been accustomed to hunt and cut wood. The Indians are no longer in the childlike savage stage of fifty years ago. They insist on their rights of ownership, and there is danger in the air. True, the Government has allotted them certain positions for "Indian reserves," as in the rest of Canada. But in the rest of Canada this was arranged by treaty, the Indians consenting. British Columbia made no treaty, but seems to act with a high hand. So on the 28th of August there was to be a gathering of the Indian tribes to discuss the whole question, and there was some anxiety about the result. The Venerable Archdeacon told me that that was his birthday. "A bad day to be scalped," I said, to which he replied by showing his bald crown. He did not think the Indians could tackle that. A committee of whites in Victoria is openly protesting against the Government attitude, and the partisans of the Government complain that this may lead to violence on the part of the Indians. Of course the Government will deal fairly with the natives. Their appeal is already before the Supreme Court at Ottawa, and I have just heard that Parliament has agreed to have them represented by counsel. All the same I should like to know what happened on August 28th. From Vancouver began the most interesting part of the whole trip. First came the Columbia Coast Mission, an instance of the many-sided work which the Church must do here. A few years ago it was found that about 2,000 loggers and lumbermen were scattered through the forests on the coast. The Rev. John Antle offered himself to the Bishops, and a mission yacht, the Columbia, was bought for the work. Mr. Antle was to be captain and engineer and missionary as well. He got a doctor and a nurse, and started on his mission cruising through the islands and visiting the camps, talking with the men, holding services where he could, tending the sick and the many wounded from accidents in that dangerous trade. Now there are two hospitals and three doctors and two clergy, and the work is growing. A new yacht has just been built, and I had arranged to go in her first trip with Mr. Antle. Unfortunately she was not quite finished, but I had the pleasure of seeing her almost ready for sea. I sailed over the route next day, right up to Alert Bay, and learned a good deal from one of the missionaries. I bespeak the sympathy of your readers for that deeply interesting effort of the Church, and for the missionaries in their arduous, lonely life on the sea. Alert Bay was made more interesting still by the Indian burial grounds, with the little babies' coffins up in the trees, and the strange, weird totem poles towering all around. Next we travelled to Prince Rupert, the new two-year-old city, destined to be a great place by and by. This is the terminal city of that Grand Trunk Pacific Railway route in the farthest Northwest, the new project for opening up the country of which I have already made mention. Away north of the prairies and west to Alaska boundary, is a vast, almost unknown land. Experiment has proved that it will be a valuable farming land, and there are enormous coal fields and indications of great mineral wealth. To crown all, there is here a very low gap through the Rockies, the Yellowhead Pass, which means cheaper railroad building and cheaper haulage of freight. The Grand Trunk Pacific will run through this, and thus open up a great new country. It will reach the Pacific at the city of Prince Rupert, which is a day's journey nearer to the Orient than is Vancouver. Then, when the Panama Canal is completed in about three years, an easy passage to Europe will make this Grand Trunk Line a great help in the developing of the Northwest, enabling grain to be shipped without carrying it across Canada. The more railways we can get, the faster will our great country develop, and so this work of the Grand Trunk will be a most important factor in the future growth of Canada. A two-year-old city is a very curious sight. Temporary wooden shops and hotels, proudly named avenues almost invisible except to the eye of faith, streets which as yet consist of a long row of planks high over a bog with rocks and broken ground and stumps of trees all around. It will be interesting to see it in another five years. I met here the kindly Bishop Du Vernet, and later, one of his missionaries, Mr. Hull, who was on the Skeena River. "On Sunday," he said, "I went to take a service at the railway camp. Just as I had begun, the Skeena, a down boat, whistled, and my whole congregation rushed out to get the

newspapers. I followed and got them back again. But when I got to the sermon the up boat whistled and off they went again. So I thought of asking the bishop if he could get me appointed chaplain of a gaol, where, at any rate my congregation would wait." It is an interesting illustration of mission work in the North. Then came the voyage to Stewart, a two-month-old mining town on the Alaska border. Your readers will remember the booming of it in the English papers last month, when a rush was made owing to the report that a mountain of gold had been discovered. We arrived at the time of the pricking of this bubble. Alas! the gold was only on the surface. But there is plenty of gold all the same, and large mining camps are already located around this little baby town. This part of the journey was made deeply interesting by the association with the queer old miners and prospectors, and the wonderful stories of mining successes and reverses—of one mine, for example, that was sold by its first discoverer for a bottle of whisky, the next week for thirty-seven dollars, and this year has been capitalized at five millions. I wish I could tell of the fisheries, the greatest in the world, the huge canning factories and the romantic sight of the fleets of fishing boats manned by Indians and Japanese. I should be afraid to tax your readers' credulity with the real facts about the abundance of fish. An old Irishman out here told me "they were so thick that they had to take turns to jump!" And if you knew the facts which I have verified, this exaggeration would not seem so absurd. It is almost incredible the numbers and size of the fish taken. Now I must close. I hope I shall see much more of Western Canada. What I have seen has made my pulses throb faster with enthusiasm for my adopted land. Perhaps Canadians are in danger of "swelled head" about their country just now, in danger of forgetting that "it is God who has made it and not we ourselves," in danger of forgetting Him, as for example in banishing religion from their schools. Perhaps they need to hear more of their responsibilities and less of their privileges. But at any rate, Canada is just wonderful—wonderful—and the oldest inhabitants are almost as enthusiastic as I am. Its vast size, its vast wealth of resources, its vast prospects, its vast opportunities! God grant it may have a religion to match. Do you know why it was called the "Dominion" of Canada? Because a godly old man at the Conference which gave its name, told what he had read in his Bible that morning. "His dominion shall be from sea to sea (Psalms lxxii. : 8). Thus came the name, God's Dominion. May He give us grace to make it so!

\*\*\*

#### I AM AN ENGLISH CATHOLIC

By George S. Holmsted

I.

At the late meeting of the St. Andrew's Brotherhood, in Montreal, the Bishop of London declared he was not a Roman Catholic because he was an English Catholic, and it awoke a responsive feeling in the hearts of his hearers. It may be worth while to consider what he means by that statement. The word "Catholic" means universal. But that, of course, does not fully explain its meaning when applied to individuals. When applied to men and women it is intended to express the fact that they are Christians who believe in "the Catholic Faith," and we must therefore ask ourselves what is "the Catholic Faith." A great many people think that the faith taught in the Roman part of the Church is "the Catholic Faith" and that taught in the Church of England is "the Protestant Faith," and that the faith taught in the Roman part of the Church is "the old faith" and that taught in the Anglican part of the Church is "a new faith," whereas the truth of the matter is just the opposite. The Anglican part of the Church is really teaching the old Catholic faith of the Church, while the Roman part of the Church, it is true, is also teaching the old faith, but with divers additions which are really no part of it, and which constitute really a new faith. If anyone were asked in the time of Henry VIII. or at any time before the Reformation, after the year 325, "What is the creed of the Church which sets forth 'the Catholic Faith,' which I as a Christian ought to believe?" what creed could he have been referred to except the Nicene Creed? or the Apostles' Creed, or in later times the Athanasian Creed? There were no others. Those creeds, to-day, are accepted in the Anglican part of the Church and it has not presumed to formulate any other. Some people look upon the 39 articles as a creed. But the articles do not purport to be a creed. No layman is required to accept or adopt them as a condition of communion, and they are really in

no sense a creed. They have more properly been described as articles of peace to guide the teaching of the clergy. It may be admitted that a great many opinions were gaining currency in the Church prior to the Reformation, which at the Reformation were found to be erroneous, but no one prior to the Reformation could honestly say that those opinions were in any sense a part of "the Catholic Faith." The Catholic Faith may be defined to be those facts which all men ought to believe for their soul's health. The proper office of a creed is not to limit or pretend to limit God's infinite mercy, and the chief objection to the Athanasian Creed is that it presumes to do so. Its proper office is rather to help and assist men to understand what are the principal facts on which their religion is based, the knowledge and belief in which should be the guide of their actions. If all the Papal additions were in the time of Henry VIII. really part of the Catholic Faith of the Church, they would have been found in some creed sanctioned and approved by the Christian Church, but no creed, as a matter of fact, was then in existence containing these additions. And after the Reformation had been effected in England, the Roman part of the Church had therefore to set to work and frame an entirely new creed, and this new creed of 1564, and the subsequent additions of 1854 and 1870, constitute what Roman Catholics now call "the Catholic Faith." These additions which the Roman part of the Church has attempted to make to the Catholic Faith, as set forth in the Nicene Creed, so far from being Catholic doctrines, i.e., doctrines which all Christian men ought to believe, the Anglican part of the Church justly regards as most uncatholic. An "English Catholic" may, therefore, be defined to be a Catholic who accepts and believes "the Catholic Faith" without any Papal additions, while "a Roman Catholic" may be defined to be a Catholic who accepts "the Catholic Faith" but insists on treating as part of that faith, divers additions, which are really no part of the Catholic Faith, and refuses to hold communion with his fellow Catholics who will not adopt those additions.

#### Brotherhood of St. Andrew

**Hamilton Local Assembly.**—A Montreal Post-Convention Assembly meeting was held in All Saints' Schoolhouse on Tuesday evening, October 25th. The opening prayer and service were held in the church, conducted by Ven. Archdeacon Forneret, after which the members assembled in the schoolhouse. After the usual business of the meeting the following clergy and Brotherhood men gave an excellent account of their impressions of the recent Montreal Convention: His Lordship Bishop DuMoulin, the Rev. Canon Howitt, St. George's; the Rev. W. G. Davis, Stoney Creek; Mr. A. S. Mitchell, Brantford; Mr. A. G. Alexander, Ascension; Mr. J. Boustead, Cathedral. Several other names on the programme had to be postponed owing to the lateness of the hour. All Saints' Chapter kindly provided refreshments at the close, and a social half-hour was spent.

#### Home & Foreign Church News

From our own Correspondents

#### NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

**St. John's.** On Tuesday, October 11th, the Right Rev. Llewellyn Jones, Bishop of Newfoundland and Bermuda, completed his seventieth year, having been born at Liverpool on Sunday, October 11th, 1840. Probably no man has exercised a greater influence upon the religious and social life of Newfoundland during the past thirty years than the scholarly and beloved Bishop. He came to this country thirty-two years ago, enriched not only with the culture of the schools, but with an experience of practical effort that pointed him out as the man best fitted to undertake the duties of a diocese, which called in an exceptional degree for the healthy body, as well as the healthy mind. When Bishop Jones, at the age of thirty-eight, assumed his Episcopal duties, he undertook his lifework. Again and again offers, more attractive to advancing age from many points of view, have been extended to him, but he has remained at his post, sacrificing personal comfort and ease for the good of his people, travelling from parish to parish in sailing vessels or foot, or by whatever means were available, bringing

with him not only the dignity and grace of his exalted office, but that warm, Christian fellowship which makes men recognize that Christianity is not a name, but a reality. In the social life of the island his influence has been great—possibly the greater because not always apparent. All movements for the amelioration of the conditions of humanity have found warm support from him; and not infrequently his has been the real, though possibly not the popularly recognized leadership. Bishop Jones possesses in a large degree the grace of self-abnegation. His work is done quietly, but with such a thoroughness that its influence has been felt in every quarter of the island, though many who have benefited from his labours of love may not be aware that to the forethought and quiet activities of Bishop's Court is due their gratitude. There are still a few men left in the world who believe in the Scriptural injunction about the left hand's ignorance of the right hand's doings, though fewer still who carry that belief into practice. Amongst the number the name of Bishop Jones occupies a foremost place. As a preacher Bishop Jones takes high rank. His classic diction and power of expression are well known to all who, from time to time, are privileged to listen to his voice. As a public speaker he has the rare facility of expressing in the fewest words the greatest thoughts. By his public addresses he has done much to raise the standard, and, though few, indeed, even amongst our foremost speakers, may hope to attain to it, he has furnished an ideal towards which all may strive. And now the beloved Bishop has reached "the threescore years and ten"—the Psalmist's limit. Happily, the mental vigour is as bright and active as ever, whilst the physical strength is not wanting. The world's problems and Newfoundland's problems call for the counsel of the seniors, as well as for the energies of the younger, and possibly more active. But age does not rob men of their powers—

"For age is opportunity, no less  
Than youth itself, though in another dress;  
And, as the evening twilight dies away,  
The sky is filled with stars, invisible by day."

Writing to Julia Ward Howe on her seventieth birthday, that prince of men, Oliver Wendell Holmes, said: "To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old." The optimism of age is inspiring and elevating. It is the pessimism of doubting middle age which too often retards the wheels of progress, whether in paths spiritual or paths temporal. Happily, the Bishop of Newfoundland is as clear visioned to-day as at any time in his long connection with this diocese, and as zealous for good works. That the benign influences of his useful and honoured life may long radiate throughout the island, and that he may be spared for many a year, in activity of body and mind, to direct the destinies of that branch of the universal Church over which he presides; and to aid in the furtherance of all measures which have for their object the public good is the sincere wish, not only of the members of the Church of England in Newfoundland, but of many thousands who, belonging to other religious bodies, have learned to honour, to reverence and to love the good Bishop, who, on Tuesday, passed the seventieth milestone on the road of life. On behalf of these we extend to His Lordship, birthday greetings, expressing the hope that when the fourscore years have ended, he may still be found actively engaged in the Church militant.

#### NOVA SCOTIA.

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

Halifax.—At a largely attended meeting of the congregation in reference to the introduction of a surplice choir, it was decided by a large majority, it would not be in the interests of the church to introduce a surplice choir.

St. Paul's Mission Shelter (formerly known as Inglis' School).—For more than half a century some of the willing workers of St. Paul's have conducted mission services there. The old building has now become dilapidated, and through the generosity of a few of the parishioners, a new concrete building is to be erected at once. Messrs. S. M. Brookfield, Limited, have the contract, and it is expected the building will be ready for occupancy in a few weeks. A unique coincidence in regard to the subscription list is that all the sums ranging from \$25 to \$500 each have been given anonymously. Interesting services were held in all the city churches on Children's Day.

The Rev. W. J. Arnold.—Many in Halifax will receive with genuine sorrow, news of the death

on Sunday at the rectory, Glen Margaret, of the Rev. Wm. J. Arnold. Mr. Arnold, who was 73 years of age, had been long ill, and during the recent years his failure had been sadly perceptible to those about him. Born in Yorkshire, England, he entered the navy, subsequently, however, entering the Church, his ordination taking place in England. Thirty-five years ago he came to Canada, his record as a priest of the Church of England, being one of entire devotion. He has been rector of the church at Glen Margaret for 11 years, and was known and loved throughout the district. He was at one time rector of Guysboro, where news of his death will be received with regret. His wife, 3 sons and 1 daughter survive him—William of Halifax, Charles, of Hammond's Plains, Albert, in the West, Thomas, of Glen Margaret, Faversham, of King's College, and Mrs. Andrews (Louise Arnold) of Stewiacke.

Truro.—St. John's.—The Rev. R. A. Hiltz, M.A., General Secretary of Canadian Sunday School Commission, took advantage of passing through Truro to address the teachers and Sunday School officials at the Wednesday evening service on the importance of trained teachers. His practical remarks were listened to with much interest and it is hoped a training class for teachers will be started in the near future. The Girls' Friendly Society have recommenced their regular meetings and work for the winter, with a larger number attending than heretofore.

Dartmouth.—An enjoyable meeting of the Clericus Club was held October 24th, at Christ Church rectory, where the club was entertained by the rector, the Rev. S. J. Woodroffe. The Rev. C. W. Vernon was re-elected secretary for the ensuing year. The Rev. F. Ernest Smith read a paper on, "Some Thoughts on the Early Centuries of Christianity," which proved both stimulating and suggestive. At the next meeting Rev. V. E. Harris will read a paper on "The Extension of the Episcopate."

#### MONTREAL.

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

Montreal.—St. Cyprian's.—The annual sale of work under the auspices of the Senior and Junior guilds of this East-end Church will be held on November 16th and 17th. The proceeds are for the general funds of the mission.

St. George's.—The first church parade of the Montreal Boy Scouts was held in St. George's on October 23rd, at 11, when a splendid sermon was delivered by Bishop Farthing to 205 boys and officers. The Venerable Archdeacon Madden, of Liverpool, was the guest of the Lord Bishop during his stay in Montreal. On Sunday, October 23rd, he preached in St. Martin's and the cathedral, and in the afternoon addressed a mass meeting of men on "Manhood."

Diocesan Theological College.—The Michaelmas term opened on October 1st, with about forty men in attendance. The Students' Missionary Society has issued its programme for the season. Several of the city clergy have been invited to address the students at their meetings. This society has always been interested in Church Extension, and this year they have volunteered to open and carry on a mission in a rapidly-developing centre in the north end.

Laymen's Missionary Movement.—The executive of the local branch contemplates a radical change in the system of winter meetings. Instead of meeting at the Synod Hall the gatherings are to take place in the various parish halls throughout the city. The first meeting will be held in Trinity Hall St. Denis Street, on Friday, November 11th, and will probably be addressed by Bishop Farthing. At every meeting there will be an address from one or other of the diocesan clergy.

Grace Church.—At a recent meeting of the Young Peoples' Society in connection with this church 140 were present to hear an address from the Rev. Dr. Symonds on the Edinburgh Conference. The vice-president, Mr. C. Manning was in the chair. The Venerable Archdeacon Ker opened the meeting with the usual devotional exercises. In emphasising the need for missionary work the world over, Dr. Symonds made special reference to the religions of India and of China, and the relationship of Christianity to these various religions. The usual view was that there was only one religion, that of our own, and that all others were false. He could not take that view, for, however vile and degraded the others might be in certain respects, they sprang from a feeling of the needs of the human heart. He sympathized with the Chinaman, the Hindu, and followers of other religions in their desire to

reach to higher things. Touching more immediately on India, the lecturer said it had been brought out at the convention in Scotland that, although Christianity was making strides in certain districts, there was in others a revival in Hindooism. He thought it was the case that the Hindoos could recognize that Christianity was coming, for they had recently imported certain points of the latter into their own religion. This seemed a good thing. When new wines were put into old skins and began to ferment, the skins would burst, and so there might come a bursting up of Hindooism, to be superseded in its entirety by Christianity.

St. John the Evangelist.—The Rev. S. B. Lindsay, B.A., has been appointed junior curate at this church. For some time past Mr. Lindsay has been connected with the Church Extension Mission, having particular charge of St. Aidan's Mission, Emard Ward, where he has done faithful work.

St. John's, Que.—A very hearty reception was tendered the Rev. W. Windsor and family on the eve of their departure for Bedford. A short musical programme was rendered by members of the congregation. Mrs. J. B. Stewart, on behalf of the women's organizations of St. James' Church, presented Mrs. Windsor with several pieces of silverware. Mr. E. R. Smith then read an address to the retiring rector expressing the high esteem in which the Rev. W. Windsor and family were held by all their fellow towns-men and the regret felt at their departure. The wardens presented Mr. Windsor with \$170 in gold. Mr. Windsor's acknowledgment was unaffected, earnest and in the truest sense eloquent. Every word came from the heart and reached the heart of each one present and was greeted with prolonged applause at the close. On Sunday, October 30th, Mr. Windsor preached his farewell sermons. He and his family left on Monday for Bedford, at which parish they received a very cordial welcome. The members of the mission at Lacadie also took an affectionate farewell of their retiring rector. A touching address was read, bearing upon the interest and devotion which the Rev. Mr. and Mrs. Windsor had shown in the parish for so many years. Mrs. Windsor was presented with a silver cake-basket, while Mr. Windsor received a handsome brass clock.

Rougemont.—The mission conducted by the Rev. Rural Dean Dart was most interesting and beneficial to those attending. Daily Bible readings were given, and the evening addresses reminded the parishioners of the advantages of a life consecrated to God.

Abbotsford.—In the parish the mission lasted for one week only. It was conducted by the Rev. W. F. Fitzgerald, of Kingston.

Knowlton.—The Rev. Dr. Paterson Smyth conducted the mission in this parish. The various services were well attended. On Saturday, October 15th, the members of the Children's Ministering League and the Boys' Band entertained the missionary to tea, and on the following Sunday a special children's service was held at 9.15. The theme of the closing addresses was "The Life Beyond the Grave."

Cowansville.—The services in Trinity Church were of intense interest, and well attended. The able addresses of the Rev. Canon Shreve will bear good fruit.

Lachine.—St. Stephen's.—The special vestry meeting of this church, held on October 18th, was largely attended. The rector, the Rev. Austin Ireland, occupied the chair, with John D. Pinder as vestry clerk. The resignation of Thomas W. Parsons as people's warden was reluctantly accepted. James A. Clayton was elected to the office, H. Wurtele remaining as the rector's warden. Mr. Clayton is one of the younger members. The Young People's Association of St. Stephen's had a very successful social and musical Monday evening. They have accepted an invitation to visit the young people of St. Jude's Church, Montreal, on the evening of November 1st.

#### OTTAWA

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

Hawkesbury.—The Church Conference was held here on Tuesday, the 18th October. There was a very good attendance. The Archbishop opened the Conference with celebration of the Holy Eucharist, at which a beautiful memorial prayer



desk, presented by the Misses Florence and Alice Stephens in memory of their parents, Mr. and Mrs. Henry Stephens, their brothers and sisters, who once were members of Trinity Church, was consecrated, as well as an alms-dish, made out of copper taken from Nelson's flag ship, "The Victory," in the famous battle of Trafalgar. The alms-dish has engraved upon it the great signal, "England expects every man to do his duty," and the initials of King Edward VII., which his late Majesty authorized. The delegates and their friends were entertained at luncheon by the ladies in the town hall at one o'clock, which was most enjoyable, and reflected great credit on all the ladies concerned. After several toasts had been proposed and responded to the Archbishop closed by calling upon all present to honour the ladies for all that they had so well done for the comfort and happiness of those assembled at the conference and luncheon.

At three o'clock the conference, with the laity and clergy, opened at the town hall. Papers were read, first by the Rural Dean on the question, "Why cannot the Church of England unite with Christians of non-Episcopal bodies on equal terms?" In commenting on one of the points raised by the "Church of England for 999 years," the bishop reminded the Conference that in King Alfred's reign a property in London had been leased by the "Church of England for 999 years," and that property a few years ago, when the lease expired, was returned by the State to the Church of England as the representative of the Church of England 1,000 years ago." A society that undertook to lease for 1,000 years must look forward to a long life. The society that received it 1,000 years after must have had a very long existence and been identical with the society that leased it. Hence no proof is needed that Henry VIII. did not create the Church of England. After the Rural Dean's excellent paper had been attentively listened to, the Rev. H. S. Stephenson, of Fenaghvale, read a very interesting and able paper on "The Emigrant at Home and on Board Ship," in which he, as an eye-witness, drew a very graphic picture of the homes and circumstances of those who started out to seek new homes and a livelihood in Canada and other colonies, ending with a strong appeal for sympathy and encouragement on the part of those among whom they come to live. Canon Phillips next read a paper on "The Emigrant in Canada." At the request of the Archbishop this will be put into print and circulated here and in the Motherland, because of some practical suggestions therein made as to the regulations of emigration. The afternoon now being well advanced, the Archbishop, after the Doxology had been heartily sung, pronounced the Benediction, and the Conference broke up, all feeling that a profitable and pleasant day had been spent, and His Grace and the clergy pronounced it as "a day to be remembered."

**Wales.**—The annual Harvest Thanksgiving services, held in St. David's Church on Sunday, October 23rd, were among the most successful in the history of the Church. There was a celebration of the Holy Eucharist at 8 a.m., when a large number communicated. Evensong was held at two o'clock in the afternoon. The attendance at this service was exceptionally large, the church being filled to its utmost capacity, and chairs had to be used in the aisles to seat the congregation. The Rev. T. J. Stiles, rector of Trinity Church, Cornwall, preached a most eloquent and instructive sermon, taking for his text Jer. 5:24, "He reserveth unto us the appointed weeks of the harvest." The musical portion of the service was rendered by the vested choir from Trinity Church, Cornwall. This choir, which is the latest acquisition to the increasing number of vested choirs in the diocese, rendered the service with a reverence and heartiness that is so necessary for a service of "thankfulness and praise." The church was very artistically decorated for the occasion with grain, fruits and flowers. A temporary rood-screen, surmounted by a large cross, and decorated with grain of different kinds, was built across the chancel, and bore the text, "Thou Crownest the Year with Thy Goodness." This service will long be remembered by the people of Wales as an inspiration to greater thankfulness for God's temporal and spiritual blessings. Many were the expressions of thanks to the rector and choir of Cornwall for their assistance on this festive occasion. The thankoffering was the largest in many years.

**Carleton Place.**—A conference of Sunday School teachers was held in the Town Hall on Friday, Oct. 28th, preceded by a celebration of the Holy Communion in the parish church. There was a good attendance, every parish in the deanery being well represented except Smith's Falls. After the opening prayers, Rural Dean Fisher

welcomed the delegates and delivered an address upon "The Aims and Objects of a Sunday School Association." The Rev. T. L. Aborn gave an address on "The Teacher and the Class," which was followed by an object lesson in Catechizing by Canon Elliott. The following took part in the discussions: Canon Muckleston, the Rural Dean, Revs. C. Saddington, T. L. Aborn, F. Clarke, C. Radcliffe. The last item was an address by the Rev. C. Saddington on "Some Difficulties in Sunday School Work." A Sunday School Association for the deanery was organized, and the following officers were elected: Rev. C. Saddington, president; Rev. T. L. Aborn, vice-president; Rural Dean Fisher, organizing secretary; Mr. Brice McNeely, treasurer; Miss Elliott, Carleton Place, and Miss Frizell, Perth, were elected as delegates to the Diocesan Sunday School Association. The Rural Dean expressed the cordial thanks of the delegates to Canon and Mrs. Elliott and to the other good people who had entertained them on the occasion of this, the first Sunday School Conference ever held in the deanery of Lanark.

TORONTO.

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

**Grace Church.**—By the will of the late Dr. Harvey N. Austin, one of the earliest members of this church, who died on April last, at Asheville, North Carolina, \$5,000 was left to this church.



A.Y.P.A. Inter-diocesan Convention.

Enthusiasm and optimism were two of the most notable characteristics of the conference held in St. Philip's Church, Toronto, on the 24th, 25th and 26th inst. From the opening to the closing hour the enthusiasm never waned. When Bishop Sweeney rose to extend greetings to the visitors, 250 delegates, representing the dioceses of Huron, Niagara and Toronto, were present. His Lordship's words of welcome were happy and cordial. Mayor Geary, who is a member of the A.Y.P.A., was unable to be present owing to the city council holding an evening session. The welcome of the parish was graciously extended by the Rev. J. H. Teney. Owing to the unavoidable absence of Bishop Williams, the Rev. Canon Brown replied for the diocese of Huron. His reception and reply will remain one of the memory pictures of the conference. As the aged warrior in Christ's service stepped forward the assembly arose and cheered him to the echo. His reply will not be forgotten. With a rare command of language and with an eloquence that stirred every heart in his audience he set forth the needs and the possibilities of the organization of which he is affectionately and justly termed "the father." On behalf of the diocese of Niagara, Canon Abbott replied. Beginning in a humorous strain he at once won the hearts of his audience. Then turning to the serious, he touched in striking sentences upon some of the criticisms levelled at the organization. His address was a fitting close to a series of brilliant speeches. Preparatory for Tuesday's work, Holy Communion was celebrated at 8 a.m., the Rev. F. G. Howitt, celebrant, the Rev. A. M. I. Durnford, and the Rev. T. B. Howard, assisting. The morning session was a thoroughly practical one. An excellent paper on "The value of Committee work and how to secure it," was read by R. E. Charles. W. A. Peacey contributed a suggestive paper on "Ideal programmes." Miss Notter, deaconess, gave a most practical and interesting address on "The Visiting Committee." The theme of "Social and Refreshment Committee" was dealt with by D. H. Bissell, who illustrated his address by some colored charts. The audience derived much entertainment from the artist's rapid sketch pictures as he illustrated several popular songs played by an accompanist. The Rev. Lawrence Skey, in a stirring address on "The Young People and the Missionary Work of the Church," closed the morning session. This address struck the keynote "Service," that continued to sound until the last word of the conference was spoken. Short discussions followed each paper. The first paper

of the afternoon session was read by the Rev. C. A. Seager. His theme was "The call of the Church to Her Young People," and it was one of the most appreciated addresses of the conference. The Rev. C. R. Gunne, in following, showed by the statistics how the A.Y.P.A. was responding to the call. As secretary of the organization from almost its inception his references to its history and expansion were extremely interesting. The subject of most practical import was dealt with by the Rev. T. B. Howard, under the title of "Greater Efficiency; how it may be secured." Some radical changes were suggested, viz.: a provincial instead of diocesan organizations, with representative officers—an annual convention, and a more extensive literature. In the main the suggestions were heartily endorsed. The discussion lasted the afternoon session. The Tuesday evening session was held in the church to accommodate the large attendance. Miss Connell, Head Deaconess, spoke chiefly to the young women of the congregation. The Rev. D. T. Owen spoke on the theme "The A. Y. P. A. in relation to the Devotional life of the Church"; and the Rev. Dr. Griffith Thomas addressed the congregation on "The Devotional Study of the Bible." The appeal for better bible study was eminently suited to the occasion. Clear, suggestive and forceful, it will have its effect in stimulating a more frequent and more devout study of the Word of God. Between the address, Miss Parker, with a rich contralto voice, sang sacred solos which were thoroughly enjoyed. Wednesday morning's proceedings were of a practical nature. The Rev. Dr. Boyle, in a splendid address, advocated the study of Church History in A.Y.P.A. meetings, and suggested a number of books for that purpose. The Rev. Canon Dyson Hague was unable to be present, but such was his interest in the conference that he prepared a paper on "Prayer Book Study in A.Y.P.A. meetings," and had Canon Plumtre read it. So much was this paper appreciated that the author is to be asked to allow the conference to publish it for distribution to the branches. Wm. Brooks read a paper on Social and Entertainments and evoked a good discussion. At the afternoon session Mr. Baltin dealt with the theme of "The Young People as an asset of the Church." It was much appreciated. Miss Fleming contributed a valuable paper on "Things Worth While," and received well merited applause. The subject of Missions was dealt with by the Rev. R. H. A. Haslam. His address of 45 minutes was intensely interesting and as a result India missions will have a more sympathetic place in the hearts of the leaders of the A.Y.P.A. movement. Miss Thomas gave the last paper of the conference. Without a note she spoke upon the conduct of missionary meetings and the value of mission study classes and deeply impressed her auditors with the importance of the subject. The last hour of the conference was important. The resolutions committee recommended a provincial organization, with representative officers, and a constitution adapted to its needs. This was heartily endorsed. The Executive Committee of the provincial body was elected as follows: Hon. president, the Rev. Canon Brown; president, Mr. Clarence Bell; vice-presidents, the Rev. C. A. Seager, of Toronto; the Rev. E. Appleyard, of Huron; the Rev. Canon Starr, of Ontario; Mr. F. I. Walker, Niagara; treasurer, Miss Mary Woodhouse, of Dundas; secretary, the Rev. T. B. Howard, of Brantford. The bishops of Ontario were added as patrons. The committee was instructed to formulate a proper constitution and by-laws and to prepare a suitable manual. London was decided upon as the place of meeting next year, the Executive to fix the date in October. Resolutions of thanks were passed to all who had contributed to the success of the conference, particularly to the Rev. J. H. Teney, owing to whose efforts and generous disposition of the church and schoolroom the success was in no small measure due. The duly elected president was escorted to the chair amid great cheering. The business part of the conference was then closed by all the delegates joining hands and singing Auld Lang Syne. The grand finale was a joint service in the church on Wednesday evening. The service was full choral. The Rev. Canon McNab conducted the service. The Rev. Anthony Hart and the Rev. I. H. Jones read the Lessons. The Rev. Canon Abbott preached the sermon. The words of his text were: "And they cut off his thumbs." Neither the uniqueness of text nor the inspiration of the sermon will likely ever be forgotten by those who were privileged to hear it. As a call to service it was a master-piece and a fitting climax to a conference which was characterized throughout by an intense enthusiasm and a desire to do all things for the honor of Christ and the extension of His kingdom. The organization will receive a great impetus by reason of this conference, which from every standpoint was a great success.

**CHURCH DECORATORS**  
THE  
**Thornton-Smith Co.**  
SKETCHES AND REFERENCES SUBMITTED  
11 King Street West, Toronto

**Medonte Mission.**—Bishop Reeve visited this mission and conducted confirmation services at St. Luke's, Price's Corner, and St. George's, Fair Valley, on Sunday, October 23rd. Twelve candidates received the Apostolic Rite of laying on of hands. Of the twelve, six had been brought up in other churches, six were adults. Four of the adults were baptized recently by the incumbent, the Rev. W. G. Carson. Forty candidates have been confirmed at the four confirmation services held in this mission during the last twenty-one months. In his confirmation addresses on October 23rd, the Bishop explained the Scriptural authority and the spiritual significance of confirmation. The duties and requirements of the Christian life, the continual need for Divine grace and help and a faithful use of all the means of grace were explained and enforced in words and manner which deeply moved the large congregations present and gave a decided and very appropriate spiritual tone to the services. The service at St. George's was particularly noteworthy, as in addition to the confirmation service, it was the seventy-fifth anniversary of the church and the church was also consecrated. In the consecration services the petition for consecration and the sentence of consecration were read by the incumbent, who also presented the deed of gift to the Bishop. On Sunday, October 9th, Harvest Thanksgiving services were held in St. Luke's and St. George's, the Rev. L. E. Skey, rector of St. Anne's, Toronto, being the special preacher. The churches were suitably decorated and in every respect the services were bright and hearty. Mr. Skey is a very busy man and his goodness in coming out here for a Sunday was very much appreciated. The Venerable Archdeacon Warren also visited the mission in September. As a result of his good work the mission will contribute \$400 a year in future to the stipend, instead of \$315 as formerly. The Archdeacon preached good practical sermons in our churches on Sunday, September 18th. Look no back over the last eight and a half years, the incumbent finds great satisfaction in the thought of the many souls he has won to Christ.

**Peterboro.**—All Saints'.—This beautiful new church was opened on Sunday, the 23rd. The morning service was conducted by the Rev. Canon Davidson and the rector, the Rev. H. R. Trumppour. The Bishop of Toronto preached a very able sermon. The Bishop, assisted by the Rev. Canon Davidson, dedicated and unveiled a beautiful memorial window in the north side of the church, representing our Lord's sermon on the mount. The window was erected by Mrs. T. E. Fitzgerald, who has for many years been a member of All Saints'. The Bishop also dedicated a service of altar vessels. Communion was administered by the Bishop, both at eight o'clock and at the eleven o'clock service. There was a large number of communicants on both occasions. The Bishop preached a very able sermon again at the evening service. He referred to the splendid work of the young rector of this young parish, to the one who is responsible for this church. You can make no better reparation to God or give thanks in any more acceptable way than by helping your rector. Pray for him, work for him, when discouraged cheer him up, and never criticize. There is a great noble work to be done in this parish. Before many years it is my opinion that this church will again have to be enlarged and a mission will have to be built. May the rector gather around him a splendid body of workers, and may none be ashamed of this great and glorious work. The services were heartily rendered and the singing of the large choir was exceptionally good. There were large congregations at both services. The new church is a substantial edifice of Stoney Lake brown granite with dressings of Stanstead granite, heavily buttressed and fronted by a square tower. It is handsomely finished within in quiet, ecclesiastical style, and seats about seven hundred. When the sanctuary is completed it will accommodate a thousand worshippers. All Saints' began as a mission some time about 1875, during the rectorship of the Rev. Mr. Beck, rector of the parish of Peterborough. Services were held in a little brick building on Dalhousie Street. This work lapsed till 1882, when some devoted ladies, at Mr. Beck's suggestion, began a Sunday School in the same building. Later, a room in the South Central School was used, and later the roughcast house at the corner of Bethune and Dalhousie Streets. Among the records extant is the record of joy when the offering reached \$4.00. How small a beginning compared with the magnificent grand total of Sunday of nearly \$1,100.00, which is all the more worthy as following an offering of over \$1,200 1st Easter Day. The Rev. Mr. Davidson, rector in 1880, pushed the work most vigorously, and soon the lot on which the present

hall stands was secured through the generosity of Miss Chamberlen, who is still a devoted member of All Saints'. In these days it was known as St. John's South Ward Mission. Under Mr. Davidson there served the Rev. W. M. Loucks (1891), the Rev. E. W. Pickford (1894), the Rev. B. C. H. Andrews (1895), the Rev. Carl Smith (1895), the Rev. W. L. Armitage (1895). On January 3rd, 1892, the first morning service was held and on December 25th, 1892, the first administration of the Lord's Supper, the Rev. C. B. Kenrick celebrant. On June 4th, 1893, the Communion vessels, still in use, were dedicated; September 27th, 1895, the first harvest services were held; on October 10th, 1897, the chancel part of the parish hall was opened for use the then Bishop of Toronto being the preacher. In 1900 the new pipe organ was procured. Too much praise cannot be given to the workers, clerical and lay, who were raised up to carry on this work. The present wardens of All Saints' are Mr. James Edgar and Mr. W. G. Howden. No one has given more time and ability to the building operations than they, and to them much of the credit of the successful issue is due.

**Sunderland and West Brock.**—The members of St. Mary's Church, Sunderland, held their Harvest Thanksgiving services on Sunday, October 23rd. The church was beautifully decorated and the services were very bright. The rector, the Rev. G. I. B. Johnson, asked for a special thankoffering and the collection amounted to over \$100. On Tuesday evening a fowl supper was given by the members of St. James' Church, West Brock. A large number were present and the total receipts were \$65.00.

**Minden.**—The Bishop of Toronto paid his first visit to this mission on Wednesday, Oct. 10th. He was met by the Rev. T. A. Nind at Irondale Station, 16 miles from Minden and was then driven to Gelert. Here, a short service was held in the church, at which 30 of the parishioners were present. After tea the journey to Minden was resumed and a bright and hearty Confirmation service, which was well attended, was held in St. Paul's Church that evening. The next morning after Matins in the church the Bishop was driven to Haliburton, going somewhat out of the direct route to pay a visit to Maple Lake. This was unexpected, so no service was held there. After inspecting the beautiful stone church which stands on the shore of the lake, his Lordship then continued his drive to Haliburton, which was reached at 5 p.m., after having driven 32 miles that day.

#### NIAGARA.

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

**Hagersville.**—All Saints'.—The first annual convention of the Sunday School teachers of the Deanery of the County of Haldimand was held in the Parish Hall, Oct. 21st. A large representation of the Clergy and Sunday School teachers were present. The Convention began with a celebration of the Holy Communion at 10.30 a.m., the Venerable Archdeacon Ingles being celebrant, assisted by the Rector, Rev. R. H. Ferguson, M.A. The first session began at 11.30, being opened with prayers and an address of welcome by the chairman, Rev. Rural Dean Godden, M.A., Caledonia. The first order of business was the appointment of Rev. F. C. Walling, Cayuga, secretary for the Convention. The Rev. Canon Belt, Jarvis, then moved, seconded by Rev. E. C. Earp, Dunnville, the following: "That the Clergy, Sunday School teachers, and Officers of the Deanery of Haldimand organize a Sunday School Association to work in harmony with the Sunday School Committee, of the Diocese of Niagara.—Car. The following were the officers for the Association: President, Rural Dean Godden, Caledonia; vice-president, Mr. J. C. Ingles, Hagersville; secretary, Miss M. Hopper, Hagersville; treasurer, Mr. M. M. Goss, Dunnville; superintendent of font roll and home department, Mrs. Bennett, York; superintendent of teacher training, Rev. A. W. H. Francis, Byng; superintendent of home department, Rev. F. C. Walling, Cayuga; superintendent of statistics, Rev. R. H. Ferguson, Hagersville; superintendent of literature, Rev. H. J. Leake, Nanticoke; delegate to diocesan committee, Rev. Canon Belt, Jarvis. After the election of officers, Archdeacon Ingles gave a very interesting address on the Sunday School Commission and its Aims, which was followed by luncheon in the Parish Hall. During the afternoon session Rev. R. A. Hiltz spoke ably on "Teacher Training." Definite

preparation was necessary for the successful teacher, also a real desire to teach and some knowledge of the pupils. Rev. Canon Howitt, of Hamilton, spoke on missionary work of the School, giving much valuable advice. A paper was read by Miss A. M. Hamilton on the Font Roll and Home Department, which emphasized the importance of recognizing every baptized child as a member of the Sunday School. Rev. E. C. Earp gave some valuable hints on "Class Management" which was followed by an able address on "Adult Bible Classes" by Canon Belt. Evening Prayer was said at 5 o'clock. At 6 o'clock the delegates assembled in the Parish Hall for tea. The evening session, which met at 8 o'clock, was presided over by Canon Belt. Rev. R. A. Hiltz explained the graded courses of lessons recommended by the Sunday School Commission: I. the beginner's department, ages 4 and 5. II. The primary department, ages 6, 7 and 8. III. The main school department, ages 9 to 15. IV. The Bible class department. Rev. Mr. Hiltz then dealt ably with questions from the question box. Rev. Canon Howitt gave a very valuable address on the Aim of the Sunday School. The Convention was a remarkable success, all the clergy of the deanery being present, in addition to teachers and others interested in Sunday School work. Votes of thanks were tendered Rev. R. H. Ferguson for the able manner in which he acted in his capacity as Deanery Secretary in arranging the programme of the Convention, and to the Ladies of All Saints' Church for their kindnesses in supplying luncheon and tea to all the speakers who addressed the Convention.

#### HURON

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

**London.**—St. James'.—The anniversary of the opening of St. James' Church was observed on Sunday, Oct. 23rd. The Rev. W. J. Southam, of Toronto, preached at both services. His sermons were able expositions of the Church's position and duty in the world. He is a practical, earnest preacher, and was highly appreciated. The musical services were of a very high order. The choir consists of 44 well-trained voices, and is acknowledged to be one of the best in the city. Thanksgiving Day, Monday, Oct. 31st, was observed in St. James' parish, by holding a Thanksgiving service at 11 a.m. The rector, Very Rev. Dean Davis, was assisted by the curate, Rev. A. L. G. Clarke. Both gave an address, the rector on the great privileges which we enjoy as Canadians and the duty of national Thanksgiving, the latter on Huron College and what the diocese owes to it. The Thanksgiving collection was in aid of the college.

**Point Edward.**—St. Paul's.—On Tuesday, October 18th, the Lambton Rural Deanery met in this church. Holy Communion was celebrated in the morning and Canon Davis was elected Rural Dean at the business session which followed. The Rev. Canon Craig, of Petrolia, gave an interesting address on the Church as a Divine and Visible Organization, composed of those called in the New Testament, believers, brethren, disciples and saints. Miss Kathleen Davis read a paper well covering the requisites of a good Sunday School teacher, and the Rev. Canon Davis dwelt upon the need of being both regular and punctual. The Rev. F. G. Newton, of Parkhill, dwelt upon the duty of the teacher ever seeking to bring the scholar into personal relationship with Jesus Christ. The Rev. F. S. Devona spoke on the uselessness of teaching without spiritual aim and spiritual power. He dwelt upon the great opportunities presented to the Sunday School teacher in the absence of bible instruction in the schools. The Rev. T. G. A. Wright gave a bible lesson on Is. 40, showing admirably that diligent study of the parts of God's word, which are apt to be neglected, richly repays the bible student. The Rev. John Munday questioned pointedly as to the amount of time and pains Sunday School teachers gave to the lesson, and urged that they should be as faithful in the preparation of the lesson as the day school teacher. Mr. Jack considered that the Sunday School teacher had greater opportunities than the minister. The Rev. Mr. Allan spoke of the influence of home teaching and Sunday School teaching on his own life. The Rev. Canon Davis pointed out that the Sunday School might be an injury if made a substitute for home training. In the evening the subjects were missionary. The Rev. Canon Davis strongly advocated giving to missions, according to the spiritual direction, upon the first day of

the week as God hath prospered." The Rev. W. M. Shore dwelt upon the majesty and sublimity of the Person who gave the command to preach the Gospel to all nations, and that the promise of the Divine equipment of the Holy Spirit is for all believers, as well as for the apostles, and therefore that all are in some way responsible for carrying out this command. The Rev. John Munday spoke on Christian Giving. The Rev. F. G. Newton spoke earnestly on personal consecration to missions.

**Sarnia.**—St. John's.—Rev. F. G. Newton, of Parkhill and Rev. C. H. Powen, of Haysville, have arranged to conduct together a ten-days' mission in St. John's Church here, from Nov. 8th to 18th, holding three services daily.

**Strathroy.**—The hearty and profitable conferences that have been held in the Archdeaconry of London, and in the others also, have awakened a keen interest in these gatherings. Both clergy and laity are realizing what a powerful means of influencing church thought and life they may become. One evidence of this was the prompt invitation of Rev. Rural Dean Robinson, of Strathroy, after the Exeter conference, to hold the next one in Strathroy. A great future of usefulness is before these assemblies, if the splendid conferences at Exeter and Windsor may be taken as an index of future events.

**Watford.**—Brooke and Sutorville.—In this parish, in which the Rev. S. P. Irwin is doing an excellent work, Harvest Thanksgiving services were recently held. The churches were crowded. The offertories were given to "M.S.C.C.," and exceeded the apportionment. The people of St. James', Brooke, were particularly glad to welcome the preacher of the day, who was Incumbent of this church 33 years ago. It is one of the strongest country parishes of the diocese, built as was Sutorville, in the time of Rev. Canon Downey. It was perhaps the first one in the diocese. It is hoped soon to erect a new church in Watford, where the Church is strong. Of the service in this place the "Watford Guide" says: Rev. Rural Dean Taylor, of St. Mary's, preached a sermon exceptionally able and particularly appropriate to the occasion. The subject of the sermon was "Festivals and Thanksgiving," the text being from part of the 39th verse of the 23rd chapter of Leviticus, "When ye have gathered in the fruit of the land ye shall keep a feast unto the Lord." The discourse was replete with thought and cogent reasoning, and was very attentively listened to by the large congregation present.

**ALCOMA.**

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

**Port Arthur.**—St. John's.—A laymen's banquet to discuss the call to a forward movement, and the claims of missions, was held in St. John's parish hall on Monday evening, Oct. 24th. The W.A. provided an excellent repast daintily served, about 100 seats were prepared and about 80 sat down, including many leading citizens of Port Arthur. The guests of the evening were Rev. Canon Tucker and Mr. R. W. Allin, the latter of whom at the call of the chair, delivered a telling address on methods of giving under the impulse of the L.M.M. Enthusiastic addresses were given by several men of St. John's congregation, including Mr. F. H. Keefer, J. W. Crooks, Col. Ray, W. J. Langworthy, and R. R. Race, while Dr. Tucker concluded a most enjoyable and inspiring evening with a magnificent speech on the destiny of Canada and the conditions required for its fulfilment. The Canon was at his best, and a more inspiring address has seldom been heard in Port Arthur. The meeting carried unanimously, a motion urging the vestry to elect a stronger missionary committee to carry out some of the suggestions of the evening, and to push forward the work of local church extension.

**KEEWATIN.**

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**A Moving Sermon.**—A somewhat unique service was held on Sunday the 16th of October, on board a west-bound train between Ignace and Dryden. It was the "Toronto to Winnipeg Flyer" which had been delayed for twelve hours the day before at Cartier, owing to the wreck at Geneva,

in which several lives were lost. Among the passengers were a number of clergymen, returning from the meeting of the Board of M.S.C.C. recently held in Toronto. Some of these had hoped to reach their destination in time for duty on Sunday, and perhaps the failure to accomplish this may have helped to suggest the idea of holding a service on board the train. Permission being readily obtained from the conductor, as many as possible of the passengers were assembled in one car, and the seats were with little difficulty transformed into pews. There was no prayer desk nor pulpit of course, but what mattered that? Some choristers travelling west on a concert tour very kindly undertook to lead the singing. The service began with the singing of an old favourite hymn, "Jesu, Lover of my soul." Then the Archbishop of Rupert's Land read the shortened form of evening prayer; making petition in the prayer for all sorts and conditions of men, for the bereaved relatives and friends of the men killed in the recent accident. Bishop Harding read the lesson. After the prayers, the hymn "Nearer my God to Thee" was sung with much heartiness. Then followed a short and very helpful sermon by Canon Murray, of St. John's College, Winnipeg, from the text, "Be strong in the Lord and the power of His might," Eph. 6:10, after which "Abide with Me" was sung and the service concluded with prayer and the benediction. In addition to the above mentioned clergymen, there were present, Archdeacons Dobie and McKim. Notwithstanding the noise and motion of the train, the service was well rendered and reverently joined in by all who were fortunate enough to gain admission to the car. A suggestion was made by one of the passengers that a chapel car might be fitted up and used to good advantage in some of the more remote places on the newer lines of railway. The idea is not a new one and already something of the kind has been put in operation in some parts of the United States.

**RUPERT'S LAND.**

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

**Glenboro.**—The Archbishop visited the parish on Friday, Oct. 21st and confirmed 12 candidates in St. Stephen's Church. Rev. F. B. Lys, priest-in-charge of the parish was present at the service, having accompanied the Archbishop from Holland. There was a large congregation present at the service. Great credit is due to Rev. C. A. Blay, the student in charge of the Glenboro group of missions, for the excellent work which he has done. During his term of office, the debt on the church has been greatly reduced, and the basement of the building has been fitted up and completed.

**Treherne.**—On Saturday evening, Oct. 22nd, the Archbishop held a Confirmation in St. Mark's Church, at this place, and on Sunday evening, Oct. 23rd, he consecrated the church. The Rev. Jacob Anderson, who is Incumbent of the joint parishes of Rothwell, Treherne and Boyne Creek, was present at both services. The Archbishop congratulated the congregation on having the church freed from debt, and also on having the interior fittings so greatly improved. New choir seats, pulpit and lectern have been placed in the church recently at a cost of \$175. A few years ago the church at this point was destroyed by fire and the present building has been erected in its place.

**Rothwell.**—On Sunday evening the Archbishop proceeded to this place and held a Confirmation in St. Paul's Church, when the building was crowded to its utmost capacity. The quiet but earnest work of Rev. Jacob Anderson in this large field is being felt for good at all three points. Since the Archbishop's last visit to the parish, a stone foundation has been placed under the church, and the interior of the building has been varnished and very much improved in other respects. The debt on the vicarage has also been very considerably reduced. If the three parishes would only combine in one vigorous effort to pay off the remaining indebtedness on the vicarage, the church in the district might, at an early date, become self-supporting, and attain to the dignity of being a "Rectory."

**NEW WESTMINSTER**

**A. U. de Pencler, Bishop, Vancouver.**

**Vancouver.**—St. Paul's.—The annual Harvest Thanksgiving services were held in this church on Sunday, Oct. 23rd, being the first since the rectorship of Rev. F. A. P. Chadwick. The Altar Guild had charge of the decorations, and besides the usual flowers and grain and fruit, the church was beautified by a very handsome set of richly embroidered white silk altar hangings. A special thank-offering was made amounting to \$4,700, which is to go towards the erection of a new parish hall and rectory. The music of the services was of a very good order, being given under the direction of Mr. W. J. Spear, the organist and choirmaster, the solo work was done by Mr. Albert Packer, recently of St. James', Guelph. The church was crowded both morning and evening, and the rector, who preached, was assisted by Rev. A. A. Dorrell and Rev. John Antle.

**COLUMBIA.**

**William W. Perrin, D.D., Bishop, Victoria, B.C.**

**Victoria.**—The annual Synod opened here Monday evening, October 17th, with service in Christ Church Cathedral, at which the Bishop delivered his charge. He referred to the appointments he had made, the changes that had occurred by removal, and also in feeling terms to those who had been called by death. In speaking of the Theological College, he said: I suppose it will be a matter of regret to us all that Victoria has not been chosen as the site of the Provincial University—but as true citizens we must all unite in hoping that the best results will follow its establishment in Vancouver. It must not be merely a school of technical instruction, but have as its object true education. The whole tone of life in the province needs to be raised. We may learn our lesson from the universities and great public schools of the Old Land, the higher ideas of honour must be cultivated, and money-making relegated to its proper position in life. So will men be truly educated as leaders of the community and that righteousness which alone exalteth a nation is fostered amongst us. The way is now open to start our Provincial Theological College, and as soon as the actual location of the site is fixed, there is no reason why the building should not be begun. There is at our disposal about \$60,000, including the generous grant of \$25,000 from the Pan-Anglican thank-offering. Representatives of the four dioceses have already met to consider a constitution, and I propose that a committee of this synod shall be appointed with power to act. In a short time we hope that the college may be incorporated, and the right man found for the office of principal. The association in England is prepared to bear the expense of the stipend of not up than \$3,000 a year. Much will depend (humanly speaking) upon the choice. He must have certain definite qualifications in scholarship and in the power of influencing the students committed to his charge. To appoint a clergyman without such experience, if one could be found willing to accept such a post, would be to court failure. May God guide us aright. I feel it my bounden duty to enter a solemn protest against the action of three clergyman and an influential body of laymen in Vancouver, in having started Latimer College. An entirely self-constituted body without any consultation with the Bishop or Synod of the Diocese of New Westminster, has appointed a principal and actually commenced work. In spite of the protest of the late Bishop Dart, they have taken upon themselves this responsibility, with the full knowledge of the fact that the formation of a Provincial Theological College was only awaiting until the site of the university had been definitely settled.

**Dialogues and Reciters**  
for  
**Christmas Entertainments**  
Write for Catalogue  
**NOTE OUR NEW ADDRESS**  
The  
**Church Book Room**  
Limited  
**235 Yonge Street, TORONTO**

Recognizing to the full existence of different schools of thought in the Anglican Church, nothing in my opinion could justify such a course of action, and my condemnation would be equally strong if the college had been founded by extreme men of any other party in the Church. If they had waited until the Provincial College had been in existence, and were dissatisfied with its teaching, they might have been able to show some reason for their action. The Provincial Theological College will be kept free from all party spirit, and its teaching will be that of the prayer book in its entirety. I know that by extreme men our prayer book is spoken of as a compromise. It is not true—if by compromise you mean the retention of a vague colourless residuum—No! the teaching of the prayer book is clear and definite. It is not the work of one man or one age. Cranmer and Ridley and Latimer compiled it, but such men as Archbishop Laud, Bishop Andrews, Bishop Sanderson, Bishop Cosin, and a host of others defended the prayer book from attacks that were made upon it for too years. Its enemies wished to remove the word priest, to deny the efficacy of the sacraments, to abolish Episcopal ordination. Exactly in the same way that some would to-day, but our reformers would not listen for a moment. They stood fast—and 100 years after the publication of the first prayer book in the reign of Edward VI. the book of common prayer was set forth with full authority in 1662. Be it ours to hold fast to its teaching, and to take care that all who are being prepared for the sacred ministry of the Church shall be faithfully grounded in the Catholic doctrine and discipline taught therein. The outcome of the services in connection with the jubilee of the Diocese that were held last year in London, has been the formation of the British Columbia Church Aid Society, with a wide scope of action. It is not only our present needs that have to be met, but in the near future this province must experience a large and probably rapid growth. It will be impossible to meet these needs by any local effort. New dioceses will have to be formed in the northern part of the province, and endowments will have to be provided. At the present time the church missionary society is expending large sums of money in the Diocese of Caledonia, and the claim was perfectly just so long as the population was composed almost entirely of Indians, but as the white population increases, it will clearly be wrong to expect that this shall be continued. As new towns spring up along the Grand Trunk Pacific Railway, church sites will have to be bought and churches built. Clergy endowment funds ought to be provided

in addition to the large endowments for the Theological College. The Bishop of London has most kindly consented to be president and no society could have a more enthusiastic or diligent secretary than the Rev. Jocelyn Perkins, minor canon of Westminster Abbey, whose acquaintance some of us made on the occasion of his first visit to British Columbia some weeks ago. He returns to England with a keen sense of what ought to be done, and a determination to do it. The Bishop said: "The advance of missionary work among the heathen and the non-Christian nations is a matter of vital importance. While the 'cell' is in the world," we are in danger of ignoring the claims of those who live at our very doors. From the earliest days of the history of the Church in British Columbia, missions to the Indians have formed an integral part of the Church's work upon the mainland and Vancouver Island; but it has to be confessed that the money has been received from societies in the Old Country to a large extent, and our interest in the work falls terribly short of what it should be. He spoke of the excellent work that has been done by the Woman's Auxiliary and the Brotherhood of St. Andrew and of the organization of the boy scouts. He said the Columbia Coast mission has suffered a loss by the total destruction by fire of the Rock Bay hospital. No lives were lost and Dr. Fewster, the resident medical officer, did everything that could be done, with the assistance of ready helpers, to alleviate the sufferings of the inmates. The lumber company is willing to give a site, and immediately we must begin to collect the \$10,000 which will be required for the new hospital. Those who were asked in Victoria for the new steamer responded liberally, and knowing the good work that is being done by the mission, I have no fear but that the money will be forthcoming. The Bishop spoke strongly in favour of religious teaching in the Public Schools. In reference to our moral and social conditions. If we flatter ourselves that need in the Church of more persistent, earnest, steady work for the improvement of our moral and social conditions. If we flatter ourselves that we are not led away by hysterical appeals and sensational statements, in God's name, let us see that we are doing something. The improvement in the regulation of the liquor traffic, outside the towns is allowed by all, especially where the law is put in force. In our cities, so long as the open bars are allowed, so long will the miserable system of treating in saloons remain, and the direst effects follow. We must grapple with the appalling question of impurity, which is ruining so many of our young men and women to-day—body and soul. We cannot make men moral by act of parliament; but we can see that laws are carried out which at all events may make it easy for men to do right, and difficult for them to do wrong. We can by our life and example maintain the highest law of temperance, soberness, and chastity. We look around us, and there is much to make the stoutest heart quail. We cannot shut our eyes to the carelessness and indifference of so many to the outward ordinances of religion. Parents who, when they were children, were taught the faith, now neglect to teach their children. They were brought to church on a Sunday; but now they do not bring their children, and there are too many homes in our midst where no prayers are said, nor Bibles read, nor Sunday kept—with what results? Who shall say? All history shows the ruin of nations where religion—even the imperfect religion of pagan Greece and Rome—has been neglected. Shall we escape? Nay, those who are behind the scenes of life know already what the results are. Let not those who still value their privileges as members of Christ's Church not rest contented with their privileges, but be up and doing for the true advance of His kingdom here on earth. If we will but look to Christ, believe in Christ, be faithful to Christ, we need have no fear. This province of ours, with all its material progress and prosperity, may yet be saved from the just judgment of God, which most surely will come upon us if we are careless as to our highest interests. The Church in this diocese may become strong and powerful for good if only we will be true to our high calling, and while in synod we try and improve our organization—yield ourselves body, soul and spirit to the service of our Lord.

## INVESTMENT

Here is an opportunity to invest your funds with perfect safety

Invest in the **5% Debentures of**  
**THE**  
**SUN AND HASTINGS**  
**SAVINGS AND LOAN COMPANY**  
**4% PAID ON DEPOSITS**  
**START AN ACCOUNT WITH US**

Head Office: Confederation Life Bldg. TORONTO  
 W. Pemberton Page Mgr. Whitford Vandusen Pres.  
 Ambrose Kent, Vice-Pres.

his inside view of men and work transacted there is just what I need." Please tell us some more, Mr. Spectator. A good fearless writer is what I admire, and if I do not always agree with your views yet I shall always thank you for your courage, and promise never to become a hypercritic. I love to hear from the man on the watch who is zealous for the growth and development of our beloved Canadian Church and who only tells us the truth to warn us of our dangers and to encourage us to success for the glory of God. Again thanking you,  
 J. W. Jones.

### BOOKS RECEIVED.

"Mind and Voice—Principles and Methods in Vocal Training," by S. S. Curry, Ph.D., Boston Expression Company, (xi. + 456 pp.). Dr. Curry is the Principal of the Boston School of Expression and in this book he enunciates the principles of method and practice which have won for his school a foremost place. Respiratory Co-ordinations, Co-ordination in Vibration, the Length, the Height and the Shape of the Sound Waves are the headings of some of the chapters. But the treatment is not technical though the headings are. Only a master in a subject can make things simple yet comprehensive and Dr. Curry is such a master. Faults of breathing, nasality, throatiness, hoarseness, breathiness, are attributed to their cause and exercises prescribed to remove the defect. The exercises give the practical aspect which makes the book invaluable for any public speaker. Dr. Curry has already laid the clergy under a debt by his volume, "The Vocal and Literary Interpretation of the Bible" and this present volume increases the debt. We wish that the first chapter especially, "Some Primary Principles" could be studied by every clergyman. It would be the last of any disagreeable nasality or weakness of voice. "Clerical sore throat" would never be heard of again, for, as Dr. Curry says, such a trouble shows only one thing—that the man does not know how to use his voice. The book is readable, helpful and cheap.

Bible Reader No. 4 (Solomon to the Captivity), by E. Nixon, Head Mistress and H. R. Steele, Assistant Mistress, Junior School Ladies College, Cheltenham, (T. Fisher Unwin, London, 223 pp.). Following the plan of the primary Bible Readers, the authors have treated the lesson material of the period more for the senior pupils. The teaching points are well emphasized and the style is simple. The chapters on Isaiah are particularly interesting. The writers have followed the position of Dr. Dowie in his "Introduction" and Dr. Skinner on "Kings" in the Century Bible. The writers of this book take Deuteronomy as found 621 B.C. and 1st Kings written afterwards, to emphasize the two ideas of one God and one centralized worship. They say 1st Kings received final touches from a later hand. For example, they reject the shorter stories regarding Elijah as "later products." In brief, they have assumed the whole critical position. There is a question in our mind as to how far it is justifiable to incorporate "holus bolus" the theories of advanced criticism in a school book. In the nature of the case there is and can be no discussion in such a book. From this book the child will learn nothing else than the critical position. But we are not at all convinced that it is in any way necessary to drag theories in by the ears when dealing with the Bible lessons for boys and girls still at school. But if such questions are introduced in all fairness it should be plainly stated that they are yet in debate.

Kindness has converted more sinners than either zeal, eloquence or learning.



## Fairweathers' FURS

Price considerations do not deter those who reckon the future, and experience has taught the public that because our furs are absolutely reliable that they are the cheapest furs one can buy.



Persian Lamb Jackets, \$135 to \$250.  
 Ladies' Fur-lined Coats, \$35 to \$175.  
 Persian Lamb Sets, \$25 to \$125.  
 Musquash Sets, \$15 to \$40.

Write for Fur Catalogue "N."

**FAIRWEATHERS LIMITED**

81-83 Yonge Street

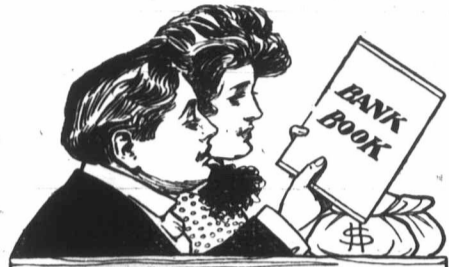
Winnipeg TORONTO Montreal

### Correspondence

SPECTATOR.

Sir,—I always enjoy reading Mr. Spectator's comments. His notes this week are simply splendid. No being a member of the M.S.C.C. Board

### A Joint Account



## FOR BOTH

is one of the many conveniences offered to depositors in the Savings Department of the Bank of Toronto. With such an account either of two persons may deposit or withdraw money. Interest is added to balances twice a year.

### Safety and Convenience

for your money matters are assured with such an account, and the way your balance will grow — if you let it — will delight you as it has others.

## Bank of Toronto

Head Office - Toronto, Canada.

Incorporated 1855

### Children's Department

#### BEARS HELPING EACH OTHER.

A gentleman was once making inquiries, in Russia, about the method of catching bears in that country. He was told that to entrap them, a pit was dug several feet deep, and after covering it over with turf, leaves,



Every player likes to play upon a

### Gourlay Piano

The player knows the difference between a Gourlay and an ordinary piano as soon as the fingers touch the keys. There is a responsiveness both of tone and touch that demonstrates

**GOURLAY**  
SUPERIORITY  
Catalogue free on request.

**GOURLAY, WINTER & LEEMING.**  
188 Yonge St. TORONTO

etc., some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare.

"But," he added, "if four or five happen to get in together, they all manage to get out again."

"How is that?" asked the gentleman.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their poor brother, enabling him speedily to join them in the freedom in which they rejoice."

Sensible bears, we should say, and a great deal better than some people that we hear about, who never help anybody but themselves.

But Thanksgiving Day was always so near his birthday that both occasions were celebrated by Ted's family at one and the same time, and it was always upon Thanksgiving Day that the celebration occurred.

Ted was a good boy, willing usually to do what older people thought best, but sometimes it did seem hard that his very own birthday should pass unnoticed while all sorts of nice things were done on Thanksgiving Day.

He supposed there were other boys somewhere who were unfortunate enough to have been born on Thanksgiving Day; but all the boys he knew, and they were the only ones who counted, had a birthday so far from Thanksgiving Day that both could be celebrated.

To be sure he received presents, but they were almost always suggestive of the Thanksgiving season. Uncle Henry once gave him a pet duck, and grandfather, who lived on a farm, always sent him a nice plump turkey.

"Perhaps there will be something else this time," his mother said comfortingly, as Ted tried to pry off the top of his latest box. "Your birthday really comes on Thanksgiving Day this year."

Ted shook his curly head doubtfully.

"I guess we couldn't get along very well without turkey for Thanksgiving," he said bravely.

But when the customary turkey was revealed Ted had hard work to hide his disappointment.

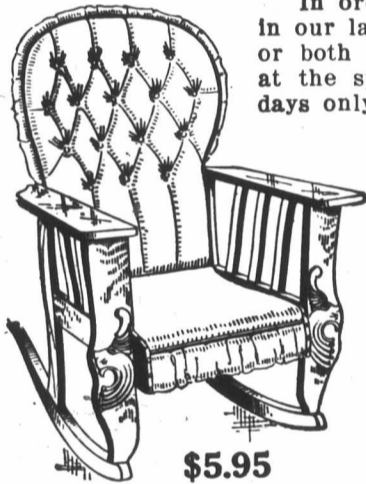
"Never mind, dear," his mother said, "grandfather isn't the only one who gives a certain small boy birthday presents."

Then she lifted the heavy turkey from the box, and placed it on the kitchen table, and began to make ready to stuff it.

Ted stood by to watch the proceedings.

## FURNITURE TO YOU FREIGHT FREE.

In order to show you the remarkable values contained in our large illustrated catalogue "6" we will send one or both of these elegant rockers to any point in Ontario at the special prices quoted. This offer is good for 30 days only. Send in your order right away.



\$5.95

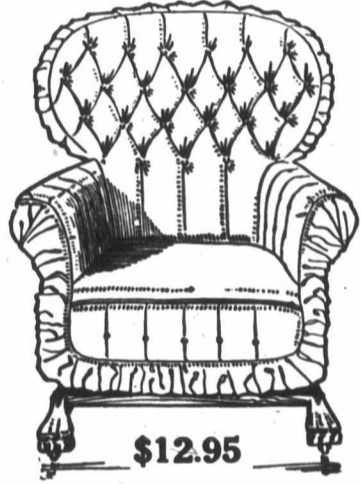
### This Large Comfortable Rocker for \$5.95.

Exactly as shown in illustration on the left. Frame is made of solid oak, hand-polished, and elaborate carved front posts. Seat and back are upholstered in best grade imitation leather, which will wear and look equal to genuine leather. This rocker is easily worth \$10.00.

### An Elegant Turkish Rocker, \$12.95.

Just as shown in the picture here, large and comfortable, deep spring seat, buttoned back, ruffled borders, all over upholstered in best imitation leather. This rocker is mounted on solid oak platform, has carved claw feet. A marvel of good value. It has every appearance of a chair costing \$30.00 to \$40.00.

Write at once for Catalogue "6"



\$12.95

The Adams Furniture Co., Limited, Canada's Largest Home Furnishers Toronto, Ont.

### BABY BROTHER.

Right into our house one day  
A dear little angel came;  
I ran to him, and said softly,  
"Little angel, what is your name?"

He said not a word in answer,  
But smiled a beautiful smile,  
Then I said, "May I go home with you?  
Shall you go in a little while?"

But mamma said, "Dear little angel,  
Don't leave us! Oh always stay!  
We will all of us love you dearly!  
Sweet angel! Oh, don't go away!"

So he stayed, and he stayed, and we loved him.

As we could not have loved another.  
Do you want to know what his name is?  
His name is—My little brother.

### TED'S STUFFED TURKEY.

Ted was born on Thanksgiving Day, but as Thanksgiving does not always come on the same day of the month, and a birthday does, Thanksgiving Day was not always his birthday.

Now Ted was not a greedy boy. He had no desire to eat up the whole of that fifteen-pound turkey himself, and he liked to share his good things with other people, but for all that he wished that once in a while grandfather would send him a present that need not be eaten up.

Every year, as Thanksgiving Day approached, Ted would hope against hope that the big box which came by express from the farm might contain a different present—but the present was always a turkey.

"Just take out the gizzard, Ted," she said. "Grandfather always puts it back inside after he has dressed the turkey."

Ted obediently thrust his hand inside the turkey.

"Why, what's this?" he exclaimed in astonishment, as he drew forth, not the expected turkey gizzard, but a little parcel well wrapped in tissue paper. "Open it and find out," counselled his mother smilingly.

Ted did as he was told, and found that the parcel contained a shining

## SHREDDED

A clean, pure food, delicious and strengthening. Keeps the body full of rich, warm blood.

Tastes good these chilly mornings—heat biscuit in oven, pour hot milk over it and salt to taste. Just try it.

Sold by all grocers, 12c. a carton, two for 25c.

## WHEAT

THE  
**DOMINION BANK** ESTABLISHED 1871

C. A. BOGERT, H. J. BETHUNE,  
Gen. Mgr. Supt. of Branches

**18 Branches in Toronto**

**Travellers' Cheques**

Issued available in all parts of the world.

They are self-identifying and enable travellers to obtain money without difficulty when abroad.

*The*  
**Home Bank**  
of Canada

Full compound interest paid on savings accounts of one dollar or more.

**SIX OFFICES IN TORONTO.**

8 King Street West.  
78 Church Street.  
cor. Bathurst and Queen Sts.  
cor. Bathurst and Bloor Sts.  
cor. Queen East and Ontario Sts.  
1686 Dundas St. West Toronto.

James Mason General Manager

**WHERE IS YOUR WILL?**

It is not wise to place it among a lot of other papers where it is subject to loss or destruction before your death or afterward.

Wills in which the Corporation is appointed executor can be deposited for safe keeping in its safety deposit vaults, free of charge.

**THE TORONTO GENERAL TRUSTS CORPORATION**

Toronto Ottawa Winnipeg

**Capital Procured**  
For Meritorious Enterprises

Stocks, Bonds and Debentures Bought and Sold.

Companies Incorporated and Financed.

Investments Made.

Correspondents in all Financial Centres

**INDUSTRIAL FINANCIAL Co.**  
MEMBER DOMINION EXCHANGE.  
Canada Permanent Building. 18 Toronto Street, TORONTO, Can.

new jack-knife, just such a one as he had wanted for a long time.

But that was not all.

The turkey contained a small silver watch and a yellow five dollar gold piece.

"Hurrah for grandpa!" Ted shouted at the top of his voice. "This turk's pretty well stuffed. I won't complain about receiving a turkey for a birthday present after this—see if I do." —The S. S. Times.

**"I DIDN'T THINK."**

If all the troubles in the world  
Were traced back to their start,  
We'd find not one in ten began  
From want of willing heart.  
But there's a sly woe-working elf  
Who lurks about youth's brink,  
And sure dismay he brings away—  
The elf "I didn't think."

He seems so sorry when he's caught,  
His mien is all contrite,  
He so regrets the woe he's wrought,  
And wants to make things right.  
But wishes do not heal a wound,  
Or weld a broken link.  
The heart aches on, the link is gone—  
All through "I didn't think."

When brain is comrade to the heart  
And heart from soul draws grace,  
"I didn't think" will quick depart  
For lack of resting-place.  
If from that great unselfish stream,  
The Golden Rule, we drink,  
We'll keep God's laws, and have no cause  
To say, "I didn't think."  
—Ella Wheeler Wilcox.

**We Offer For Sale**

**\$15,000 6%**

First Mortgage Bonds  
of the  
**Canada Machinery Corporation, Ltd.**

Price 101½ and interest  
with 25% in Common  
Stock.

This Company is a consolidation of five plants engaged in the manufacture of wood-working machinery and iron tools, a business which is rapidly expanding.

The total bond issue of \$400,000 is less than one-third of the fixed and liquid assets.

The interest on the bonds is being earned five times over.

We recommend this bond as a safe and desirable investment.

**Dominion Bond Company**  
Limited  
Royal Bank Bdg., Toronto.  
Merchants' Bank Bdg., Montreal.  
Citizen Bdg., Ottawa.



**GILLETT'S**  
**PERFUMED**  
**LYE**

Is the Standard Article  
READY FOR USE IN ANY QUANTITY

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA.

SOLD EVERYWHERE

MADE IN CANADA

**E.W. GILLETT CO. LTD. TORONTO, ONT.**

**GOING TO JOHN.**

"Going north, madam?"  
"No, ma'am."  
"Going south, then?"  
"I don't know, ma'am. I never was on the cars. I'm waiting for the train to go to John."  
"John?"  
"Oh! John's my son. He's out in Kansas."  
"I'm going to Kansas myself. You intend to visit?"  
"No, ma'am."  
She said it with a sigh so heart-burdened the stranger was touched.  
"John sick?"  
"No."  
The evasive tone, the look of pain in the sorrowed face, were noticed by the lady who asked these questions as the gray head bowed upon the toil-marked hand. She wanted to hear her story, and to help her.  
"Excuse me—John in trouble?"  
No, no—I'm in trouble. Trouble my old heart never thought to see.  
"The train does not come for some time. Here, rest your head upon my cloak."  
"You are kind. If my own were so I shouldn't be in trouble."  
"What is your trouble? Maybe I can help you."  
"It's hard to tell it to strangers, but my heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't bad as this—"  
The stranger waited till she recovered her voice to go on.  
"I had only the cottage and my hands. I sold early and late all the years till John could help me. Then we kept the girls at school—John and me. They were married not long ago. Married rich, too, as the world goes. John sold the cottage, sent me to the city to live with them and he went West to begin for himself. He said he had provided for the girls, and they would provide for me now."  
Her voice choked with emotion. The stranger waited in silence.  
"I went to them in the city. I went to Mary's first. She lived in a great house with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"

The tears stood in the lines of her cheeks. The ticket agent came out softly, stirred the fire, and went back. After a pause she continued:  
"I went to Martha's—went with pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found they were ashamed of my bent old body and my withered face—ashamed of my rough wrinkled hands—made so toiling for them—"  
The tears came thick and fast now. The stranger's hand rested carelessly on the gray head.  
"At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I should always have a home while he had a roof, he said. To come right there and stay as long as I lived. That his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart—but there's room for his old mother—God bless—him—"

**Be Quickly Cured At Home**


Instant Relief, Permanent Cure—  
Trial Package Mailed Free to  
All in Plain Wrapper.

Many cases of Piles have been cured by our **Pyramid Pile Cure** without further treatment. When it proves its value to you, get more from your druggist at 50 cents a box, and be sure you get what you ask for. Simply fill out free coupon below and mail today. Save yourself from the surgeon's knife and its torture, the doctor and his bills.

**Free Package Coupon**

PYRAMID DRUG COMPANY, 268 Pyramid Bldg., Marshall, Mich. Kindly send me a sample of Pyramid Pile Cure, at once by mail, FREE, in plain wrapper.

Name.....  
Street.....  
City.....State.....



**Abbey's Effervescent Salt**  
A sensible man takes out rheumatic kinks with a morning draught of Abbey's Salt. What do you do with them?  
25c and 60c. Sold everywhere.

The stranger brushed a tear from her cheek and waited the conclusion. "Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it never can shame them—"

**Ask Yourself These Questions**  
And find out if you have kidney disorders. Also make this test.

Have you pains in the back over the kidneys?  
Have you urinary disorders?  
Do you suffer from severe headaches, dizziness or defective eyesight?  
Is the skin dry and harsh?  
Are you failing in health and strength and suffering from rheumatic pains or swelling of the limbs?  
These are a few of the symptoms of kidney disease, and here is the test.  
If the urine after standing for twenty-four hours is cloudy, milky or has particles floating about in it, or if there is a sediment in the bottom of the vessel, your kidneys are diseased.  
There is no time to lose in beginning the use of Dr. Chase's Kidney and Liver Pills. Delay means the development of Bright's disease, and you do not want to take any chances with that. Dr. Chase's Kidney and Liver Pills will help you more quickly than any treatment you can obtain, and that is one reason why they are so successful and popular.

Mr. W. H. Mosher, South Augusta, Grenville County, Ont., writes: "I used Dr. Chase's Kidney and Liver Pills and firmly believe there is no medicine to equal them. I was troubled for years with kidney disease, and this treatment has cured me. When I began the use of these pills I could only walk from my bed to a chair. Now I can go to the field and work like any other man. Dr. Chase's Kidney and Liver Pills are an excellent medicine." This statement is certified by the Rev. E. H. Ematt, Baptist minister, of Brockville, Ont.  
Dr. A. W. Chase's Kidney and Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, are on every box. These are for your protection against imitations and substitutes.

The agent drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's fingers stroked the gray locks, while the tears of sorrow and of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy the troubled soul yielded to the longing for rest, and she fell asleep. The agent went noiselessly about his duties that he might not wake her. As the fair stranger watched she saw a smile on the careworn face. The lips moved. She bent down to hear.

"I'm doing it for Mary and Martha. They'll take care of me some time."

**MUNICIPAL DEBENTURES and PUBLIC UTILITY FIRST MORTGAGE BONDS**  
THE SAFEST FORM OF INVESTMENT. CORRESPONDENCE INVITED.  
**R. C. MATTHEWS & CO.**  
12 KING ST. EAST TORONTO

She was dreaming of the days in the little cottage—of the fond hopes which inspired her, long before she learned, with a broken heart, that some day she would, homeless in the world, go to John.—Southern Churchman.

**THE ERRAND.**

Mr. Willis, who was repairing the two-acre-pasture fence, discovered suddenly that he was running out of nails. Somebody must ride to Winthrop, the nearest town, and buy some.

"I can't go, and I can't spare Peter," he said. "We ought to finish this job to-night. Harry, do you think you could go?"


"Yes, sir," said nine-year-old Harry.

His father wiped his hot forehead and looked at the sky. "I don't know as I ought to let you," he said, doubtfully. "This is kind of a queer day; may be a weather-breeder. But I guess it's all right. You ride Prince; and don't stop anywhere, son."

"I won't," answered Harry. He was usually a solemn little boy, but he capered on his way to the barn; he liked to ride Prince.

It was a queer day. Even the birds seemed too hot to sing, and the chipmunks stayed hidden. Little gusts of wind rattled among the weeds and tossed up dust suddenly before old Prince's nose, who snorted suspiciously, but did not shy; Prince was too staid and dignified to shy. The way was rather lonely. Just before the half-way point to Winthrop, the road crossed a little creek at an easy ford. Harry was approaching this creek when he felt a drop of rain. He looked up and saw a very black and ominous cloud drifting across the sky. A little jagged streak of lightning winked from the edge of it.

Harry did not mind getting wet, but thunder-storms were another matter. And yet it was as far back now as it was to Winthrop; and besides, he hated to admit that he was afraid. So he crossed the creek. The light-



**That Splitting Headache**  
will vanish if you take  
**"NA-DRU-CO" Headache Wafers**  
Give quick, sure relief, and we guarantee they contain nothing harmful to the heart or nervous system. 25c. a box, at all druggists.  
National Drug and Chemical Co. of Canada, Limited, Montreal.

ning winked and shivered again, and the day grew darker. The big cloud seemed to pitch and roll like water, and the edges of it were silver-bright and odd-looking. Harry kicked old Prince to make him go faster and his heart beat hard. The air grew colder, and the play of lightning was almost continuous. No more rain fell, however, and at last he reached Winthrop, and rode up before the hardware store. He found the proprietor out in front, looking curiously westward, whence Harry had come.

"Something funny happening out your way son," he said. "You wait here a while."

They had scarcely gone into the shop when the rain came down in a flood, and continued to fall for fifteen minutes as Harry had never seen it. The whole world seemed full of water. This lasted for fifteen minutes; and it was accompanied by a strange roaring noise, which puzzled the storekeeper as much as it did Harry. Then the rain ceased; presently it was just a drizzle.

"I think I'll go back now," said Harry. "Father must have the nails." As the rain seemed over, the storekeeper let him go.

When he left Winthrop he found the road almost washed out. A storm like a small river was running down the middle of it, and all the tall weeds on each side were beaten flat and dirty. But it was when he reached the creek that Harry was most surprised. The trees were down—smashed flat in all sorts of positions; only two or three of the smaller ones had been left standing. And the water which had been only a few inches deep an hour before, now boiled and rushed along muddily, till Harry was quite frightened. But one thing remained clearly in his mind—his father had said he must have these nails. So he urged Prince into the creek, and slipping and sliding, the steady old horse went through. The water came so high that Harry had to draw up his legs, but that was all; and once on the other side, he had a clear road home.

He had not gone more than a quarter of a mile, however, when he saw a man galloping toward him, and when they neared each other, Harry saw that it was his father.

"Harry!" cried Mr. Willis. "Are you safe?" His face was white.

"I think so," said Harry, in a brave voice.

"That was an awful storm," said his father.

"It blew down the west corn-crib, and we thought the house was going. Your mother is almost crazy about you. Did you get to Winthrop?"

"Yes, sir," said Harry. He held out a damp package. Then all at once a funny feeling came into his throat, and his lips twitched and he burst into tears. Then quickly Mr. Willis jump-

ed off his horse and came and put his arms round the little boy. "Why Harry," he said, "what's the matter? It's alright now."

"Yes, sir!" sobbed Harry. "I was just thinking—how scared I've been!"  
—J. W. Linn, Youth's Companion.

**Cure Your Rheumatism**  
**50,000 BOXES FREE**



Deformity of the Hands in General, Chronic Articular Rheumatism.

Rheumatism, Lumbago, Sciatica, Pain in the Back have been cured, in the real meaning of the word, by a little Stillingia, Iodide of Potassium, Poke Root, Guaiac Resin and Sarsaparilla. Any person can take these remedies in any reasonable amount with perfect safety, and the results have been found to be astonishing. It has been proven that this combination makes up the best rheumatism remedy in existence, having actually cured many stubborn cases of over 30 and 40 years' standing—even in persons of old age.

The five ingredients mentioned above, prepared with great accuracy and skill, not only in regard to proportion, but also in selecting the best material, have been put up in compressed-tablet form, and are called

**"GLORIA TONIC,"**  
and fifty thousand boxes are offered free to introduce it.

If you suffer from any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciatica, this is the way to drive it out of your system in quick time. Simply send your name and address, enclosing this advertisement, to JOHN A. SMITH, 744 Laing Building, Windsor, Ontario, and by return mail you will receive the box absolutely free. It is only in "Gloria Tonic" that you can get the above combination ready for use.

S  
NT

nes of her  
came out  
went back.  
vent with  
elt before.  
ing so as  
hat wasn't  
ned of my  
hered face  
wrinkled  
r them—"  
fast now.  
l careless-

must live  
ey'd keep  
anything.  
pain. I  
ere going  
k, a long,  
e right to  
e a home  
aid. To  
y as long  
her should  
So I'm  
only his  
eat warm  
or his old

lome  
nt Cure—  
free to  
er.

en cured by  
Cure  
it proves its  
our druggist  
ou get what  
free coupon  
ourself from  
torture, the

upon  
ANY, 268  
h. Kindly  
Pile Cure,  
lain wrap

## WESTBOURNE RESIDENTIAL AND DAY SCHOOL FOR GIRLS

340 Bloor Street. W., Toronto, Ont.  
Reopens September 13th 1909

Affiliated with the Toronto Conservatory of Music  
F. McGillivray Knowles, R.C.A., Art Director For  
announcement and information, address the principal  
MISS M. CURLETTE, B.A.

## Highfield School HAMILTON ONT.

Residential and Day School for Boys.  
This year's successes include five cadetships  
at the R. M. C.; four Toronto matriculations,  
with honors in six subjects; three matricu-  
lations at McGill (sixth place in science).  
Head Master, J. H. COLLINSON, M.A.

## Bishop Strachan School

Wykeham Hall  
College St., Toronto

Forty-Fourth Year.  
A Church Residential and  
Day School for girls. Full  
Matriculation Course, Ele-  
mentary work, Domestic  
Arts, Music and Painting.  
For Calendar address  
MISS ACRES, Principal.



## ST. MARGARET'S COLLEGE, TORONTO.

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

Physical Culture, Tennis, Cricket, Basket-Ball,  
Hockey, Swimming Bath.  
Mrs. George Dickson Miss J. E. MacDonald, B.A.  
President Principal

## Trinity College School

Port Hope, Ont.

Boys prepared for the Universities  
Royal Military College, and Business.  
Special attention given to younger boys.

For Calendar and all information  
apply to the Headmaster

Rev. OSWALD RIGBY, M. A. (Cambridge) LL.B.  
PORT HOPE, ONT.

Established 1860

## British American Business College

Y.M.C.A. Building, Toronto,

Thorough, practical courses in all com-  
mercial subjects. Students may enter any time  
for day or evening classes. Particular at-  
tention given to bookkeeping. Principal



## HILL CROFT

BOBCAYCEON, ONTARIO.

A RESIDENTIAL SCHOOL IN THE  
COUNTRY FOR YOUNG BOYS  
New Buildings. Large Grounds.  
Graduate Masters. Small Classes.

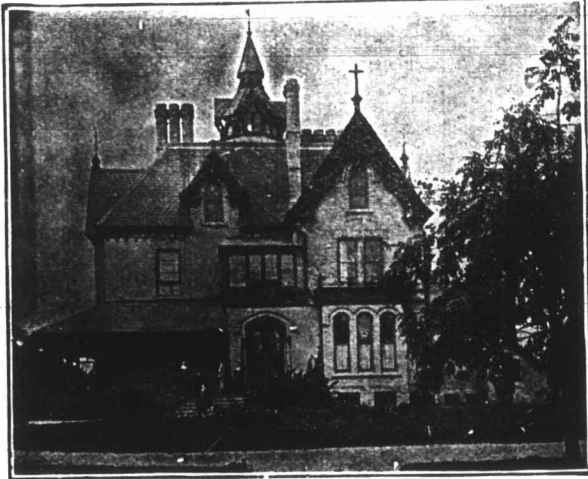
Headmaster

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

## Glen Mawr

651 Spadina Avenue, Toronto  
Residential and Day School for Girls

Large Staff of Highly Qualified and Experienced Teachers and Professors. Native French  
and German Teachers.  
Pupils prepared for the Universities and for Examinations in Music of Toronto University,  
the Conservatory of Music, and the Toronto College of Music.  
Modern Educational Methods, Refining Influences, and Well-regulated Home.  
Lawn Tennis and other games. Rink.  
For Prospectus, apply to MISS VEALS Principal



## Bishop Bethune College,

OSHAWA, Ontario

Visitor:  
The Lord Bishop of Toronto

Preparation for the  
University.  
Young Children also  
Received.

For terms and particulars  
apply to the SISTER IN  
CHARGE, or to

The Sisters of St. John  
the Divine  
Major Street, Toronto

## BRANKSOME HALL

592 Sherbourne St., Toronto  
Four doors south of Bloor

A residential and day school for girls

Hon. Principal, Miss Scott.  
Principal, Miss Edith M. Read, M.A.

Preparation for the University and examina-  
tions in Music. Well equipped Art Department.  
Thoroughly efficient staff. Outdoor games—  
Tennis, Basketball, Rink. Healthful locality.

Primary School for Day Pupils

Autumn Term will begin September 14th.

For prospectus apply to the Secretary.

## The Best

proof of the value of a thorough Business Edu-  
cation is seen in the success of The Students  
of The Central Business College of Toronto.  
Free catalogue explains. Address, W. A. Shaw  
Principal, 385 Yonge St., Toronto.



## THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

The next Academic Year will begin on the  
last Wednesday in September.

Special Students admitted and Graduate  
course for Graduates of other Theological  
seminaries.—The requirements for admis-  
sion and other particulars can be had from  
The Very Rev. W. L. R. OBBINS, D.D., Dean



Memorial Bells a Specialty.

Methuen Bell Foundry Co., Baltimore, Md., U.S.A.

## Canadian Ornamental Iron Co., Ltd.

Offices—84-86 River Street; Works—147 Sumach Street  
TORONTO

Specialties in Iron Fence; The Modern Method Iron Stairs;  
Designs in Iron, Brass and Bronze in every  
description. Equal to any English Goods that can be imported.  
Elevator Cages. Bank Work of every description and design.  
GEO. F. DAVIS, President

Habits.—Be frugal, not mean; pa-  
tient, not subtle; complaisant, not  
servile; active in business, but not its  
slave. There are also four other  
habits which are essentially necessary  
to the happy management of temporal  
concerns. These are punctuality, ac-  
curacy, steadiness, and dispatch.

In proportion as Israel learned to  
know God, to be conscious of his pre-  
sence, power and providences, in that  
proportion were they blessed did they  
prosper in the great things of this  
world and the future world. Even so  
to-day, as God is known and obeyed,

does civilization, does knowledge and  
wisdom, peace and prosperity, purity  
and salvation, reign. The great les-  
son we have to teach in this connec-  
tion and in all the relations of life is  
the presence and power and provi-  
dences of God.

The forgiveness of sin is of God's  
free grace, but it must be sought.  
It is not enough that there is a way of  
salvation, we must walk in it; not  
enough that there is forgiveness, with  
God, he will "be entreated of." The  
promise is, "Ask, and ye shall re-  
ceive." He who asks not, receives  
not.

## JONES & WILLIS

Church Furniture Manufacturers, Ltd.

Metal, Wood, Stone  
and Textile Fabrics.  
STAINED GLASS ARTISTS.

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

## E. C. WHITNEY WORDSLEY, ENGLAND

CASSOCK, SURPLICE STOLE AND  
CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord,  
12s. 6d. to 27s. 6d. Serge, 12s. 6d.  
to 50s. Silk, 50s. to 126s.

Clergy Surplices, 4s. 6d. to 42s.  
Choir Cassocks.—Boy's, 4s. 6d. to 15s.  
Men's, 5s. 6d. to 19s. 6d.

Choir Surplices, Linen.—Boy's from  
2s. 3d. Men's from 6s. 6d.  
Ordination Outfits from £8.11.9.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

## DUNHAM LADIES' COLLEGE, DUNHAM, QUE.

Montreal Diocesan Church School for Girls  
For Calendar, apply to the Lady Principal.

## ECCLESIASTICAL ART, A. R. MOWBRAY & CO., LTD.

Invite applications for their illustrated  
price lists of  
SILVER AND BRASS WORK,  
WOODWORK, TEXTILES.

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

## St. Alban's A CHURCH SCHOOL FOR BOYS.

Re-opens September 13th.  
Three miles from Toronto  
Visitor—Lord Bishop of Toronto. Large  
and beautiful grounds. Boys prepared  
for the University and Royal Military  
College. Special attention given to  
juniors and boys entering commercial  
life. For prospectus, apply to M. E.  
Mathews, Head Master.

## Ridley College, St. Catharines, Ont. RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely  
separate and limited in number.  
Upper school prepares boys for the universities,  
professions and for business. Most careful over-  
sight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L.  
Principal.

## Havergal Ladies' College TORONTO

Principal, MISS KNOX

Thorough education on modern  
lines. Preparation for hon-  
our matriculation and other examina-  
tions. Separate Junior School,  
domestic science department,  
gymnasium, out-door games,  
skating rink and swimming bath.

For illustrated calendar and  
prospectus apply to the Bursar.

R. Millichamp, Hon. Sec.-Treas.

## The Alexander Engraving Co. 352 Adelaide Street West, Toronto

Half-tone Engravings, Zinc Etchings,  
Wood Cuts, Designing and  
Commercial Photography

Our Cuts Give Satisfaction

Samples on application. Phone Main 77