

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871

VOL. 38

TORONTO, CANADA, THURSDAY, NOVEMBER 2nd, 1911

No. 44

Modern Methods

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

Your order will be appreciated.

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

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

International Critical Commentary, 19 vols., new, \$1 a vol.; Vincent's Word Studies, N.T., new, 4 vols., \$3.50; other Theological Books. List sent. Apply, Jones, 382 Gilmour St., Ottawa.

WANTED as soon as possible, a bright, earnest, unmarried Priest for the Mission of Asbestos, Lorne and Troutbrook, Dio. Quebec. Stipend \$800, increasing each year \$50, till it reaches \$1,000. Address, with recommendations, The Bishop of Quebec, Bishopthorpe, Quebec City.

REPRESENTATIVE WANTED At once for work in your locality. Will guarantee \$200 to \$300 per day. Opportunity to advance rapidly. Will pay liberally for spare time. Work not difficult. Experience not required.
INTERNATIONAL BIBLE PRESS, TORONTO

Xmas Anthems & Carols

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

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

Ashdown's Music Store
144 Victoria Street, Toronto

HOTEL CECIL

OTTAWA, ONT.

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

MONUMENTS

We have the best stock on hand in Canada. Special designs made on application. Cemetery Memorials. Baptismal Fonts.
McIntosh Granite Co., Ltd.
1119 Yonge Street, Toronto

MRS. JOAN BISHOP

ARTISTIC COSTUMING

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

DANIEL STONE

UNDERTAKER
82 West Bloor Street
Telephone North 282

R. C. MATTHEWS & CO

INVESTMENT BONDS

Suitable for Private or Trust Investment
CORRESPONDENCE INVITED.

ROYAL BANK BLDG., - TORONTO
12 KING ST. EAST.

CAMPHO - CHOLERA CHOCOLATES

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

Hennessey's Drug Store
107 Yonge Street - Toronto



HARCOURT & SON

CLERICAL TAILORS
CASSOCKS
SURPLICES
AND
COLLEGE CAPS
FOR CHOIR USE.

103 King Street West
TORONTO

Books of Instruction for Sunday Schools

	Per 100
First Steps to the Catechism ...	\$ 0 85
The Calvary Catechism for the Little Ones ...	3 00
The Church Catechism ...	0 75
The Church Catechism broken into short questions ...	2 50
An Order for Prayer for Sunday Schools ...	2 00

Send Ten Cents for Sample Set

Upper Canada Tract Society
JAS. M. ROBERTSON, DEPOSITARY
2 Richmond St. East Toronto

ST. AUGUSTINE WINE

REGISTERED

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

SCRIBNER'S POPULAR RELIGIOUS SERIES

Price 90c. each net. (By mail, \$1.00)

St. Paul's Conception of Christianity
By Prof. A. B. Bruce, D.D.

Place of Christ in Modern Theology
By Prof. A. M. Fairbairn, D.D.

The Beginning of Christianity
By Prof. Geo. P. Fisher, D.D.

The Unity of the Book of Genesis
By Prof. Wm. H. Green, D.D.

The Life of Martin Luther
By Julius Kostlin.

What is the Bible?
By Prof. Geo. T. Ladd, D.D.

The Problem of the Old Testament
By Prof. James Orr, D.D.

The Theory of Preaching
By Prof. Austin Phelps, D.D.

The Evidence of Christian Experience
By Prof. Louis F. Stearns, D.D.

The Pauline Theology
By Prof. Geo. B. Stevens, Ph.D., D.D.
Note the price, 90c. each net. (By mail, \$1.00.)

When ordering please mention "Scribner's Popular Religious Series."

WILLIAM BRIGGS
29-37 Richmond St. W.
Wesley Building, - TORONTO

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

CHRISTMAS MUSIC

Novello's Christmas Quarterly

CONTAINS

Fifteen New Christmas Anthems

AND

Fifteen New Christmas Carols

we will send ONE COPY to any choirmaster or organist on receipt of 10 cents.

The H W GRAY Co.
21 East 17th St., New York.
Sole Agents for
NOVELLO & CO., Ltd.

EDWD. LYE & SONS

ORGAN BUILDERS

Specifications and Estimates for New Organs Re-building and Repairs. Catalogues Free.
10 to 18 St. Nicholas Street
Established 1864 TORONTO

MEMORIAL WINDOWS

Scripture subjects skilfully treated in richest

English Antique Glass

Quality has first place with us.

Robert McCausland, Ltd.
143 Spadina Ave., Toronto



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

160 Acres of Land FOR THE Settler

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

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

The Director of Colonization

DEPARTMENT OF AGRICULTURE
TORONTO

WARREN CHURCH ORGAN CO.

OPERATED BY
HAY & CO.,
WOODSTOCK ONT.

Wm. Smith & Son

CHESLEY, ONT.
Manufacturers of Church Pews and Church Furniture
Send for Illustrated Folder.

MEMORIAL

English Antique Stained Glass... **WINDOWS**

The N. T. Lyon Glass Co., Ltd.
141-143 Church St., TORONTO

Elliott House, Toronto

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

"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"

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

PHONE MAIN 7404

One of the best assurances we have of the favor with which our work is received is the way in which repeat orders come to us.

ALL OUR PRINTING BRINGS RESULTS

The Monetary Times Printing Co. of Canada, Limited

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

CHURCH BELLS SCHOOL

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

Two new Canons have lately been appointed to Westminster Abbey. The Right Rev. W. Boyd Carpenter D.D., the Lord Bishop of Ripon, and the Rev. E. H. Pearce, M.A., rector of Christ Church, Newgate Street, in the City of London. Both appointments will be exceedingly popular. When Dr. Boyd Carpenter, with characteristic self-sacrifice in the interests of the Church, resigned the Bishopric of Ripon, it was hoped that he might find some congenial sphere where his

"For the land's sake use Bowker's Fertilizers; they enrich the earth and those who till it. Address Bowker Fertilizer Co., Buffalo, N.Y."

unique powers as a preacher could be utilized. The Westminster Canonry is ideal, and the Bishop will receive a most cordial welcome back to London, where some of his happiest early years were spent, first as Vicar of St. James', Holloway, and then as Vicar of Christ Church, Lancaster-gate. It is a curious coincidence that Bishop

BLACK KNIGHT

The best stove polish on the market—and the biggest can for the money. "Black Knight" is a paste—no mixing—no trouble—no dirt. Convenient, economical—shines quick as a wink—and the shine stays on. Just as good for pipes, grates and ironwork as for stoves.

If your dealer does not carry "Black Knight" Stove Polish, send us his name and 10c. and we will send a full size tin by return mail.

THE F. F. DALLEY CO., Limited,
Hamilton, Ont.
Makers of the famous
"2 in 1" Shoe Polish. 33

STOVE POLISH

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

Church Chime BELLS
Peal
Memorial Bells a Specialty.
Moffatt Bell Foundry Co., Baltimore, Md., U.S.A.

Ryle, the present Dean of Westminster, was for twelve years one of the Bishop of Ripon's Examining Chaplains. The Rev. E. H. Pearce, is a cultured and thoughtful preacher and he is held in the highest esteem in London, where he is well known.

A remarkable service took place on a recent Sunday afternoon, in the Churchyard of St. Augustine's, Penarth. It was held in connection with the dedication anniversary, and was held around the ancient cross which has stood for over a thousand years. St. Augustine's stands on the summit of the famous Penarth Head, the once happy hunting grounds of pirates and smugglers. It affords wide views of

MUNICIPAL DEBENTURES

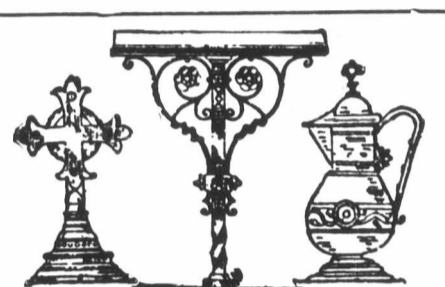
We offer carefully selected issues of high grade Canadian Municipal Debentures, in amounts, large or small, to suit the individual investor, and at prices to return from

4 1/2% to 5 1/2%

on the investment. Intending investors looking for ABSOLUTE SECURITY, combined with attractive interest income, should write to us for full particulars.

C. H. BURGESS & CO.,
Traders Bank Bldg. Toronto

the Bristol Channel and the Somersetshire Coast. A procession of choir, churchwardens, and clergy marched to the cross singing "Brief life is here our portion," and the harmonious blending of good voices sounded most effectively in the still air of a quiet Sunday afternoon. The sentences from the Burial Office followed, and between each was sung a verse from the Easter hymn, "Jesus lives." The Rector mounted the steps of the cross and gave an interesting summary of its history, tracing the story from the preaching of the Bristol Austin Friars, doubtless on that very spot, down to the erection



EAGLE AND RAIL LECTERNS

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

CHADWICK BROS.

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

THE NORTHERN LIFE Assurance Company of Canada

ENTHUSIASM is the keynote of success in the profession of a Life Insurance man.

Enthusiasm for the work.

Enthusiasm for the company.

The NORTHERN LIFE has room for good men who are honest and have the ability to write Life Insurance.

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

of the new church under Butterfield, by whose firm and wise decision the cross remained where it had always been. The speaker strongly urged that the "Garden of God" should be made at least as beautiful as the public park. A large congregation attended, and many were standing in the road adjoining. None will forget this impressive service, and it was particularly helpful to those whose friends lie buried around the beautiful and ancient cross.

When writing to or purchasing from Advertisers mention "The Canadian Churchman."

YOU OVERLOOK SOMETHING

of real and lasting value to yourself—and, possibly, of still greater and more lasting value to dependent ones—if you overlook the protection of Life Insurance.

And the best available in Life Insurance is found in the Policies of

The Great-West Life Assurance Company

Head Office—WINNIPEG

Over \$65,000,000 of Insurance now held in force

COMMUNION LINEN

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

Prompt attention to Mail Orders.

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

Canadian Churchman CHRISTMAS NUMBER

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

It will be beautifully illustrated.

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

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

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

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

CANADIAN CHURCHMAN
Box 34, Toronto, Ont.

Canadian Churchman.

TORONTO, THURSDAY, NOV. 2, 1911.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,

FRANK WOOTTEN,

Box 34, Toronto.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

CANADIAN CHURCHMAN.

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

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

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

November 1—All Saints' Day.

Morning.—Wis. 3:1-10; Heb. 11:33-12:7.
Evening.—Wis. 5:1-17; Rev. 19:1-17.

November 5—21 Sunday after Trinity.

Morning.—Dan. 3; Titus 2.
Evening.—Dan. 4 or 5; Luke 23:1-26.

November 12—22 Sunday after Trinity.

Morning.—Dan. 6; Heb. 6.
Evening.—Dan. 7:9 or 12; John 3:1-22.

November 19—23 Sunday after Trinity.

Morning.—Hosea 14; Heb. 11:17.
Evening.—Joel 2:21 or 3:9; John 6:22-41.

November 26—24 Sunday after Trinity.

Morning.—Eccles. 11 & 12; James 5.
Evening.—Hag. 2:1-10 or Mal. 3 or 4; John 9:39-10:22.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.
Processional: 349, 550, 598, 601.
Offertory: 392, 397, 501, 564.
Children: 506, 553, 562, 686.
General: 400, 507, 556, 565.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.
Processional: 343, 391, 599, 605.
Offertory: 324, 555, 616, 657.
Children: 649, 687, 689, 692.
General: 1, 463, 503, 678,

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

"With all prayer and supplication, praying all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf."—Ephesians 6:18 and 19 pt.

We have here an echo of our Lord's spiritual counsel on the night of His betrayal, "Watch and pray" (St. Matt. 26:41). The Epistle for this Sunday contemplates the strength of the Christian. First there is the acquisition of spiritual strength. "Put on the whole armour of God"; "Take up the whole armour of God." Note in this connection human free will. Spiritual power is not forced upon us. We co-operate with the grace of God. We reach out the hand to "take up the whole armour of God." Then having acquired power Divine what are we to do? "Having done all, to stand." To stand idle, with unoccupied minds? No, but in readiness to battle against all foes of the Kingdom, and to labour for the advancement of that Kingdom. It is significant, in view of the popular estimate of prayer, that St. Paul regards prayer as the essential and characteristic work of the Christian, as the mark of the strong man spiritually. To pray is to practise the Presence of God, to realize that Presence and to make full use of the opportunity. He who is strong in the Lord is a man of prayer, and also a man of intercession and supplication. The man who intercedes feels the value of intercession. St. Paul's introductions to his Epistles usually contain references to his practice of intercessory prayer. Out of his experiences he speaks to us who would be strong in the Lord. Be earnest and be frequent in supplication for all the saints, for all who have dedicated themselves to God and to His service. We talk too much about our loyalty, our friendships, our privileges in the Holy Catholic Church. We even talk too much about what we ought to do for missions. Let us more and more be interceders. Remember that there are in Holy Scripture very many promises of answer to prayer. There are two values to intercession. There is the subjective value. What we pray for earnestly, we shall work for, we shall endeavour to bring about. There is the objective value. God hears our petitions and grants them if they be in accordance with His will. We must intercede in general for all the saints. But there are also particular intercessions. How many pray for their parish priest that utterance may be given unto him to make known with boldness the mystery of the gospel, that he may speak boldly as he ought to speak? How many intercede with God on behalf of their friends and relatives enchain in sin or afflicted by disease? There is so much that can be done by men and women who intercede. Everywhere the Church's work, and the Church's condition, prove that systematic intercession is required. The strong man is a man of prayer. And to be a man of prayer he must always be on the watch. That is to say, he must be observant. He must see the enemy approaching; he must be alive to the dangers and difficulties of to-day; and he must be quick to recognize the needs of those who stand nearest to him. Are we strong in our Christianity? If so, we shall ever be on the watch, and we shall never cease to pray for all men.

"Let There Be No War."

According to newspaper reports, the German Emperor is a man of peace rather than a lover of war. At all events the alleged advice tendered by him to his Cabinet—if it occurred in fact—reflects the utmost credit upon him and goes to

show that one of the most powerful and influential personalities in the world to-day is a friend of peace. We believe that the great and magnanimous character of the Kaiser's uncle—our lamented King Edward—has largely helped to tone the mind and soften the temper of his determined and forceful nephew. And may we not believe that the temperate and beneficent stand taken by the Emperor of Germany with reference to France and Morocco, is a legacy from the splendid and beneficent reign of Edward the peacemaker?

Prayer.

On this old, yet ever new and vitally interesting subject, we have recently read a thoughtful article in which some new theories are considered and their defects pointed out. The writer with absolute fidelity takes his readers to the fountain head—the only true source of knowledge and means of strength in this mysterious matter. "Prayer," he says, "is communion with God through our Lord Jesus Christ, and it is defined in the injunction, 'In everything by prayer and supplication let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.' Here we have the malady, care, the remedy, prayer, and the result, peace." Referring to the attempts to argue prayer out life by means of human reason, unilluminated by spiritual insight, he well says: "We think that on the intellectual side many difficulties are being removed simply because it is felt that the mind of man and the mind of God are very much more mysterious than we had supposed, and that old imprisoning formulas about the laws of Nature and the like have very little truth behind them. Tennyson told us this long ago when he said that more things are wrought by prayer than the world dreams of." The great factor never to be lost sight of is, this simple, yet eternal truth: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

"The Word."

Principal Forsyth has recently contributed a brilliant paper to a leading Review on the subject of "Revelation and the Bible." Amongst other things he says: "By all means let our preaching of the Word grow more psychological, as skilled education does, but the Word we preach does not come by any discovered psychology of ours, it comes by God's revealed act and gift in the cross of Christ. It comes in experience but not from it, else it were no revelation. Human speech becomes the divine Word only as our words are moved, filled, and ruled by the grace of God. The gift in revelation is not truth but life, not light but power, not novelty but certainty, not progress but finality, not a new stage of evolution but a new creation, a new birth, a passage from death to life." There is too much attention paid nowadays to the psychology of the mind of man and too little attention paid to the manifestation of the power of the Word of God.

An Epitaph.

The passing away of the former Primate of the Church of Ireland has been followed by notices of Dr. Alexander's life, his sermons and addresses and especially of those flowers of poesy which he scattered so liberally during his life. Of all of these none has affected us so much as the following paragraph in the Church of Ireland Gazette:—Perhaps the epitaph written by the late Primate on the Rev. Robert Higinbotham, Curate of Derry, who died in 1857, in the 33rd year of his age, from typhus fever, may live as long as anything from his pen. The beautiful lines may be recalled:—

Down through our crowded lanes and closer air,
O friend, how beautiful thy footsteps were;
When through the fever's waves of fire thou
trode,
A form was with thee like the Son of God,
'Twas but one step for those victorious feet
From their day's work unto the golden street,
And they who watched that walk so bright
and brief
Have marked this marble with their hope and
grief."

A well-informed friend tells me that in the "Memoir of George Higinbotham" (p. 43), the following reference to this inscription occurs in a relative's letter, 1862: "I have received word to-day from a clergyman that in the late summer visit paid by the Bishop of Oxford (Wilberforce) to Derry on the occasion of his accompanying the Bishop of Derry to see the Cathedral, he said, after reading Dr. Alexander's in memoriam lines on darling Robert's mural tablet, 'I would willingly give my Oxford mitre to have been the composer of these lines.'"

France.

The intellectual movements in France deserve notice, as they give the tone to other nations. True, France has not the prominence that it possessed in the seventeenth and eighteenth centuries, but it still influences contemporary thought. The *Revue des deux Mondes* asserts that there is a return to religious sentiment in French poetry. If this is really the case we can only hope that it will be directed unto really evangelical faith and hope. It is from within the change to religion must come, and what seems the inexplicable fact is the attitude of the French common people to the ministers of religion. During the great Revolution the priests were proscribed and massacred; the novels of Erckman Chatnaud showed how under the restored Bourbons they were looked on as tyrants in the villages and as opposed to education. Since that time, notwithstanding the rules of Louis Philippe and Louis Napoleon, the same spirit broke out in the Commune. But the people think Roman Catholicism is the only aspect of Christianity.

The Summer.

1911 will probably be remembered as the year of a long hot summer. City people would naturally expect a superabundant return of the fruits of the earth. But the accounts which we get do not bear out these hopes. From many districts in the West—the West is now an immense area—we have letters that rain has fallen at untimely seasons and has not fallen when needed. In this part of Ontario the early fruits suffered and the later ones did so from other causes, high winds especially. The average crop is fair. In west Ireland a hot, dry season, one would think, would be welcomed, but according to the Department reports cereals are estimated at only two-thirds of an average crop. Wheat is under the average but the quality is superior. Barley has been a great disappointment, oats worst of all, thin, short in straw and less than half an average crop. Pasture has been poor, milk scarce, and stock cheaper. And this in the year which seemed an ideal one.

The Pity Of It.

It has been openly charged in reputable journals that a professed Christian minister has been publicly making the incredible statement to an audience in the United States that the recent election in Canada was won for the victors by bribery and corruption on a large scale on the part of lumbermen, manufacturers and others. No fair-minded, reasonable Canadian, or citizen of the United States can for a moment credit such an extraordinary statement. Had the alleged address been delivered before the inmates of a

lunatic asylum for the purpose of diverting the unfortunate patients doubtless it would have been an assured success. But such wild and extravagant statements made by a Canadian preacher about his own fellow-countrymen to a foreign audience call to mind the famous and veracious tales of the late Baron Munchausen. It is interesting to know that the role of the imaginative Baron has been assumed by a Canadian preacher. But is not the reverend gentleman carrying the joke too far when, in another country, he allows his imagination to lead him to hold up thousands upon thousands of his fellow countrymen as capable at an election of being bought and sold like a flock of sheep? The true motive which animated the Canadian people in the recent election was not an unscrupulous greed for gold, but that attributed to them by the honourable and distinguished statesman, Earl Grey, in his able speech before the Royal Canadian Institute after his return to England from Canada. "Canadians have shown love for their country to be superior to every other consideration, thereby justifying their belief in the Empire and its coming greatness. To those who do not know the Canadian people as I know them a revelation is afforded by the recent elections of the strength and vigour of national sentiment in Canada."

United States and Canada.

There can be no possible misunderstanding between the United States and Canada as to the true meaning of the recent general election in Canada. It simply meant that Canadians prefer to deal with their own affairs commercial, or otherwise, in their own way. No sensible citizen of the United States would for a moment think of attempting to direct Canadians as to how they should deal with a matter relating to their own special interests. Nor would a Canadian of sound judgment undertake to guide the people of the States across the border as to the proper course to be pursued by them in dealing with their own affairs. We have been good friends and neighbours for many long years, and we shall continue our kindly intercourse in the future. Of one thing we are certain that the best men in the United States and Canada have nothing but warm mutual regard for one another. And that regard is bound to ripen and expand as time goes on.

Churchwardens.

A valued correspondent who himself has filled the office of warden for many years sends us this paragraph: "At St. Peter's Church, Rochester, Kent, England, last Easter Monday, Mr. William Thomas Wildish, was re-elected churchwarden for the fifty-third time. He was first elected in 1859, and is believed to be the senior churchwarden in England."—*Weekly News*, Kent, England. The editor of this paper served his apprenticeship in the printing office of the above worthy gentleman, in Rochester, England. He was a strict Churchman, and required all his men and apprentices to attend some church at least once every Sunday. Regarding the lads learning the printing trade, there was a clause inserted in each indenture of apprenticeship that they attend church every Sunday morning if possible, but at least once on the Lord's day. An uncle of ye editor and some of the journeymen printers had been in Mr. Wildish's employment for upwards of 40 and 50 years, when he retired from active business life. There are two sides to the perpetual churchwarden as well as the perpetual curate, and all our experience goes to show the advantage of having a number of members of congregations who by a few years of service in the office of churchwarden are of more value in the congregation than they would be by their retention. Men are apt to look on themselves as indispensable, and the suggestion of a change as a personal slight.

THE CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

In our issue to-day we have an interesting sketch of the oldest university in Canada, King's College, Windsor. This university, founded in 1789, has from its inception been turning out an ever-increasing number of eminent men. These have been able to fill acceptably and efficiently many positions of trust, demanding goodness, courage and dignified service. In many quarters our universities and colleges are measured by the number of students and the size of endowments, but neither buildings, endowments nor numbers are the true measure of the worth of a college. Is it not rather the spiritual strength, the moral courage and straight manliness of the graduates as they meet the perplexing difficulties and duties of life that test the genuine value of college training? For one hundred and twenty years the friends of King's College have clung to their splendid motto, "Deo, Segi, Regi, Gregi," For God, for the Law, for the King, for the Race. What nobler watchword could any body of students have? The governing body of this university has realized that gradual growth, where each generation makes its contribution, is likely to be enduring. So from time to time the endowments have been increased and new buildings erected. King's College is now calling upon all Churchmen and all Churchwomen who are interested in her welfare to rally around her and give that support which will enable her to successfully carry on the true work of a Church university. At King's the best features of the residential system of the great English universities have been preserved and a liberal education is given in Arts, Science, Law and Divinity. The life of the Church of England in the Maritime Provinces depends very largely upon King's College, which is the recognized divinity school of the bishops of Nova Scotia and Fredericton. The cry for clergymen thoroughly trained in Canadian Church institutions, which give a liberal education is insistent and cannot be disregarded. There is scarcely a college in Canada which does not deserve more liberal support than it is receiving. The small college, where definite work is well done, has its place side by side with the numerically larger and financially stronger institutions. In the small college the personal influence and living example of the professors are brought to bear directly upon the students through the agency of small classes and social intercourse, and the resulting good is very apparent in the life and character of the students themselves. Combine, association, merger, centralization, trust, amalgamation and federation are watchwords of the present age, but the thinking public is not satisfied with the results. Huge trusts, huge corporations, huge endowments, huge colleges, and huge classes have peculiar problems created by themselves which are unknown to less pretentious organizations. The crushing out of small industries, or small colleges endangers not only individual liberty but the stability of the nation; that direct, wholesome, personal touch is lost between employer and employee, or between instructor and student, as the case may be; the sense of fellowship and service is deadened, and individual development retarded, while a large number of men extol the efficiency of the great colleges, and send their sons to be educated there, yet experience and statistics prove that the popularity of the smaller colleges is not diminishing. We consider that as a Church we owe an incalculable debt to King's College and similar institutions and we urge our readers to give them a hearty and liberal support.

We cannot tell, day by day, what may be, only He never forgets us or leaves anything out.—
Mrs. A. D. T. Whitney

THE ENGLISH CHURCH CONGRESS.

In point of attendance the recent Congress held at Stoke, in the centre of the "Potteries," was a little disappointing. The number of tickets sold was about 1,000, as against, if we remember aright, about double the number sold at last year's Congress held at Cambridge. However, a reaction might reasonably be expected after the great Jubilee Congress of 1910. The wonderful and reassuring fact about the Congress is that year out and year in it still maintains such a very high level of attendance and interest, and in the fifty-one years of its existence nothing approaching a failure can be placed to its discredit. The recent gathering, though not the striking and spectacular success of last year, was in almost every respect highly satisfactory, and will, no doubt, be productive of solid and lasting benefit to the Church and nation. The proceedings began by the usual civic reception and an address of welcome from the "Non-conformists," which was most friendly in tone; then followed the customary procession to the opening services, in which for the first time in the history of the Congress the Non-conformist deputation had a place assigned to it. The Bishop of London preached one of his characteristic sermons from the words "New Wine in Old Bottles." The good bishop, as we all know, is nothing if not outspoken, and on this occasion he well maintained his reputation. Present conditions, he said, demanded the abandonment of prejudice and caste feeling. The labour party, as a party, had been alienated from the Church. It was a sad and deplorable fact that hardly any of the Labour leaders belonged to the Church. He made the very remarkable statement that the Labour movement is "avowedly and definitely religious." The sermon made a profound impression. In his inaugural address the President of the Congress, the Bishop of Lichfield, made an earnest appeal for a fuller recognition of the rights of the laity in the direction of Church matters, and for the increase of the Diocesan Episcopate. In the evening of the same day there was a very important discussion on "Industrial Employments and their Dangers." Such trades as those of steel grinders, lucifer match and earthenware and china makers, were under consideration. According to a very powerful speech by a Mr. Ridgeway, a manufacturer of china and earthenware, the dangers of pottery making have been grossly exaggerated. He apparently proved his case. But there are other undeniably dangerous trades and special legislation is greatly needed. The discussion of the attitude of the Church towards the promotion of international peace was very thinly attended, but there were some striking speeches and papers. The subject of the Mission Field drew a large audience. It was discussed under two heads, "Co-operation in Missions" and the "Church in the Empire." The three speakers on this head were Rev. Lord W. G. Cecil, a son of the late Lord Salisbury, the master of Selwyn College, Cambridge, and Bishop Ingham of C. M. S. The first and last speakers strongly advocated unrestricted co-operation among Protestant bodies in the foreign mission field. The second favoured only such co-operation as would not compromise essential truth. The discussion of the second head, "The Church in the Empire," brought out a very striking paper from Dr. Parkin, so well known in Canada. The meeting, in connection with the defence of the Welsh Church, attracted a large and enthusiastic attendance. Stirring speeches were made by the Bishop of London, Canon Henson, and others. The proposed measure of disestablishment, it was stated in one of the speeches, would deprive the Church of 19s. 6d. out of every pound of its property. The fact was also brought out that the Church in Wales, contrary to the commonly received idea, is numerically the leading religious body in the Principality. The Dean of Carlisle, who spoke as a Liberal, made a remarkable appeal to Non-conformists. If they believed that the Welsh Church was a branch of the Church of Christ, if, as they had stated at the reception, they "thanked God for the work of the Church of England," why commit this act of spoliation? The question of Prayer

Book revision drew a very large attendance. A number of papers and speeches were delivered. As far as could be ascertained in the absence of a vote the feeling on the subject seemed to be about evenly divided. Lord Halifax, the President of the E. C. U., a noted High Churchman, and Prebendary Webb Peploe, a very pronounced evangelical of the old school, both strongly oppose revision. The Bishop of London, during the Congress, addressed a great meeting of workmen at Burslem with his accustomed eloquence and force. On the whole the Congress may be pronounced a great success and quite up to the average, though undoubtedly falling below that of last year and some others.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator has already discussed what he considers the truly conservative position in regard to Prayer Book revision. It is thoroughness. It is not a make-believe revision that will meet the situation. It is not the effecting of a few unimportant alterations and then a great outcry to the Church public, demanding admiration for the reviser's respect for the book as it has been handed down to us through three centuries. It is not a series of colorless and ambiguous compromises that may be read in two differing senses according to the prejudices of the reader. It is a thorough-going out and out revision such as will carry upon the face of every change, addition or elimination the value of the alteration. Revise so carefully and thoroughly that the matter will be closed for a generation or two. In regard to the methods of procedure we shall not attempt to discuss details but we venture to set down one or two principles of importance. The first principle we would insist upon is that of "deliberation." There should be no haste. Progress that counts should be looked for at every session but there ought to be no hurrying. It would appear to us that every proposed change should have an informal and preliminary discussion when it is brought before the committee, and then left over for fuller consideration and perhaps final action at the next meeting. It is necessary to have time to reflect upon the effect of a proposed change. A preliminary discussion brief and imperfect as it may be is always valuable, as it suggests the different points of view, and hence opens up a wider field of consideration. Then there is the advantage of a preliminary discussion that men are not committing themselves; they are only giving utterance to the point of view that presents itself at the moment. This is by no means unimportant. Then, of course, we all know of men who are ready to talk with the greatest enthusiasm and vigour upon every topic that comes up. They have really not seriously thought about it but they happen to get started on one tack and they apparently can't vary their course. When the meeting is over they forget all about what they said and are just as likely to break into the discussion at the next meeting from an opposite point of view. These are men who

come in with amendments and motions which are supposed to express in one sentence diametrically opposite points of view with equal perspicacity. Men of less ephemeral convictions are liable to be bothered by such pleadings if they have not time to think out their own position. It is extremely important to go deliberately. Let us illustrate what we mean. The recent committee on revision reported to the General Synod a recommendation that on no account should the ornaments rubric be touched. Now, to the casual thinker this seems to be a very safe and a very conservative recommendation, but in our judgment it is most radical, and will put the men of the more liberal school of churchmanship in an extremely awkward position. When we transplant that rubric into our new Canadian Prayer Book, we uproot it from all its associations with the legislative history of England. While the rubric as it stands in the English Prayer Book seems quite plain, nevertheless men of no mean standing in Church and State have been convinced that the authority that put that rubric there also at a later period modified its effect by subsequent enactments. In other words, by legislation which does not appear in the book, the liberty and simplicity which many crave for has been given. We do not for a moment pretend that this was a satisfactory treatment of the question, nevertheless it gave men the assurance that in acting in apparent opposition to the rubric they were still not disobeying the Church. What then has our committee proposed and our General Synod ratified offhand? It is simply this; that in our Canadian Church we shall be governed for all time, or until other orders be taken, by the use in the second year of the reign of King Edward VI. regarding the vestments of our priests and the furnishings of our altars. There shall be no modifying legislation to appeal to. Our Church is constituted under Canadian laws that have no cognizance of anything beyond what we enact for our own guidance, and we deliberately say that the usage of the Church in a certain year of the reign of a certain king shall be the usage for Canada. Every man must conform to this usage or be in direct opposition to the commands of the Church. It is a case of obedience or disobedience. The law of liberty does not obtain. The finding that permits elasticity and values "edification" is forbidden. What were our champions of freedom thinking about when this extraordinary thing was done? It is a singular thing that when our Canadian churchmen were fastening upon us this incomplete and one-sided rubric, the Convocation of Canterbury was recommending that a note be added to the rubric explaining that it was not to be considered as excluding other recognized uses. Plain, reasonable men of whatever school will admit that it is not in the interests of the Church to tie it down to one use regardless of the wishes of the congregations. We give this example to illustrate the necessity of deliberation in the proceedings of revision. It looks very plausible and very simple to leave a thing like this as it is, but we find that it doesn't remain so in the new environment. This was not an auspicious start and it illustrates the folly of trying to evade a straight consideration of a problem that may present some little difficulty. It, of course, will come up at the next session of Synod, for it is not beyond the power of Synod to correct an error. Spectator therefore pleads for deliberation in revision, but a well organized but pushful deliberation.

The above hasty action of committee and Synod incidentally illustrates our second principle of procedure, namely, that of judicious "publicity." It is hard to get it into some men's minds that a committee of this kind is working for the Church and not merely for the Synod of that Church. These men hold that the committee must therefore work in the dark and only reveal itself once in three years to the Synod in session. This idea has been developed largely, we think, from the conduct of political and commercial affairs, where there are two parties to be considered. In politics one party does not care to disclose its plans until they are matured. The process of development is carried on in the dark lest the enemy profit by

PAGE 122 OF
BIRKS' 1912
CATALOGUE

Illustrates the newest objects in
silver and brass ecclesiastical ware

Send for a copy if interested

Henry Birks & Sons, Ltd.
GOLD AND SILVERSMITHS
MONTREAL

knowledge in advance. The man who sets his heart on a property does not reveal his admiration and anxiety to the proprietor in advance of the purchase. That is called business. But the revision of a liturgy for a people is quite a different thing. The necessity for secrecy is not apparent and the advantage of judicious publicity seems to us to be apparent. Of course if it is desired to push a revised Prayer Book through in haste it may be good politics to keep it dark as long as possible. But if it be desired to compile a book that will in a satisfactory and abiding manner express the devotions of the people, then it seems to us to be essential to consult the people in all important phases of the work as it progresses. We are not thinking at all about the people's rights or anything like that. We are simply thinking of the results in the form of a liturgy. Scientific philosophers have to perpetually test their theories by concrete application and when the test is negative it is the theory, not the laws of nature, that must be changed. Now those who would be scientific liturgiologists have to have their theories applied to the facts of human nature and human experience and this test cannot always be made successfully in a committee room. The broader light of the Church is required, and the time to obtain that light is as the problems of importance develop from time to time. There must be from fifteen hundred to two thousand clergy in the Anglican Church in Canada who know something of the fits and misfits of our present liturgy, and who could form a useful judgment about many points in the proposed new book. It is not, in our judgment, sufficient or profitable to issue a general invitation to all to make any suggestions they please at the outset—that would be to have two thousand revisions. Nor is it sufficient to revise in the darkness and then say, here is our completed work, take it, revise it, or reject it, as you please. There ought to be opportunities to co-operate from point to point as the really important issues arise. If, for example, the public had had an opportunity of discussing that point of the ornaments rubric we should be surprised if new light did not emerge from the discussion. Many of the elder men of the Church seem to us to have lost touch with the point of view of the younger generation. They fear a tumult over a question which perhaps has lost practically all interest for our younger men. In their anxiety for peace they fail to find out what the Church is really thinking about the old questions that at one time disturbed men, but are now looked upon with equanimity. Trust the public and make use of judicious publicity in the revision is our second point in regard to procedure.

“Spectator.”

PRAYER BOOK STUDY.

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

253. What does “I plight thee my troth” mean?

254. Name a service where a man shall lay the accustomed duty to the Priest and Clerk on the Book.

255. Name a service where the woman must offer accustomed offerings.

256. Name two services where an offering is provided for when this sentence is to be read, “Let your light so shine,” etc.

257. What is the “Veni Creator Spiritus,” and in what service is it found?

258. What book is handed to a bishop at his consecration?

What book to a priest and what to a deacon?

ANSWERS.

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

241. The Gloria in Excelsis is just before the blessing in the Holy Communion.

242. According to the rubrics in the Holy Communion, the absolution and the blessing are the two parts the bishop must take when present.

243. Article IX. says, “Original sin standeth not in the following of Adam, as the Pelagians do vainly talk.”

244. Article IX. states “The lust of the flesh, called in the Greek phronema sarkis, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh.”

245. Article VI. mentions Hierome, is is another form for Jerome whose dates are about 340-420. Jerome is famous chiefly for his production of the Latin Vulgate. He translated the Bible into the Latin tongue.

246. In the forms of prayer to be used at sea.

The Churchwoman

MONTREAL.

The opening meeting of the season of the Montreal Diocesan Woman's Auxiliary took place in the library of the Synod Hall on Thursday, Oct. 12th. A Corporate Communion was celebrated in the morning, the preacher and celebrant being the Lord Bishop. The business meeting immediately followed the conclusion of the service. Resolutions of sympathy with families in recent bereavement for members who have long been connected with the Woman's Auxiliary, were passed; for the late Mrs. Davidson, widow of Archdeacon Davidson; the late Mrs. Crawford, Mrs. Moore, Mrs. McLeod, Mrs. Swift, also a resolution of sympathy with Mrs. Scott, president of the Arundel branch, on the death of her husband, and another with Mrs. George Kohl, also with Mrs. Rogers on the death of a brother and a sister. The treasurer reported that the sum total contributed by the Montreal Diocese to the China Famine and Plague Fund amounted to \$405.55. To the triennial thankoffering Montreal contributed \$1,218.65. The junior secretary read a letter from Mrs. Taylor, Moose Fort, acknowledging the safe arrival of a bale, and reporting a full school. Two letters from Hay River were read, the earlier one stating there had been an epidemic in the school and two pupils had succumbed, but all were well again at the time of writing. Archdeacon Lucas had most kindly resigned his holiday this summer to take the place of Mr. Vale who was obliged to leave on account of the health of his wife. The pupils of the school had shown a patriotic enthusiasm in the celebration of Coronation Day. A junior committee meeting had been called on receipt of Bishop White's appeal for his school in Honan, and the response was twenty dollars from the juniors with more to follow. Mrs. Norton reported on the Literature Committee drawing attention to Dr. Paterson-Smyth's kind offer of a series of lectures, to be given under the auspices of the W.A. and which would be open to all who desired to attend. The Leaflet editor announced that in the triennial period there had been an increase in the general circulation of the magazine of about seventeen hundred. The librarian, Miss E. G. Raynes, tendered her resignation, which was regretfully accepted, whilst the meeting made a fitting acknowledgment of the able manner in which she had filled the office. Three new books have just been donated to the library. The principal interest of the meeting was the discussion of the salient features of the report of the triennial, lately held in Winnipeg, and from which the president and delegates had just returned, being warmly welcomed back by the members. Especial reference was made to the Archbishop's kindly words of appreciation, his ringing welcome, “from the Women of the West to the Women of the East,” and to the delightful hospitality and generous entertainment so freely extended to the delegates by the Winnipeg ladies. The quarterly meeting of the Diocesan Board was held by invitation of St. George's Branch on Oct. 19th, in the parish hall. The devotional address was given by the rector, Canon Paterson-Smyth, followed by a most interesting account from Mr. Winch of the Hay River School, where the speaker had been stationed as teacher and assistant in the missionary work of the diocese. The president of St. George's Branch welcomed the Diocesan Board in a few well-chosen words to which Mrs. Howard on behalf of the members appropriately responded, and at the close of the meeting an invitation to tea was cordially extended to all present.

TORONTO.

Toronto.—Girls' Friendly Society.—On Friday, the 13th inst., in S. James' parish house, Toronto, Mrs. S. G. Wood, honorary president of the Girls' Friendly Society, gave a delightful evening under its auspices. The subject was “Coronation Echoes from Buckingham Palace,” and Mrs. Wood, who was the only unofficial person admitted to the palace on Coronation Day, gave a graphic picture of the King's ménage on that memorable occasion. Mrs. Wood was entertained to breakfast in the palace and was afterwards present at the gathering of royal and official personages in the throne room and at the state entry of the King and Queen just before leaving for the Abbey. A large audience, including Mrs. Gibson, wife of the Lieutenant-Governor, Mrs. Torrington, president of the National Council of Women, and Mrs. Ashcroft, diocesan president of the G.F.S., gathered to hear Mrs. Wood's story. Bishop Reeve, the chairman, described his meetings with the present King and King Edward, and at the close of the evening a collection was taken for the expenses of the triennial meeting of the G.F.S. which is to be held in Toronto on Nov. 9th and 10th.

NIAGARA.

Hamilton.—The monthly meeting of the Diocesan Board of the W.A. was held in S. George's parish. Holy Communion was celebrated in the church at 10 a.m., a large number of members were present. The business meeting was held in the new schoolhouse which has just been completed. The president in a few well-chosen words expressed her pleasure in welcoming the members after their summer holidays and congratulated Canon Howitt on the completion of the Sunday School building. After the opening prayers, the rector gave an interesting address on the 42nd and 43rd Psalms. These are considered to be psalms of instruction, the theme being the disquietude of the soul of the believer in God when absent from His sanctuary. The Psalms are supposed to have been written by King David or one of the Korahites who accompanied him when fleeing before Absalom, when all seemed darkness and despair, for he was suffering a just punishment for his sins, and his friends, like those of Job, were not backward in reminding him that such was the case. We need such instruction as members of the W.A. The trouble with the king was that he had allowed sin and the things of this world to come between him and God. He had depended on himself and forgotten God. So with us if we let other things come between us and our Heavenly Father. We must not trouble over the unkind criticism of friends at our shortcomings, but turn to God. How can we overcome? 1st, by prayer. We have so many promises to encourage us. If we turn to the 50th Psalm we find that God responds. As the Prophet Jonah, when for his sins and disobedience, he was swallowed by a whale, prayed unto God and said, “I am cast out of Thy sight; yet I will look again towards Thy Holy Temple,” Christ is with us. He will never leave us or forsake us. His presence is salvation. David looked forward to our Lord's coming, but he could not realize our Lord's work. Yet he turned to God's altar in Jerusalem where perpetual sacrifices for sin were offered in obedience to God's command until the one great sacrifice should be offered—“The Lamb of God that taketh away the sins of the world.” Christ is sufficient for us. The minutes of the last meeting were read and adopted. The secretary reported that Mrs. Taylor, of Guelph, had been made a life member by the senior and junior branches of S. George's W.A. The business was suspended that the reports of those members who had attended the triennial meeting in Winnipeg might be heard. Mrs. Frank Glassco spoke on the social aspect of the visit. The railway journey had been most delightful as one car had been devoted to the members of the W.A. On their arrival in Winnipeg they had been met by the hospitality committee, who had them conducted to their different destinations in private carriages and motors. Every day they were entertained by the kind people of Winnipeg; first, by Mrs. Campbell, wife of the Lieut.-Governor, and later on by the Archbishop and his wife and other kind friends too numerous to mention in this short report. Winnipeg fully sustained its character for whole-hearted hospitality. The W.A. also visited the quaint little cathedral of St. John, the oldest church in Winnipeg. The visiting members, numbering about 150, with their hostesses, lunched every day at Eaton's.

November 2, 1911.

CANADIAN CHURCHMAN.

667

TO THE MEMBERS OF THE CHURCH OF ENGLAND IN THE DIOCESE OF NOVA SCOTIA AND FREDERICTON.

Dear Brethren of the Clergy and Laity: After careful consideration, it has been decided by the Board of Governors to undertake throughout the two Dioceses a campaign in behalf of King's College, and we desire in this formal manner to give to the movement our hearty sanction and support. Although it is hardly likely that the wisdom of the movement will be questioned, we deem it wise to state very briefly our reasons for believing that this effort in the interests of the College ought to commend itself to the generous sympathy of every Churchman and Churchwoman in the Provinces. The reasons are as follows:—

(1) King's College is the only University of the Church of England in the Maritime Provinces. Other universities there are, but King's College alone has a distinct claim upon the Church. If, as we believe, the Church of England has a definite and characteristic contribution to make to the intellectual and moral life of Canada, then no other argument is needed in support of this appeal. With its Faculties in Arts, Law, Science, and Divinity, it offers to the sons and daughters of the Church a liberal education, and bears upon its face the clear hall-mark of religious truth.

(2) The buildings and equipment of the College are entirely inadequate for present needs, and practically prohibitive of any expansion for the future. It seems to be generally conceded that the Maritime Provinces are upon the point of experiencing a new impulse and development, and the Church must be ready to meet this expansion as it comes. The present endowment of \$140,000.00 is altogether too small to make possible the maintaining of the College in the highest possible state of efficiency; and the coming campaign is an effort to nearly double this endowment by raising an additional \$125,000.00, of which sum about one-sixth will be required for the enlargement of the present building.

(3) King's College is the recognized Divinity School of the two Dioceses. We need hardly point out the incalculable gain to the Church in having her candidates for Holy Orders trained in an institution that combines the advantages of a University with those of a Divinity School. It not only makes it more easy to secure for the Clergy a liberal education, but it is a guarantee of that breadth of sympathy and outlook so essential to the ministry. But that will be readily admitted. It is not so generally understood, however, that the Church in the Maritime Provinces is largely dependent upon King's College for her supply of Clergy. The enormous difficulty experienced in both Dioceses during the past few years in keeping the parishes filled is evidence of what we say. Once upon a time it was comparatively easy to secure efficient men from other parts of Canada, but the rapid development of the West has changed the situation. At the present time there are some seventeen parishes vacant in the two Dioceses, and the prospect for future improvement is not very bright. One remedy at least is the strengthening of King's College, so as to secure for candidates for Holy Orders the very best advantages. We have every confidence in the teaching of the College, and are convinced that to make it thoroughly effective, nothing is needed at the present time but the increased endowment, which is the purpose of the proposed campaign. For these reasons, therefore, we commend this appeal to the Church people of the Provinces. We call upon the Clergy to advance its interests in every possible way. We urge the laity of the Church to give it their support. We plead with the faithful that day by day they will pray the Great Head of the Church to bless the effort that is being made for the strengthening of the College, and for the extension of His work.

Yours faithfully
CLARE L. NOVA SCOTIA.
JOHN FREDERICTON.

THE STORY OF KING'S COLLEGE.

King's College owes its origin to the Loyalists. At the close of the Revolutionary War, eighteen clergymen met in New York for the purpose of organizing a Diocese in Nova Scotia, and also for considering the founding of educational institutions in the province. Most of these men were suffering the pains and penalties of a disastrous internecine war. Their property had been confiscated, they were being driven from their homes. Five of them signed the plan for a college, and those five included Charles Inglis, afterwards Bishop of Nova Scotia, the first Colonial Bishop of the English Church; Mr. Benjamin Moore later became President of King's, afterwards Columbia University and Bishop of New York; Jonathan Odell was later a member of the Legislative Council of New Brunswick. Bishop Inglis on his arrival at Halifax, in 1783, commenced at once an agitation for a grammar school and college. The Legislature granted £400 for the school, which was located by the Bishop at Windsor. The grammar school (since known as the Collegiate School) was

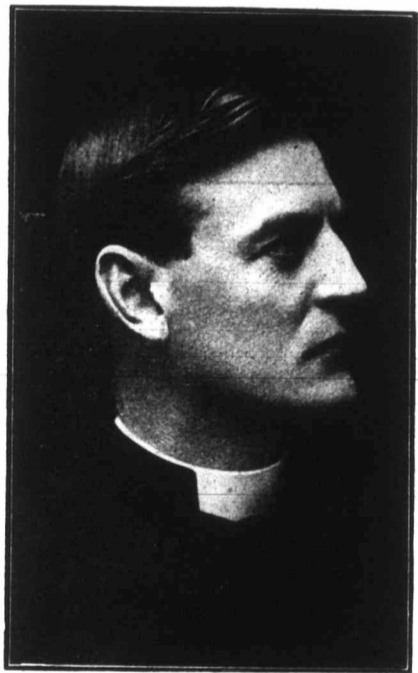
opened in 1788 by Rev. A. P. Inglis, the Bishop's nephew, and John Inglis, the Bishop's son, afterwards third Bishop of Nova Scotia, was the first scholar enrolled. An act was passed the following year to establish a college; £500 was granted by the Legislature for the purchase of property; an annual grant of £400 was promised, and the first Board of Governors appointed, consisting of the Governor, the Bishop, the Chief Justice, the Provincial Secretary, the Speaker, the Attorney-General and the Solicitor-General. Providence seemed to have provided a man to undertake the work in the person of Wm. Cochran, a graduate of Trinity College, Dublin, who had been



The Right Reverend Bishop JOHN INGLIS.

The First Bishop of Nova Scotia, Founder of King's College, 1789.

for five years Professor of Classics at King's (afterwards Columbia) College, New York, but who was driven by his loyalist sympathies to seek a home in Nova Scotia. A property of 79 acres was purchased the same year, and the site selected for the college building was at the top of a hill, sloping gently to



Rev. Canon POWELL.

President of King's College, Windsor, N.S.

the south and west, and commanding a view of rich diked lands, dotted with French willows, stretching for miles, with well-wooded hills beyond. The work of building was begun in 1791, the foundation being laid by Governor Parr. There was no classic grace about the building as it first stood a conspicuous object on the hilltop. It had a high, unbroken front over 200 feet long. It was built of wood, but afterwards "nogged" with stone and brick between the studding, so that its walls are solid. The present

pitched roof and the Ionic porticos were added in 1854. The President's quarters were in the West Bay, and at the opposite end was the Commons Hall, which also served as a chapel, lecture room and Convocation Hall.

Distinguished Sons.—There was no matricula kept in the days before the Charter, but several of the students of that period rose to prominence. Of these were James Stuart, Attorney-General of Lower Canada, and his brother, the Ven. G. Okill Stuart, Archdeacon of Upper Canada, who came all the way from Niagara, Sir James Cochran, Chief Justice of Gibraltar, and Rev. B. G. Gray, Rector of Trinity Church,

St. John. Also the following belong to the roll of King's distinguished sons:—Major General Sir John Inglis, K.C.B., one of the heroes of the Indian Mutiny; Lieut. General Wm. Cochran, C.B.; Hon. Henry H. Cogswell; Lieut. General James R. Arnold, R.E.; Judge W. B. Bliss; Chief Justice Parker of New Brunswick, and also Judge Neville Parker; Chief Justice Jarvis; Judge Hill; Chief Justice Gray of British Columbia; Baron Haliburton, of Windsor; Major Augustus F. Welsford, of 97th Regt., killed at Sebastopol, in the Crimea, a public monument to whom and to Captain Parker, are prominent objects in St. Paul's Churchyard, Halifax, N. S.; Col Delancy Barclay, who was aide-de-camp to Geo. III., and who rendered distinguished service at Waterloo. No less than seventeen descendants of the first Richard John Uniacke have hailed King's as their Alma Mater; most of them attaining prominence in law, politics or divinity. A Royal Charter was granted by Geo. III. in 1802, in which the college was referred to as "the Mother of an University for the education and instruction of youth and students in Arts and Faculties to continue forever and to be called King's College." In 1827 two obnoxious enactments—one confining degrees to members of the Church of England, and the other forbidding students to worship in any other church—were repealed, and students of all denominations were admitted without distinction. It was 27 years later, or in 1854, that the college was incorporated by a Special Act of the Assembly, thus severing it from all governmental control, that for nearly 60 years of its history had threatened its career with extinction. Its future was committed then to the care of its Alumni, to whom its subsequent success and progress is to be attributed. The first step was the raising of the sum of £10,000 to establish a Chair of Science, which was accomplished by the then Secretary of the Alumni, Rev. J. C. Cochran. The very best equipment possible for the time was secured, and a proficient and enthusiastic mineralogist and chemist, Henry How, of Glasgow, was appointed to the Professorship, which he held until his death in 1880. King's College was thus the leader in scientific work of the colleges of the Maritime Provinces. Two other graduates of the college were appointed on the staff in 1854: Rev. G. W. Hill (afterwards rector of St. Paul's, Halifax), to the professorship of Pastoral Theology, and Rev. J. M. Hensley (afterwards Divinity Professor) to the Chair of Mathematics, both pupils of Dr. McCawley. The introduction of Modern Languages into the curriculum dated from 1842, when an exiled Italian patriot, bearing the name of Luigi Narotti, but whose real name was Antonio Gallenga, began the work. He returned to England soon after, and was for many years a well-known writer on the staff of The Times.

General Sir F. Williams, the hero of Kars, who was a native of the province, but not a Kingsman, was deeply interested in the college, from which he received the honorary degree of D.C.L. in 1858, and in 1866 he established three prizes of \$60 each, which were given annually during his lifetime; one for Modern Languages, one for Mining and Mineralogy, and one for Mechanics and Engineering. It was this, perhaps, which encouraged the governors to provide a course of Engineering in 1871, leading to the degree of B. Eng. The course in Science (B. Sc.) was introduced some years later. There was but one college building for all purposes until 1858, when the Alumni undertook to provide residences for professors, and a building to accommodate three families was erected a few rods to the east of the college. This was burned in 1883, and detached cottages built instead. The Convocation Hall owed its inception to Dr. Gray, of St. John, who urged upon the Alumni the necessity of such a building. General Williams offered £100 towards it in 1858, the building was begun in 1861, and the first Eneacenia held in it in 1863. The College Chapel was undertaken in 1876, as a memorial to Canon Hensley, and it was completed in 1877. It was built almost entirely through the liberality of Mr. Edward Binney, uncle of the late Bishop, who also built the tower on the lower side of Convocation Hall. Chapel services were at first held in Commons Hall, but in 1841, by the generosity of some friends in England, a "little Gothic chapel" was fitted up in the bay next the President's, and this served for daily prayers till the new chapel was built. The library of King's College is an exceedingly interesting and valuable one. Its nucleus was a gift of £50 by Mr. Lambert, of Boston, in 1790.

Dr. Croke and Mr. Brynner of Halifax, each gave £100, and in 1799 the governors commissioned John Inglis, then a young man of twenty-two, to go to England and purchase books. He succeeded in interesting many influential persons, and the collection of books which he brought back—840 volumes in all—including gifts from the University of Oxford, the trustees of the British Museum, and from private individuals, was probably at that time, with the exception of the library of Laval, at Quebec, the most valuable one in British North America. And it has been growing ever since. The *Boydell Shakespeare*, in nine large folio volumes, was presented by the Hon. Jonathan Belcher in 1810. A large number of books, chiefly theological, including two service books, which were used by Abbe Chevreux in the old Church of the Assumption, Pizaquid (Windsor), in 1753, came from the library of an old Acadian priest. The greatest treasures, from the bibliophiles' point of view, are to be found in the collection given to the college by T. B. Akins, Esq., D.C.L., late Commissioner of Public Records. There are no less than eighteen volumes from the celebrated Aldine Press, twenty *Elzevirs*, sixteen from the press of Stephens, not to mention particularly those from the presses of Froben of Basle, Coberger of Nuremberg and others. Mr. Piers' Catalogue, published in 1893, contains the titles of thirty-eight books published before 1500, and four volumes have been added since. The publication of the Record Commission of Great

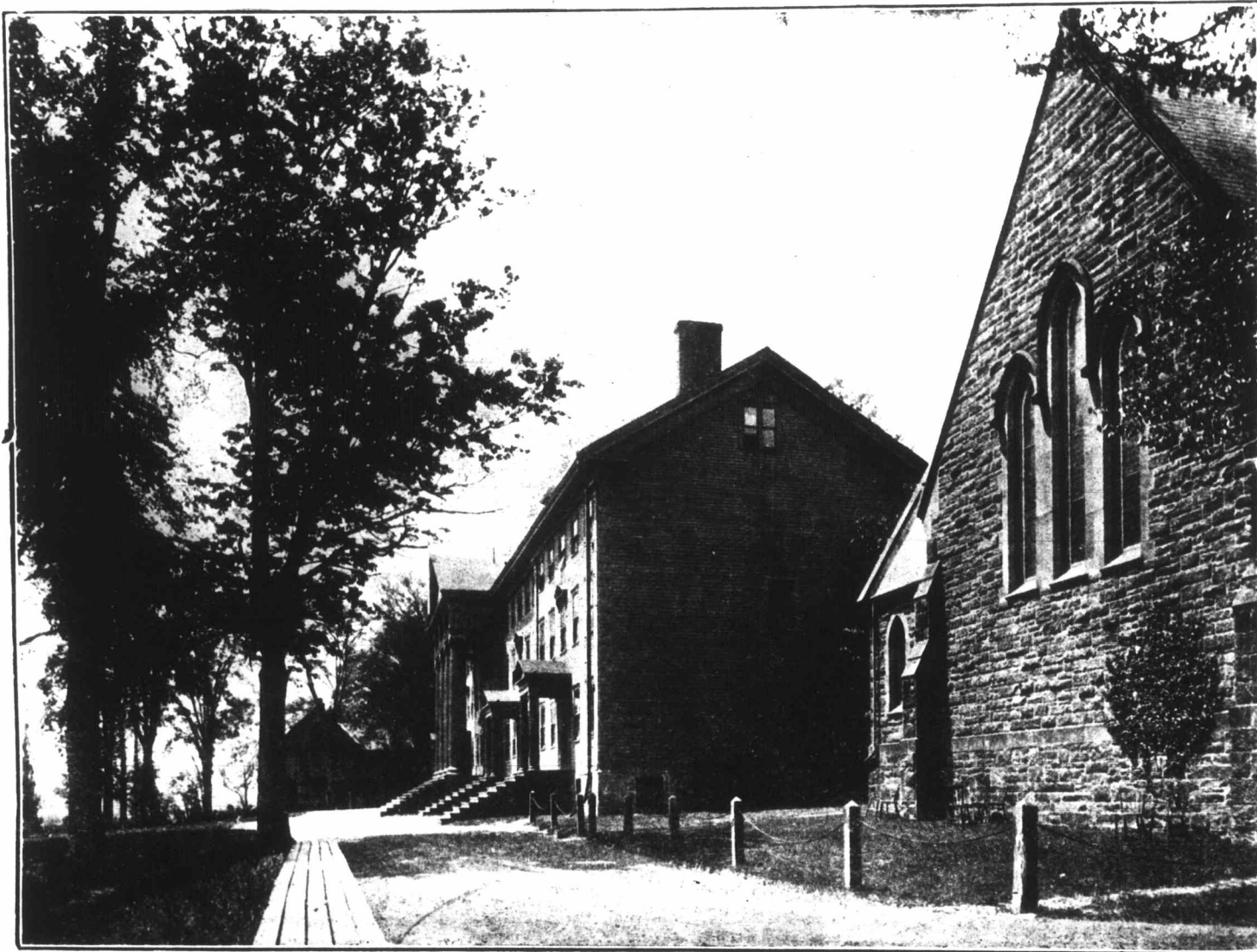
Britain, in 84 volumes, presented in 1835, are probably the only ones in Canada.

King's Meadow and across rolling fields which the French settlers cleared, and the thrifty New England farmers cultivated. Far away beyond stand the mountains, blue and misty. Through a beauty which is distinctly of to-day, the whole scene tells of its historic past. Around the college are grouped its Chapel, Convocation Hall, its professors' houses and the modern Collegiate School, with gymnasium, cricket field and tennis-courts, and other appurtenances which surround the modern institutions of learning. Across the field at the back stands Edgehill on the crest of another hill. Its high roofs and towers look over the town from behind a dense screen of trees which completely seclude the beautiful grounds and their occupants from the inquisitive glance of the world without.

Residential System.—A distinctive feature of the college life is the residential system, with its twofold advantage of remoteness from the distracting influences of the town, and the stimulus of the companionship and competition of those who are gathered together with the one object of learning. Young men of widely different trainings, opinions and points of view are here brought together in closest contact, and the result is a broadening of outlook and smoothing of individual prejudices. Where president, professors and students live together in one community a far better opportunity is afforded for the professors to understand the progress and meet the needs of the individual student. These advantages King's

ties that are adapted to the wants of a new and progressive country. To accomplish this, it needs the strenuous help of its sons and those who sympathize with its aims. The higher the ambition the greater its need. Through its system of nominations, and during the many years it has been in force, King's College has given about \$75,000 worth of free education to students holding nominations, sons chiefly of the Maritime Provinces; surely such generosity entitles our Church University to some substantial recognition by the present generation. Its newly-organized science department, with its instructors and apparatus and machinery makes large pecuniary demands on the friends of King's. It is now giving the first two years' course in science, enabling students to complete the third and fourth year at the new College of Technology, at Halifax, or at McGill University.

Its Work.—Classes in Arts, Law and Divinity are well attended. The Faculty of Science, lately organized, with modernized apparatus and three instructors, offers good facilities to students proposing to study civil, mining, mechanical or electrical engineering in which it gives the first two years of the course laid down by the new School of Technology at Halifax. The increasing attendance of students, and the enthusiasm they manifest in the welfare and prosperity of their Alma Mater, are evidences of growing confidence in the future of King's. King's was originally founded as a Church of England College.



King's College, from the Chapel, Windsor, N.S.

College possesses in a high degree and is prepared to make use of them. The advantage to undergraduates of a small residential college where the teaching staff is brought into close contact with the pupils is proved by experience to be of no small value and importance in the formation of habits and the development of character, especially in the case of juniors and undergraduates. Cecil Rhodes in his will disposing of his millions for scholastic purposes lays particular stress on the value and importance of the residential system. He said:—'I attach very great importance to the University having a residential system...for without it, those students are, at the most critical period of their lives, left without any supervision.'

The Needs of King's College.—Freed from the clogs that have checked its progress in the past, King's has broadened her system and is successfully taking her place beside the higher schools of the land. To-day she stands at the threshold of a new era. An Arts course, with all its grace and culture does not appeal as in older civilizations to an industrial people inhabiting a new country throbbing with great potentialities. The treasures of forest and sea, soil and mine require to be unlocked, and the golden key is education and training in those arts and sciences that utilize the forces and resources of nature. Without disregarding the humanities, King's aims to confer on her children those advanced educational facili-

Its endowment is made up of bequests and gifts on the foundation of teaching her doctrines as well as the arts and faculties. The aim of the governors and alumni is to preserve in it that character as a sacred trust from the past. In teaching the doctrines of our common Christianity as interpreted by the Church, King's refuses to be considered an adherent of any class or party within the Church. It cordially welcomes pupils of other denominations who may find it to their advantage to attend its lectures. King's College is the recognized Church College of both the Diocese of Nova Scotia and the Diocese of Fredericton. King's does not find its true mission in shouting party shibboleths or waving sectarian banners, nor alone in attempting to meet in some degree the physical problems and demands of the country. There is work more urgent, aims more serious, and ideals higher to be realized. Increased knowledge and heaped up wealth, the marvels of modern invention and discovery, as applied to production and transportation, are not meeting the problems of the time. Ignorance is not stopped, nor is vice, nor crime, nor the misery from squalid poverty. The age is still baffled by many political and social problems, by struggles between capital and labor; the age calls for the grandest efforts of man; for the highest type of educationists to create conditions tending to level up the lower stratum of mankind, to hasten the time when the Kingdom of God is at hand.

of o
ly co
had
faile
coun
ideal
of k
work
fit of
charg
Colle
in th
now.
life;
umpl
ward
a un
East-
this,
Colle
educ
of li
dard
tity,
not
this
its h
adva
been

A WORD FROM THE PRESIDENT OF KING'S COLLEGE.

My Dear Brethren:—I have been called in the Providence of God, without any seeking on my own part, to undertake the direction of King's College at a crisis in its history, and therefore I feel justified in appealing to you, with the sanction of the Bishops of Nova Scotia and Fredericton, to rally round the Church University of the Maritime Provinces.

The University of King's College has stood the test of over a century in this new and growing land. It has stood for the Truth and has held to the ideals and aims of its founders; that, which its past and present endowment have made it possible to attempt, has been done thoroughly and well. Rome was not built in a day, nor are the great English Universities the work of a single century. That which is enduring is not the mushroom but the acorn growth. King's College stands as a monument to the forethought and generosity of our wise ancestors. To them we owe a great debt of gratitude. How can we prove our thankfulness? The answer is only too plain—do not think of self but think of your children, your country and your God, and give liberally to this institution of learning, whose ideals stand for the best and holiest in time and eternity. The call upon us is becoming more insistent with the expansion of our country, and it behoves us to face the problems

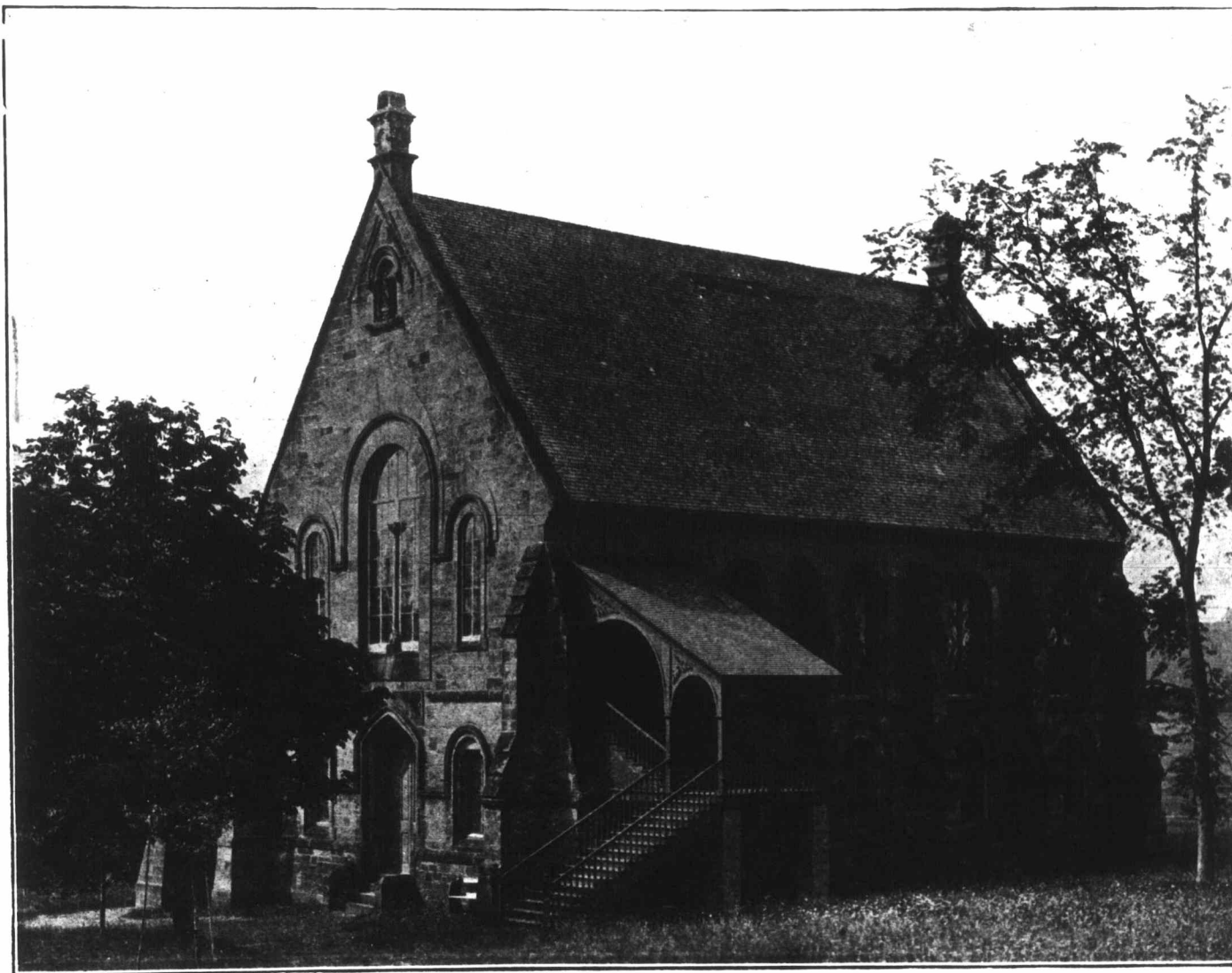
high church institution. I have carefully investigated this charge and find no foundation whatever for it. We must ever remember that a Church of England University must be as broad as the Church and as liberal as the Prayer Book. No one in this age of the ever shifting conclusions of Higher Criticism has made a charge that the teaching of King's is contrary to the Word of God, or at variance with the Creeds of Catholic Christendom.

The individual liberty of professors and students will always be respected, and there ought to be no coercive measures to conform men to one common mould. There are institutions which profess to belong to the Church of England, where the breadth of vision is narrow. These oftentimes see in loyal Church teaching either extreme sacerdotalism or ultra-protestantism; against such narrowness we must ever be on our guard, realizing that we stand for no party, but for the comprehensiveness of the Church. Many friends of the old College have said to me, "What may I do to help the extension movement?" You have no doubt seen articles in the secular press, as well as in our Church papers, setting forth the immediate requirements of the University, if it is to hold its own with similar seats of learning. If you really want to help us, you may do so by giving us the benefit of your sympathy, counsel and prayer. If you throw yourself into the actual canvass and present the claims of King's to a few of your special friends and urge upon them the duty and privilege

Church people. Let it be understood that we are absolutely sincere in our belief that King's College is an institution of true learning where, with God's help, young men and women are wisely, sanely, and religiously trained for high, holy, and noble Christian service.

In conclusion, let me briefly say, that I am firmly convinced that unitedly we can make King's College an institution deserving of the heartiest support of all loyal Church people and that my firm faith in God's goodness and power is such, that already I see new walls arising, and hear the tramp of the coming throngs seeking to enter this seat of higher learning. It is a great work, it is an enduring monument, it is a lasting benefit to the human race. **IN GOD'S NAME LET US BE UP AND DOING,** for in due season we shall reap if we faint not. We appeal to you because the University is yours—yours is the privilege of giving, yours is the responsibility, yours may be the blessing. You encourage me in the hope that, forgetting the few real mistakes of the past and remembering the vast amount of good done by King's, we may unitedly press toward the goal of a great future for the good of man and the glory of God. I humbly ask you for your sympathy and prayers, realizing that if we are to accomplish that which is to be good, true and enduring, we must unitedly call upon our Omnipotent God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Yours faithfully.

T. W. POWELL.



Convocation Hall, King's College, Windsor, N.S.

of our destiny with wisdom and courage. I am firmly convinced that King's College has not at all times had a fair chance in the past, because many have failed to give the University the benefit of their counsel and support, not fully realizing her aims and ideals. Criticism honestly given for the correction of known faults and for the strengthening of the work of education and religion, and not for the benefit of some rival institution, is always welcomed. The charge has been made that King's College is not the College of the Church. If this charge has been true in the past, let us see to it that it cannot be made now. The College has in it the germ principle of life; it has weathered many a storm, and has triumphed over difficulties in the past, and we look forward with the brightest hopes for the future. By a united effort we may arouse the whole Church of Eastern Canada to a love and an enthusiasm for this, our oldest Canadian University. To-day King's College stands as it has ever stood for a thorough education, and fits and prepares men for the battle of life, refusing to stoop to a lowering of its standards in order to attract numbers. Quality not quantity, education not superficial information, character not mere cleverness, are still its watchwords. While this is the recognized College of the English Church its halls are open to all who are earnestly seeking to advance themselves in sound learning. A charge has been made against the College, that it is a narrow,

of assisting the Church University of the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, you will be acting as a good Samaritan in a critical time of need. In building up the University of King's College by endowing chairs in any of the special branches of learning we are filling this storehouse of knowledge with treasures and blessings for countless generations. Some men die and long shafts of marble or stately mausolea stand to tell their birth and death, but the cold marble and the glistening stone cheer no human heart hungry for truth, and spread no comfort to the human race. Other men thinking of the future, pregnant with meaning, pulsing with life, and laden with possibility, give gifts to Church or University or hospital or state and live afresh in the resulting good. What will you do?

Our motto at King's is still as of old, "Deo, Legi, Regi, Gregi." For God, for Law, for the King, for the Race. Conscious of the dignity of life, the power of the human, the value of knowledge, the need of faith and the help of God, we go on courageously battling against narrowness, prejudice, ignorance and sin in sure and certain hope of victory. We are building for God and man, forgetting neither the reverence due to Him, nor the joy of serving our fellowmen. You are interested in Christian education, and if we work together, prayerfully and unitedly, seeking simply "GOD'S GLORY" we must succeed in arousing the interest and love of our

A MEMORIAL OF OLD CANADA IN AN ENGLISH CHURCH.

(Communicated.)

A Canadian Altar-Slab will in the near future form an embellishment of the High or Canadian Altar in the Church of S. Jude-on-the-Hill, at the Hampstead Garden Suburb, London, England. It was the gift of "J.M.B." a Canadian friend of the Rev. B. G. Bourchier, M.A., Vicar of S. Jude's, in whose church, besides the altar, are several Canadian gifts, including a pulpit, a processional cross, a chalice and paten, a set of altar cards, and 750 chairs and hassocks. The slab was fashioned in September, 1911, and was blessed by the Right Rev. J. C. Farthing, D.D., Lord Bishop of Montreal, in the Church of S. James the Apostle, Montreal, on the Festival of S. Luke the Evangelist, 1911. On the following day (Oct. 19) the Rev. Sydenham B. Lindsay, B.A., another Canadian friend of the Rev. Mr. Bourchier and of S. Jude's, celebrated his First Communion upon it in the Church of S. John the Evangelist, Montreal, by courtesy of the Rector. It was in this church that Mr. Bourchier preached a Lenten Mission in 1909 at

the request of its then rector, the Rev. Edmund Wood, M.A., and by special arrangement with the Bishop of London.

In connection with the blessing of the Slab, the following facts are worthy of being recorded: The ceremony occurred on the 201st anniversary of the first Saint's Day observed by the Church of England on Canadian soil and (possibly) of

a section of the upper step was obtained, and out of this section the larger of the two stones forming the Altar-Slab was fashioned. From its former lowly position at the foot of the Altar in the English Cathedral at Montreal it has, therefore, been exalted to the place of "sacrifice and thanksgiving" on the Altar of the Church of S. Jude-on-the-Hill—a meet reward, surely, for

it to the jurisdiction of the Bishops of London. The smaller stone, therefore, was derived not only from the site of the oldest European settlement in North America and from the Chapel in which the Anglican liturgy was read for the first time in Canada, but from the most ancient colonial diocese of the Anglican Communion. To the Commissioners in charge of Fort Anne, as well



The Chapel of King's College, Windsor, N.S.

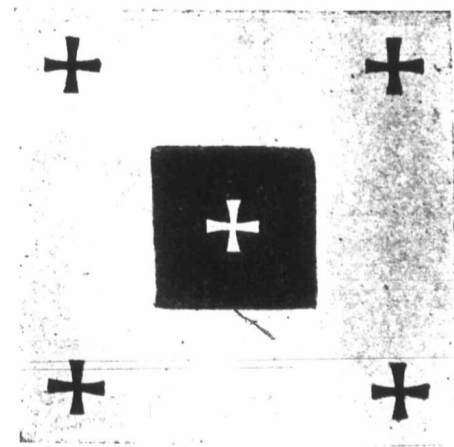
the first Communion celebrated in Canada according to the Anglican Use; it occurred during the Coronation Year of Their Most Gracious Majesties, King George V. and Queen Mary, and in the Jubilee Year of the Church of S. John the Evangelist, Montreal; it closely followed the public admission (Oct. 11) of Mr. Bourchier to the benefice of S. Jude-on-the-Hill; it took place in a church in which both Mr. Bourchier and his father have preached, and at an Altar on which the Bishop of London celebrated a Low Communion during his visit to Montreal in September, 1907. The Slab was carried to and from this Altar, respectively, by the Rev. Canon Ellegood, M.A. (the oldest priest of the Church of England in Canada and senior military chaplain in the British Empire), and by the Rev. Sydenham B. Lindsay, B.A. (the youngest priest in Canada; his ordination having just taken place). The act of blessing was witnessed by the rectors of the Churches of S. James the Apostle, S. John the Evangelist, and the Advent—in which edifices Mr. Bourchier preached during his visit to Montreal in 1909—and by the Ven. Archdeacon Norton, D.D., Rector of Montreal, in whose Cathedral Mr. Bourchier witnessed the presentation of a Pastoral Staff to the Bishop of Montreal on Easter Even, 1909. The Slab passed out of Canadian waters, en route for London, on Trafalgar Day (Oct. 21), and reached England on the Vigil of the Festival of SS. Simon and Jude (Oct. 27), 1911.

The Slab consists of two stones, the smaller, or darker in color, forming the centre-piece of the larger, or lighter. The latter is of French origin, having been quarried near Caen about the middle of the nineteenth century. When the Anglican Cathedral of Christ Church at Montreal, Canada, was opened in the autumn of 1859, it formed a portion of one of the two steps at the communion rail—a relationship which continued undisturbed for half a century, during which time the step was pressed by the knees of thousands of communicants from all parts of the world. In 1907 (the year in which the Bishop of London first visited Canada) a new pavement of colored marble and jasper was laid throughout the chancel and choir of this pretty Gothic edifice, and the discarded steps and tiles passed into the possession of Mr. Robert Reid, the contractor to whom had been entrusted the task of laying the new pavement. Through the courtesy of this gentleman,

years of faithful and humble service in the worship of Almighty God. The smaller stone was taken from the foundation of Ste. Anne's Chapel at Annapolis Royal, Canada,—the Place of the Nativity of the Church of England in Canada, and the site of the oldest European settlement to the north of the Gulf of Mexico on the North American continent, the town having been founded by the Sieur de Monts, under the name of Port Royal, in 1604, as the capital of the French Province of Acadia. This Chapel was built within the walls of Fort Anne in 1708 by Subercase, who succeeded de Brouillon as Governor. For two years it was used as a Roman Catholic place of worship by the French garrison and the Acadian colonists. On October 16, 1710 (the year in which the top-stone of St. Paul's Cathedral, London, England, was laid), it fell into the hands of the victorious English, who held within its walls a service of thanksgiving for the success, against Subercase, of the arms of H. M. Queen Anne, through Colonel Nicholson.* This was the first service held in Canada according to the rites of the Church of England. It took place soon after the French garrison had withdrawn from the fort with all the honours of war. The Rev. John Harrison, Chaplain to Commodore Martin, of H.M.S. Dragon, officiated, and the Rev. Thomas Hesker preached. In 1787 Annapolis Royal became a part of the first colonial bishopric of the Church of England—founded in that year under the name of "Nova Scotia." Until that year it had belong-

*Colonel Nicholson's accomplishment is commemorated in the present Church of S. Luke at Annapolis Royal by a handsome Bishop's Throne of carved oak. A Prayer-desk and a Rector's Stall, of the same material, perpetuate the memorable service conducted by the Rev. John Harrison. On each is a suitable brass. In September, 1910, the 200th anniversary of this service was celebrated both within and without the precincts of Fort Anne, on which occasion the Bishop of London placed in S. Luke's Church a beautifully bound Book of Common Prayer,—the gift of H.M. King George V. "to the Church at Annapolis Royal, Nova Scotia, on the occasion of the Bi-centenary Commemoration" of the service held in Ste. Anne's Chapel in 1710. Prelates, priests and laymen from Great Britain, the United States and Canada were present at the various services and functions connected with this Commemoration.

as to the Rev. Harry How, B.A., B.D., Rector of S. Luke's Church at Annapolis Royal, and to Mr. A. S. Maynard, a member of S. John's Church, Montreal, the donor of the Altar-Slab is indebted for this historic stone. It was, in very truth, derived from the Bethlehem of the Church in Canada, even as the larger stone was derived from the land which witnessed the consecration of the first Archbishop of Canterbury, whose See, since its creation in 597, has held the same relative position with respect to English dioceses that the See of Nova Scotia has held since 1787 with



Canadian Altar-Slab for the Canadian Altar in the Church of S. Jude-on-the-Hill, at the Hampstead Garden Suburb, London, England. The Slab is 10 inches square by about 2 inches thick.

respect to all the dioceses of the Anglican Communion in the British Dominions beyond the Seas, namely: first in point of establishment and antiquity.

Annapolis Royal has had a most romantic history. It was there that the first field of wheat ever sown by the hand of a white man in all Canada was sown by des Carbots, a Parisian lawyer who accompanied Samuel de Champlain and Sieur de Monts to New France in the early days of the seventeenth century. During the bitter strife which subsequently sprang up between the French and English nations, and which continued for a period of 150 years, culminating

at leng
Britain,
on the C
by the I
restored
cessfully
unsucces
ans twic
doned t
United
too, tha
("near
chapel"
the wate
"No c
So oft
So oft
So oft
So oft
Or be
So oft
The f
By th
1710, P.
possessi
bombard
ragged
to be s
set on
Englan
Catholic
ered for
Royal h
dent wi
1713, th
Annapo
the tow
dignity
superse
withier
church)
of the 1

Hom

John C

St. C
soul o
of Pars
had res
one of
Anglica
of near
faithful
tained
in char
ily wer
ers. H
workers
many:
travell
in the
of Hol
friends
on the
and fri
ciated,
Rector
tribute
held.

Mans

letter
on tha
ed in
10.30
Archbi
and M
Judge.
and a
the Ho
dinner
were g
well a
was in
assem
for Me
general
\$40.00.

Williar

Men
from
the St
of St.
in this

at length in the cession of Canada to Great Britain, Port Royal was the most assaulted place on the Continent. It was taken by force five times by the English; it was by them abandoned or restored to the French four times; it was unsuccessfully re-attacked by them three times; it was unsuccessfully attacked by the French and Indians twice; and it was taken, sacked and abandoned twice, once by pirates and once by the United States revolutionary forces. It was there, too, that the heart of de Brouillon was buried ("near a cross where it was intended to build a chapel"), after his body had been consigned to the waters of the Atlantic in September, 1705.

"No other spot in all this western world
So oft hath seen the battle-flag unfurled;
So often been the battling cannon's targe;
So oft the scene of head-long battle charge;
So often heard the Indian war-hoop dread,
Or been by spoiler's ruthless hand bested;
So often borne in war's alternate chance
The flag of England and the flag of France."

By the achievement of Colonel Nicholson, in 1710, Port Royal finally ceased to be a French possession. Suberose surrendered after a short bombardment, and on Oct. 16 the starving and ragged garrison of only 260 men marched out to be sent home to France. Before the sun had set on that memorable day—memorable alike to England and to England's ancient and Holy Catholic Church—the French flag had been lowered for the last time from Fort Anne, and Port Royal had become an English fortress. Co-incident with the cession of Acadia to the British in 1713, the name of Port Royal was changed to Annapolis Royal in honour of Queen Anne, and the town became the seat of Government, a dignity which it retained until 1750, when it was superseded by the newly-founded city of Halifax, whither the holy silver vessels (royal gifts to the church) were removed for safe keeping by order of the rapacious Lawrence.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

St. Cyprian's.—Early on St. Luke's Day the soul of Sarah Marcus passed into the rest of Paradise. For nearly twenty years Mrs. Marcus had resided in the town of Maisonneuve. She was one of the original members of the Maisonneuve Anglican Mission and through all the ups and downs of nearly twenty years she remained loyal and faithful to the Mission, and when the Mission attained the dignity of a parish and had a priest in charge of it, she and the members of her family were still in the forefront of the band of workers. Her home afforded a hospitable centre for the workers who came down from the city, wherein many a restful hour was passed by those who travelled far to assist in building up the church in the east end. She died after receiving the rites of Holy Church, surrounded by her family and friends. The funeral took place from St. Cyprian's on the 20th and was largely attended by relatives and friends. The Rev. Rural Dean Robinson officiated, assisted by the Rev. J. J. Willis, sometime Rector of St. Cyprian's. The numerous floral tributes testified to the esteem in which she was held. Requiescat in pace.

Mansonville.—Wednesday, October 11, was a red-letter day for the parishioners of Mansonville, for on that occasion St. Paul's Church was consecrated in due and ancient form by Bishop Farthing at 10.30 a.m. He was assisted in the service by Archbishop Longhurst, Revs. Plaisted, Coffin, Steacy and Moorhead, Canon Carmichael and Rural Dean Judge. The Bishop preached an inspiring sermon, and a goodly number of communicants partook of the Holy Eucharist. After the service a splendid dinner was held in the adjoining hall. Addresses were given by Judge Lynch and D. A. Manson, as well as by the visiting clergies. The Bishop, who was in good form, gave a very helpful talk to the assembled guests and left on the 2.40 p.m. train for Montreal. All with one accord testified to the general helpfulness of the occasion. Proceeds, \$40.00.

ONTARIO.

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

Merrickville.—About twenty-five boys and men from Burrill's Rapids and Merrickville attended the Smith's Falls conference of the Brotherhood of St. Andrew. Children's day was well observed in this parish, and productive of increased inter-

est. Teachers' training classes have been started, with a good attendance.

The Rural-decanal Chapter of Grenville met at Merrickville on October 24. Papers were read by the Rural Dean (Rev. H. B. Patton), and Rev. C. A. French. In the evening service was held in Trinity Church. Evensong was said by Rev. Geo. Code, the lessons read by Rev. W. G. Swayne and Rev. C. A. French, and an interesting resume given by the Rural Dean of the proceedings of the recent session of the General Synod.

TORONTO.

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

Church of the Ascension.—There was a large gathering of the congregation in the schoolhouse of this church on Tuesday evening of last week, giving a reception to the Rector and Mrs. Gibson. They were presented with a handsome cabinet of silver and Mrs. Gibson with a beautiful bouquet of chrysanthemums. The presentations were made by the wardens, Messrs. W. T. Kincaid and W. H. Black, who also made short and felicitous addresses, to which the rector responded. An excellent musical programme was rendered by members of the choir, assisted by the Misses Broker and Mrs. Robinson. The school was tastefully decorated for the occasion by the ladies of the congregation.

Georgina.—The Harvest Thanksgiving services were held in St. James' church, Sutton, on Sunday, October 1. Owing to the steady down pour of rain the congregation in the morning was very small, but as it cleared somewhat in the afternoon, the children's service was well attended, and there was a large congregation in the evening. The church was beautifully decorated. The Rev. T. W. Paterson, of Deer Park, preached at each service. During the summer months the services at St. George's were well attended. The annual garden party in July was a great success. It was held at "The Briars" as usual, and was favoured with a glorious day, which is unusual. Thanks to the generosity of many kind friends, the rectory debt is at last paid off. A farewell tea was given by the Ladies' Aid and other ladies of the parish in honor of the president who is departing on an extended tour to the Mediterranean, and a pleasant surprise was given to her in the form of an illuminated address. She warmly appreciated the kindly thought that prompted such a surprise, and departs with the hope that her many friends may think of her amongst those that travel by land and by water.

Earlscourt.—St. Chad's Church.—The Harvest Festival services were held in this church on the 22nd ult.; celebration of Holy Communion at 8 a.m. by the Rev. J. F. Routhwaite, there being twenty-nine communicants, and choral celebration at 11 a.m. at which the rector, Rev. A. J. Reid, presided. There was a large congregation and twenty-two communicants. The children's service took place at three, conducted by the lay reader, F. R. Dymond, and a very appropriate address was given by Mr. Charles Collins, one of our workers, at 7 o'clock. Choral evensong was conducted by the lay reader, the special preacher being the Rev. F. H. Hartley, rector of St. Matthias Church, there being one hundred and eighty-six present. The church was very tastefully decorated by the Altar Guild. The music all day was of a festive character, and Miss Softley, the organist and choir instructor, deserves great praise for the way in which she has brought forward the choir. No little credit is due to Mr. F. R. Dymond for the

way he has worked up the Church life in this part of the city. Our building has been raised, and a good 12 foot basement is now being put in so as to meet the needs of the work in that part of St. Mark's parish. The A.Y.P.A. met two weeks ago, and Mr. C. Collins was appointed president, Mr. Hurford, vice-president, and Mr. Fred Clark, secretary-treasurer. The rector was appointed honorary president and F. R. Dymond as honorary vice-president. Everything looks very bright for the future welfare of the mission. We shall be very glad to receive a donation from anyone desirous of helping us along in our good work.

HURON.

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

Dungannon.—St. Paul's Church.—Deep regret is expressed of the resignation of Rev. Canon Hicks, rector of this parish. During the past six and a half years he has been held in the highest esteem by all with whom he has come in contact—not only by members of his own church, but by all who have been fortunate enough to make his acquaintance. As a pastor he has been faithful and untiring in his efforts to advance every cause for good. Under his leadership the Church has prospered in every way, and to Mr. Hicks is due the credit for the high standing of St. Paul's Church to-day. Mr. Hicks has been appointed rector of Haysville and Hamburg. He leaves for his new field of labor in about two weeks.

Owen Sound.—Special Children's day service was held in this church on the day set apart for that purpose. The rector, in his address, earnestly requested the parents to see to it that the children were brought up in the path of the Lord, and counselled to remember that children were a gift from God to be accounted for. The cradle was the place where a beginning should be made to train the children, and it was his earnest hope that parents would see that their duties along this line were fulfilled, and he urged parents to see to it that their children were early taught to attend religious services, for why should not parents bring their children to the House of God and Sunday School as well as to the moving picture shows.

Clearville.—On Sunday, September 3, the Rev. John Morris, of St. John's Church, Leamington, conducted Harvest Thanksgiving services in St. David's Church here, in the morning at 11 and at 7.30 in the evening. Both services were largely attended and the people will long remember the speaker's forceful sermons. The following Sunday the same clergyman conducted anniversary services at Trinity Church, Howard Township. Trinity Church is one of the oldest in the diocese and is built on what is said to be the highest spot in the three counties of Elgin, Kent and Essex. On this, the occasion of the 65th anniversary, the church was taxed to its utmost capacity and the services were most impressive.

Morpeth.—On Sunday, September 17, Harvest Thanksgiving services were held in St. John's Church, Morpeth. In the morning the incumbent, the Rev. W. B. Hawkins, conducted the service and at the evening service the Rt. Rev. I. O. Stringer, Bishop of the Yukon, gave an inspiring address in which he gave a vivid account of his work and experiences in the far north. Sunday, October 15, Children's day, was observed in all three churches in this parish, and the services were bright and helpful.

Howard.—On Sunday, October 22, Harvest Thanksgiving services were held in Trinity Church, Howard. The special preacher for the occasion was the Rev. W. J. Spence, of Trinity Church, Chatham, and in spite of the inclemency of the weather the services were well attended.

Walkerton.—On October 16 and 17 the Chapter of the Deanery of Bruce met at St. Thomas Church for their autumn session. This meeting will be remembered as a red letter day in the chapter's history, it being assisted by the presence and advice of the Lord Bishop of the Diocese. The members also had an opportunity of seeing the splendid new church recently built through the efforts of Rev. Mr. Perdue and his staff of willing workers. On Tuesday evening the Lord Bishop held a confirmation service which will long be remembered by the visitors, because of its helpful and inspiring character and the beautiful rendering of the service by a vested choir of 34 members. At 11 a.m. Wednesday the chapter met to transact the business of the deanery. The following clergy were present: Rev. L. W. Diehl, R.D.; Rev. F. M. Powell, Rev. E. Softley, Rev. A. W. Richardson, Rev. H. A. Wright and Rev. R. W. James, secretary-treasurer of deanery. The Rev. T. B. Howard, diocesan secretary of Sunday Schools, and Rev. A. J. Vale, returned missionary from Hay River and Mackenzie River diocese, were also present. After the business discussion the Rev. T. B. How-



LECTERN No. 93

(Solid Oak)

Height 4 ft. 6 inches

Size of book board 18 inches x 16 inches.

Send for catalogue of church furniture to

The Blonde Lumber and Manufacturing Company

Chatham - Ont.

We make memorial work a specialty.

Special designs and quotations mailed on request.

ard was asked to give a talk on Sunday Schools. At 3 p.m. the convention opened with an address on "The Feeding of Christ's Lambs." This was to have been taken by Rev. C. V. Lester, of Tara, who was unable to be present owing to an attack of grippe. The Rev. W. Henderson, however, took up the subject and for the allotted time gave an address which impressed those present very much with the fact that both clergy and Sunday School workers should do more even than in the past in the cause of educating the young. At some helpful remarks Rev. T. B. Howard was asked to give a paper on "The Boy Problem." He dealt with the subject very fully and pleaded for more consideration and a more kindly treatment of the boy, especially between the ages of 15 and 16 years. Rev. A. W. Richardson followed with a paper on "Revivals." He pointed out that there had been revivals both in the early Jewish Church and the non-Christian religions, and maintained that they were as necessary to-day as then, and urged that more use be made of Advent and Lent for these times of reviving and refreshing. This was followed by a paper by Rev. E. Softley dealing specially with the early history of the Church of England. He urged strongly the need of making the facts of history more fully known among the people. At the invitation of Rev. W. Henderson it was decided to hold the next meeting in Hanover during May, 1912. At 6 p.m. supper was served in the basement of the church, and, as is usual with the people of St. Thomas Church, they did this well. After supper the Rural Dean proposed the toast of the King and everyone joined heartily in singing "God Save the King." The Revs. W. Henderson and E. Softley replied for the deanery, Mr. Henderson's reminiscences going back over a period of some 25 years service in the deanery, he being by far the oldest resident clergyman of the Church of England in the Deanery of Bruce. Rev. T. B. Howard spoke on behalf of the diocese and Rev. A. J. Vale spoke for missions. Revs. F. M. Powell, A. W. Richardson and R. W. James replied for the ladies. At 8 p.m. a public missionary meeting was held in the basement of the church. Rev. A. J. Vale gave a very interesting account of his work at Hay River. This was followed by a talk on Honan, China, illustrated by lime-light views, from Rev. H. A. Wright. It is generally agreed that these meetings are taking a more and more important place each year in the deanery work, and each one becomes more and more interesting alike to clergy and Church workers. This may be understood when some of the clergy and workers drove upwards of 30 miles across country to be present at this one.

Haysville.—At the September monthly meeting of the W.A., held at Mrs. Tye's on Tuesday, October 3rd, a large number of the members as well as other ladies of the Wilmot parish, gathered at the last W.A. meeting at which Mr. and Mrs. Owen would be present. Unknown to anyone at the rectory a great surprise was prepared for Mrs. Owen. A life member's certificate was presented to her along with the regular \$25 offering to missions, and in addition a purse full of gold, as well as the kind wishes of all present and many others unable to be present. The following address was read by Mrs. Allan Smith:—

"To Mrs. C. Owen, Haysville.—Dear Mrs. Owen,—As you are about to leave us, we, your co-workers of the Wilmot Branch of the Women's Auxiliary, desire to show you some evidence of our esteem, and to express our sincere regret that you are departing from our midst. Since you have been with us there has been no more active worker, no more interested attendant at our meetings, and the success of our endeavours has depended much upon your active help. We want you to feel that you will always belong to us, that the bond of love and friendship will not be severed, that though you may not be with us, you will ever continue to retain a fond regard for all of us, and, thinking that nothing we could do would give you more pleasure, we are making you a life member of our auxiliary; and also the ladies of the parish wish you to accept this purse as a slight token of appreciation for your many kindnesses during your stay among us. We hope that you will often come among us, and that God may abundantly bless you and Mr. Owen in your new field of labour for the Master. Signed on behalf of the Branch, President, C. Allchin; vice-president, F. P. Walker. Wilmot, October 3rd, 1911."

Chesley.—Holy Trinity.—October the 15th being Children's Day, this day was kept and a special children's service was held at the 11 o'clock service, when most of the Sunday School were present, and the rector, the Rev. F. E. Powell, preached the sermon, and took his text from the 3rd chapter of Daniel and the 17th verse, and the children listened with great keenness. And on the 16th His Lordship, the Bishop of

Huron, preached at the above church and administered the apostolic rite of Confirmation and confirmed six candidates. This is His Lordship's second visit to this church this year for Confirmation. His Lordship preached an excellent sermon, and the church was well filled.

Kirkton.—St. Paul's.—Harvest Home Thanksgiving services were held in this church on Sunday, October 1st, when eloquent sermons were preached by the Rev. C. E. Jeakins, M.A., B.D., of St. Paul's Church, Clinton. The church was tastefully decorated, and the musical portions of the services were beautifully rendered by the choir under the able leadership of Mr. Alfred Paul, with Mrs. Paul presiding at the organ. Owing to a very heavy downpour of rain, the congregation was not very large in the morning, but in the evening the church was packed, chairs having to be placed in the aisles, and in every available place. On the Tuesday following, the annual festival was held which realized a large amount, considering the inclemency of the weather.

ALCOMA.

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

Depot Harbour.—St. George's.—Sunday, October 15, the day appointed by the Sunday School Commission to be observed as "Children's Day," the special children's service was held in the evening, when the church was comfortably filled by the parents and friends of the children. At the commencement of the service, the older scholars of the Sunday School, selected for the choir, formed in procession in the vestry and entered the church by the main entrance headed by the banner of the Sunday School with the superintendent and rector, singing as the processional hymn, 619. The chants and the hymns selected for the service were very creditably rendered by the children, and the hearty manner in which the congregation joined in the service showed their interest and sympathy with the work of the Sunday School, which is very gratifying to the teachers engaged in this noble work. A very able and instructive address to the children by the rector, Rev. A. G. Westmacott, also an address on Sunday School work by the superintendent, were given. After the addresses Coronation medals as given to children in England during the festivities held during the Coronation week, which were procured from England by the superintendent, Mr. F. J. Drewitt, were presented to each scholar of the Sunday School. The medals are very handsome, about the size of a silver dollar. They are attached by a safety pin to a tri-colored ribbon so as to enable the owner to wear them. On one side of the medal is a medallion of the King and Queen; on the other is the Royal Arms with the words "In commemoration of the Coronation of His Majesty, King George V." The nice neat appearance of the girls composing the choir dressed in white and wearing little blue velvet caps, were highly commented on by the congregation. The recessional hymn 383 was sung by the choir marching out in the same manner as on entering the church. We are pleased to learn that the special offerings asked for at this service were most liberal.

Harvest Thanksgiving services were held in this church on Sunday, October 8. This beautiful little church was most beautifully decorated with grain, fruits, vegetables, etc., for the occasion. The special preacher for the day was Rev. Canon Burt, of Huntsville. The address at the morning service was on "Prayer," and the sermon for the evening was on "Thanksgiving for our creation, preservation, and all the blessings of this life." The musical portion of the service was very creditably rendered by the choir, especially "Mauder's Mag-

Church Decorations

The many churches throughout Canada, decorated by us, are splendid examples of the highest type of church decoration.

We have in our studios artists capable of figure painting of the highest order.

Correspondence is invited.

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



FURS

The Fairweather label stands for nearly half a century of selling and manufacturing experience in the highest class goods in the trade.

It is a guarantee of absolute satisfaction



Persian Lamb Coats
\$135.00 to \$600.00

Mink Sets
\$55.00 to \$350.00

Musquash Coats
\$50.00 to \$150.00

Ladies' Fur-lined Coats
\$35.00 to \$175.00

WRITE FOR ILLUSTRATED FUR CATALOGUE

FAIRWEATHERS LIMITED
84 86 YONGE ST.
WINNIPEG TORONTO MONTREAL

nificat," and "Nunc Dimittis" at the evening service. The attendance both morning and evening was exceptionally good, especially at the evening service, when the church was taxed to its utmost capacity, 120 being present.

RUPERT'S LAND.

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

Rev. C. L. Murray, a graduate of St. John's and Manitoba University, has been called to St. Matthew's, Evanston, Ill. Since 1907 he has been rector of St. Mark's, Coldwater, Michigan, where he is Dean of the Kalamazoo Convocation, member of the Diocesan Standing Committee and Board of Missions and represented the Diocese of Western Michigan at the last General Convention of the American Church. He is a member of the Religious Educational Association of America and of the Society of Mission Clergy. Mr. Murray is a son of Francis Murray, Esq., of Middlechurch, and a nephew of His Grace, the Primate of All Canada. He was formerly in missionary work in Swan River Valley, Manitoba, and while in St. John's College had charge of St. Martin's Mission, Winnipeg.

Winnipeg.—Trinity.—At a meeting held in the schoolhouse lately a branch of the Girls' Auxiliary was formed and the following officers were elected: President, Mrs. E. C. Burch; first vice-president, Miss T. Manning; second vice-president, Miss E. Turnbull; secretary, Miss L. McMeans; treasurer, Miss Monk; box secretary, Miss D. Turnbull; literature secretary, Miss J. Thompson; social committee, Miss Day, Miss D'Arcy, Miss Erskine, Miss Corelli, Miss Preston, Miss Kent and Miss Turnbull; convener, Miss Smith; Dorcas committee, Miss M. Jeffries, Mrs. Marlow, Miss Baker, Mrs. Secord and Miss B. Corelli; literature committee, Miss Erskine; Miss Lovell. It was decided to hold meetings every Tuesday afternoon at 3 o'clock except the first Tuesday, when the meeting will be held in the evening.

All 5 Mothers was hel following Matheson Mrs. T literatur

Jervol

Sunda Home I of Sask School 1 Seventy-ing 1910 ing a li of last y in most in reacl have re word ca Sunday by the when m they joi in touch Home I read the sage fro enrolled thirty-th organiza been rec from th how thi the metl and age the sup to the catechis for marl are mail be give January letter ge terly en merit it encourag doll, or it is oft etc., or papers r many fr terest in generous besides also forv copies o in Simpl splendid the Font English dressed of Tunb C.C.C.S. of Chris welcome amounte parents velopes, \$6.15, h ren's of tary of at \$27.2 \$18.41, s in hand show an siderabl ization. supply in from the tentent the cost great m homes in work. I extract t such, " School le reading I have h tion car tained f tana P.C

Writes Ion No coaxing and co postpaid, J Note or M J. RANTON

All Saints'.—The council meeting of the Mothers' Union of the Diocese of Rupert's Land was held recently in the schoolhouse, when the following officers were elected: President, Mrs. Matheson; vice-presidents, Mrs. Coombs and Mrs. Tinquaray; hon. secretary, Mrs. H. Frith; literature secretary, Mrs. H. Read.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.

Sunday School by Post.—In March, 1911, the Home Department Sunday School of the Diocese of Saskatchewan, generally known as the Sunday School by Post, began its fourth year of service. Seventy-five names were added to the register during 1910, but a large number were removed, leaving a list of 325, as against 463 at the beginning of last year. The cause of this decrease has been, in most cases, the opening of Sunday Schools within reach of the children, while several families have removed into towns. From one such the word came, "We do not learn half as much in the Sunday School here as we did on the homestead by the Home Department papers." Very often when members leave the Sunday School by Post they join the Scripture Union, and so still keep in touch, there being now thirty members of the Home Department branch. "Father and mother read the Scripture Union portion too" is the message from one of these. The 325 members still enrolled are to be found all over the diocese, in thirty-three different centres. Inquiries as to the organization of the Sunday School by Post have been received from Manitoba, Qu'Appelle, and even from the Fiji Islands. For those who do not know how this work is carried on, it may be said that the method of procedure is as follows: 1. Names and ages of applicants for admission are sent to the superintendent. 2. A letter of welcome goes to the parents with certificates of membership, catechisms, and small reward cards, also envelopes for marks and offerings. 3. Lesson papers or cards are mailed monthly or quarterly to the parents to be given out week by week. 4. Once a quarter, January, April, July and October, a short circular letter goes to each family with the renewed quarterly envelopes. 5. Where the members seem to merit it, they are rewarded for work done, and encouraged to further effort by the gift of a book, doll, or some other premium at the year's end, and it is often possible to distribute magazines, cards, etc., or to link with friends in England who send papers regularly. The Sunday School by Post has many friends over the water who take a keen interest in its members. The Victoria League most generously gave three cases containing 226 books, besides cards, pictures, and magazines. The league also forwarded through the Aberdeen Association 200 copies of a primary lesson book, "The Good News in Simple Words," published by the S.P.C.K. This splendid and invaluable gift for the little folks of the Pont Roll Department was the donation of two English ladies. A box of toys and beautifully dressed dolls came from the Maple Leaf workers of Tunbridge Wells. The Log Hut League of the C.C.C.S. and other friends again supplied parcels of Christmas letters and cards, which were very welcome. Donations of money from England amounted to \$14.35, while voluntary offerings from parents and children received in the quarterly envelopes, came to \$30.05. One-fifth of this sum, \$6.15, has been set aside for the M.S.C.C. children's offering, and forwarded through the Secretary of Synod. Expenses of mail and freight stand at \$27.27, while lesson papers, cards, etc., cost \$18.41, so that the year closed with a small balance in hand. It is hoped that the present year will show an increased income, as expenses will be considerably increased, owing to a change in organization. The Toronto publishers can no longer supply individual families with lesson papers direct from their office, but send in bulk to the superintendent for distribution. This will add largely to the cost of the movement. During the year a great many letters have come in from the various homes in which the Sunday School by Post is at work. Perhaps the report may conclude with an extract from one of these letters, a sample of many such, "My children have received the Sunday School lessons regularly, and they thoroughly enjoy reading them. They have learned a good deal, and I have helped them what little I could." Application cards and further information may be obtained from the superintendent, Miss Bolton, Nutana P.O., Saskatchewan.

This is one of the most valuable agencies we have. Any diocese can organize a branch. It only wants a good woman and \$100 a year.
G. E. LLOYD.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Grassy Lake.—St. Luke's parish church was formerly opened and dedicated by the Right Rev. W. C. Pinkham on Wednesday, St. Luke's Day. The new church is declared to be one of the most handsome and complete of the smaller places of worship in the diocese and is a credit to the parish, to Rev. H. M. Henderson, incumbent; the building committee and to the town. Bishop Pinkham was assisted in the services by the Rev. J. E. Murrell-Wright, Rev. H. Speke, Rev. Mr. Henderson and W. T. Bullock, lay reader. In the early morning the new church bell sent forth the call to worship and Holy Communion was administered by the bishop. In the evening at 8 o'clock the dedication service was held and the seating capacity of the building was taxed to the utmost. The beautiful and impressive services were greatly enjoyed and earnestly participated in by all present. W. P. Coombs, of Taber, presided at the organ and with a large choir added to the beauty and solemnity of the exercises. Bishop Pinkham delivered a brief but interesting address in which he explained the meaning and significance of dedicating a church. In the course of his remarks he paid a tribute to Rev. Mr. Henderson, Wm. Salvage, the members of the building committee and the people of Grassy Lake who had made possible the building of such a church, one of the most perfect and best designed in the diocese and a landmark in the town. He asked the people to use their church in the spirit in which it was dedicated and cordially invited those who were not members of the Church of England to attend the services in the future. After the service a banquet was served by the ladies in the Criterion restaurant which was attended by Bishop Pinkham and the other visiting clergy and was a fitting close to the day's proceedings. The new St. Luke's Church is situated on the corner of Third street north, and Chamberlain avenue, the site having been donated by Mr. Salvage and transferred to the Diocese of Calgary. It is an ornament to the town and a credit to Rev. Mr. Henderson who designed it and himself superintended the construction. The building is of Gothic design, 36 by 20 feet, with vestry 10 by 15 feet, vestibule, tower and belfry. A feature of the church are the handsome Gothic windows with colored glass and different emblems and the Gothic ceiling. The building is on a concrete foundation and is very substantial. The cost is \$1,200, part of which will be borne by societies in England, as announced by Bishop Pinkham at the opening. The members of the building committee were: W. Salvage, Jas. Palmer, M. Hancock, W. Roper, L. Webb and W. Wynne. This is the second church built in this mission within the short space of eleven months as All Saints' Church at Bow Island was dedicated on All Saints' Day last year. We are doing all we can to keep pace with the growth of this new country in Southern Alberta. Grassy Lake is a growing town of three summers with about 350 people.

COLUMBIA.

Victoria.—There was a large gathering of the members of the diocese, including the Lieutenant-Governor and Mrs. Paterson, in the ball room of the Alexandra Club, to bid farewell to Bishop Perrin, Thursday evening, October 12. A beautifully illuminated address was presented to the bishop on behalf of the diocese by Ven. Archdeacon Scriven. In making the presentation the archdeacon said this was not only the official farewell of the Church, but of all the bishop's friends, the wide circle of which included Victoria and elsewhere. All of them felt that night that they were not so much saying good-bye to their bishop as to a friend—one who had been a real friend to many of them. He himself had been almost inclined to think of him more as a friend and a brother than as a bishop, and he thought that was the feeling in the hearts of most of them that evening. In less than two days they would see him no more. He then called on Rev. J. H. S. Sweet to read the address which ran as follows:

"To the Right Rev. William Perrin, Lord Bishop of British Columbia.—We, the clergy and laity of the diocese of British Columbia, take this opportunity of taking an affectionate farewell of your lordship, on the eve of your departure to take up the important work in London to which you have been recently appointed. Our feelings on this occasion are of a mixed nature. We congratulate your lordship on your appointment as Bishop of Willesden and are fully conscious of the honour thus incidentally bestowed upon this diocese; nevertheless it is with a feeling of regret and sorrow that we learn that we are to be deprived of your loving care and wise and judicious oversight of the work in this portion of the Lord's vineyard. During eighteen years we have had the privilege of your hopeful enthusiasm and practical insight into all that make for the best interest of the church in this diocese. Your genial and kindly disposition, your unfailing energy and wisdom of administration have been largely instrumental in placing this diocese in the satisfactory position in which it stands at present. Your advocacy of all that tends to promote the work of God, your loving unselfishness and singleness of mind in devotion to the cause of Christ, will be cherished in our memories with the deepest reverence. We acknowledge with gratitude that you have done much to increase the principle of reverence and devotion to the worship of Almighty God, and much also to deepen the spiritual life of the clergy and laity in the diocese. We close with a very sincere expression of our affectionate regard and esteem, and with the promise that our prayers shall follow you in the important work to which we do not doubt you have been called by God." A. T. Doull, Dean of Columbia; Austin Scriven, Archdeacon of Vancouver; Ludley Crease, Chancellor; J. H. S. Sweet, Clerical Secretary; Percy Wollaston, Treasurer; Fred W. Blankenbach, Lay Secretary.

In replying Bishop Perrin said that even now he found it difficult to realize the fact that he was going away. He valued the words of the archdeacon very much indeed. They had indeed been friends, and during all those years he couldn't remember that they had had a single difference. He knew what was in their hearts that evening and they might be sure that their feelings were reciprocated. The words of the address read by Rev. Mr. Sweet had made him feel humble—had made him feel how very little he had done. His life during his eighteen years' residence in Victoria had been a very happy one, and British Columbia would always remain in his memory as the happiest of homes. When he first walked down the streets of Victoria on his arrival in this city, it had been rather a sad time, for he knew no one, but since then he had made many friends. Very few positions he knew of could be more enjoyable than that of the Bishop of Columbia. All the many kindnesses he had received had made him feel that he was privileged to be able to influence the people in some way. His lordship was presented with an album containing views of the churches in the diocese, and the signatures of the contributors, and in receiving it from the archdeacon, he referred to the building of the new cathedral, and again urged upon all those present the advisability of building on the old site—"the finest church site in the whole of Canada." A noticeable feature of the gathering and one that appealed specially to his lordship, was the presence not only of the Anglican clergy of the city and several from the outlying districts, but also a large number of the ministers of other churches.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert.

Metlakatla.—Bishop DuVernet held an ordination service on Sunday morning, Oct. 8, in St. Paul's Church here, when Vernon E. R. Ardagh, L. R. C. P. & S. Edin. was admitted to the office of deacon. The bishop was assisted by Archdeacon Collison of Kincolith and Canon Keen, the missionary in charge of Metlakatla. Mr. Ardagh is a fully qualified medical practitioner for British Columbia. He can talk the native language and so will be able to fulfil a two-fold ministry at Gitwangak, healing the sick and preaching the gospel. There are four Indian villages, all without a qualified doctor, in a radius of a few miles, Gitwangak, Andimaul, Gitwangool and Meanskinisht. At Gitwangak the Church has had a missionary, with church, schoolhouse and parsonage since 1882.

Woman's Auxiliary reports and other matter held over for want of space.



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

"This great gospel of Brotherhood, Love, and Equality of Opportunity was the gospel which the historic Church of Jesus Christ originally preached; it was this which carried it through the first three centuries of persecution and made it the marvel of the world."—The Bishop of London.



A New Head In 30 Minutes
Exchange that aching, throbbing, suffering, muddled head for a clear, cool, comfortable one by taking a
NA-DRU-CO Headache Wafer
25c. a box at your druggists' or by mail from
National Drug and Chemical Co. of Canada, Limited. Montreal. 28

THE DOMINION BANK

Capital Paid up - \$4,000,000
Reserved and
Undivided Profits 5,300,000
Total Assets 62,600,000

SAVINGS DEPARTMENT

Special attention given to Savings Accounts.
Interest allowed on deposits of \$1 and upwards.

The HOME BANK 1854 of CANADA

Your money on savings deposit in the bank is always within reach and available, in full and with compound interest added, on demand any day during banking hours.

Seven Offices in Toronto

MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

The Toronto General Trusts Corporation

Toronto
Ottawa Winnipeg Saskatoon

BATES BURIAL CO.
124 Avenue Road
Cor. of Benaft
J. W. BATES Late of Bates & Dodds
Phone 3032 College.

By the death recently of the Rev. L. C. Wood, Vicar of Singleton, near Blackpool, a notable Churchman, well-known in agricultural circles, passed away. He was ninety-two years of age and had been at Singleton for sixty-eight years. It is a noteworthy fact that Mr. Wood

SKIN FOOD

If you want one that rubs in easily, is not greasy or oily, and leaves the skin clear, with that soft, velvety feeling, try **CAMPANA'S ITALIAN BALM.**—E. G. WEST & CO., Wholesale Drug-gists, 80 George St., Toronto.

was ordained priest in 1843 and in the same year appointed to Singleton, where he remained until his death. He was a member of the Lanca-shire County Council and had for many years taken a keen interest in agri-culture and agricultural education.

Children's Department

A PERPLEXING PROBLEM.

The school room was very quiet, and as it contained thirty or forty boys and girls, the fact proved beyond a shadow of a doubt that something unusual was taking place. That something was the June examination.

In the corner of the room farthest from the teacher's desk sat Maidie Vinton. She was engaged in biting at the end of her pencil and frowning. This was rather unusual for Maidie. She was generally good-natured and smiling; but now she was frowning at the second example, for it would not come out right.

"OUR EMPIRE"

A New Weekly Magazine for Sunday Schools

SUBSCRIPTION, 1/- PER ANNUM

In view of the tendency to exclude direct religious teaching from the week-day instruction given to children in the State Schools—a tendency which prevails all over the Empire, and more especially in the Colonies and Dominions—it is plain that we must look more and more to our Sunday Schools for the building up of our children in the Faith. The Church in Canada has taken a lead in this movement, which has the support of the Bishops and General Synod there.

In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

The Magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing definitely instructive articles covering a very wide range of subjects, and all written in such a way that the children will be able to read them with pleasure to themselves.

The Magazine will be issued at a subscription price of 1/- per year of 52 numbers, or less than one farthing per weekly issue. This price will place it within the reach of the poorest child, and will allow of the distribution of the Magazine throughout the Empire at a minimum cost.

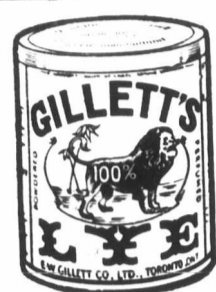
New and varied features will be introduced from time to time. Suitable contributions from the Colonies will be welcomed—especially short stories not exceeding 1,000 words.

Copies can be supplied for Canada by being ordered from

The REV. CANON DOWNIE,
The Rectory
Port Stanley, Ontario, Canada.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
LONDON;
Northumberland Avenue, W.C.

GILLETT'S PERFUMED LYE



FOR MAKING SOAP, SOFTENING WATER, REMOVING PAINT, DISINFECTING SINKS, CLOSETS, DRAINS, ETC.

SOLD EVERYWHERE REFUSE SUBSTITUTES

"I can't see where it is wrong," she told herself, "but I know that nine thousand five hundred bricks couldn't cost as much as ten thousand do," and Maidie emphasized her words with a vicious nip at her pencil.

The little girl glanced disconsolately around the room. She wondered if any one else were having the same trouble she had. She felt it would be a comfort to her if they were. Then she would not feel that she was more stupid than her classmates.

She looked around, but each head was bent industriously over the examination questions—each head but one, the head of Bob Warren, and never was a boy more appropriately named. He bobbed from morning to night.

He had seen the unusual frown on Maidie's face, and as soon as he could catch her eye, he asked her what was the matter.

He did not ask the question aloud; he did not even move his lips; but where is the schoolboy who can not turn his face into an interrogation point?

Maidie answered him by holding up two fingers and frowning more than ever. Then she remembered that the examination rules said there was to be no communicating with each other in any way, and she brought her eyes back again to the troublesome example.

Presently something struck her on the arm and then fell to the floor. It was a piece of paper rolled into a little ball, and on looking up, Maidie saw by Bob's face that it had come from him.

Maidie shook her head warningly. Such conduct during examination meant serious trouble if detected, and Bob was so good-natured and obliging. Maidie did not want him to get into any scrapes.

She glanced towards the teacher's desk, and so did Bob, but the teacher was looking in another direction, and had not noticed what had occurred.

Bob held up two fingers and nodded toward the paper ball. Maidie knew at once what it meant. The example was worked out on that piece of paper. She had only to pick it up and read it. She leaned over to get it, and then suddenly drew back.

"That would be cheating," was the thought that came to her. Bob was watching her eagerly, looking first at Maidie, and then down at the bit of paper.

With a decided shake of the head, Maidie bent once more over her work, and Bob turned away with a look of disgust. It was no use trying to help some people he thought.

For some minutes more Maidie worked at that example, but with the same result. It would not come out right.

"Oh, dear!" she thought: "I wonder where it is wrong. Of course, there is a mistake somewhere, but I can't find it. What good are examinations, any way? I've a good notion to leave it and not try it again; but

Kidney Pains in the Back

Could Not Stand or Even Turn In Bed—Legs Greatly Swollen.

All Doctor's Medicine Failed—Cure Effected by Use of
DR. CHASE'S KIDNEY LIVER PILLS

Again this great—medicine has triumphed over kidney disease of a severe type. From a bed of suffering and helplessness Mrs. Walsh was restored to health and strength by using Dr. Chase's Kidney-Liver Pills.

Kidney pains in the back tortured her. Dropsical swellings had set in and she had no reason to hope for cure, since the doctor's medicine failed to even relieve her. Read what the husband says about this remarkable cure.

Mr. Thos. D. Walsh, Pictou, N.S., writes:—"Two years ago my wife took to her bed after suffering for a long time from kidney pains in the back. She was not able to stand on her feet or even turn herself in bed. The doctor's medicine was no benefit whatever, that we could see. Sometimes her legs would swell considerably. Reading about a woman in similar condition being cured by Dr. Chase's Kidney-Liver Pills, we purchased two boxes and when these were used she was able to sit up. With three more boxes she was restored to health and doing her own housework.

"As for myself I also found these pills all that is claimed for them. I give this statement in order that others may obtain the same ease from suffering as that experienced by my wife and myself."

One pill a dose, 25c. a box, at all dealers or Edmanson, Bates & Co., Limited, Toronto.

JO SA AC Bal

at g r V E

II II

CAPIT RESE FUND

Head

then at I would Her was stil very ter then, at

"The "They worse fo expected

H.

Inv. 33

glanced was no know h with a one any

Just t singing dow. Maidie and as the wor "Have Is t



JOINT SAVINGS ACCOUNTS

IN THE
Bank of Toronto

are proving to be a very great convenience to many of our friends. With these accounts—

Either of two persons of the household may deposit or withdraw money.

Interest is paid on all balances twice a year.

In the event of the death of either party, the survivor may withdraw the money.

CAPITAL - \$4,500,000
RESERVED FUNDS - \$5,444,000

Head Office: TORONTO, Can.

then suppose I don't get promoted. I wouldn't like that. Oh, dear!"

Her eyes fell upon the paper that was still lying at her feet. It looked very tempting. All would be easy then, and she had tried so hard.

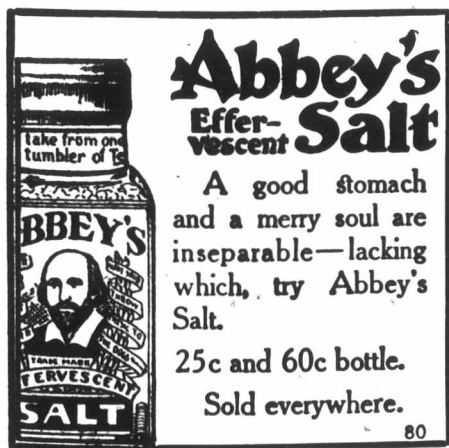
"The others do it," thought Maidie. "They say 'tis no harm, and it's no worse for me than it is for them. Bob expected me to do it," and she

H. H. NIGHTINGALE
Stock Broker and Financial Agent
Investments and Loans Negotiated
33 Melinda St. - Toronto

glanced over at the boy, but now he was not looking towards her. "I know he thinks me a goose, but—" with a little sigh, "I'll be an honest one any way."

Just then the sound of some one singing came through the open window. It was a familiar tune, one Maidie often sang in Sabbath School, and as she listened she thought of the words:

"Have we trials and temptations,
Is there trouble anywhere?"



Abbey's Effer-Vescent Salt
A good stomach and a merry soul are inseparable—lacking which, try Abbey's Salt.
25c and 60c bottle.
Sold everywhere.

We should never be discouraged; Take it to the Lord in prayer."

"I wonder if it would do any good to pray over this example," thought Maidie. "I don't see why it shouldn't. It's trouble to me."

She leaned her head against her hand and from her heart went up this little prayer. "Lord help me to get this example right. I have tried and I can not."

Once more she set herself to work, going carefully over each part, and this time she was successful.

"I have been saying nine nines are eighty-seven," she thought. "No wonder it wouldn't come out right. But why didn't I think to pray about it before?"—Daisy Howard.

CEYLON.

To one approaching the island of Ceylon, it arises from the blue waves of the Indian Ocean like a beautiful emerald. Among the people of this island there is a saying that Paradise existed there, and to this day a great mountain is called Adam's Peak. From this we may judge how beautiful the land is. No matter which way you may turn, whether to the ocean's shore, with its unlimited forests of cocoa palms, or to the mountains, where the blossoms of cinnamon and coffee and coffee trees fill the air with odour of sweet spices, it seems you walk in Paradise.

But no! Even here we will not find the true Paradise, where no sin dwells. The people here, called Cingalese, worship instead of the living God, the tooth of a man who died more than a thousand years ago, Buddha.

At the great port of Colombo we leave the steamer and go by steam road toward Kandii, the old capital, in the interior. What a journey! Three locomotives pull and push the train up the high mountain; at a dizzy height the train circles round the summit; but down below a real garden of the gods spreads out before our wondering eyes. The comb of the ridge is reached and before us in a valley lies the city of Kandii, where the noted temple of Buddha is kept, and where the ringing of bells and music never ceases.

It is the night of the annual Daldada festival, when the sacred tooth is carried on the back of an elephant in solemn procession. All the multitude, yes, even the temple elephants, bedecked with scarlet, richly gold embroidered trappings, fall down before the holy relic, and all the people cry out, "Hail, Holy Buddha!"

But let us look a moment at the crowd. Men and women carry in their long black hair as chief ornament great combs of tortoise shell, in the ears of the men of note many a costly ring, hanging down to the shoulders, and the rich nobles appear in glorious array of pearls and precious stones. And everywhere appear the monks of Buddha with shaved heads and yellow cowls, and the weird devil priests dance their

In November and December watch your diet

Nature warns you that you must now husband your strength.

A cup of Bovril and slice of toast or bread, or a Bovril sandwich, form an absolutely unrivalled "diet" for restoring wasted energy.

BOVRIL

Contains all that is good in beef
The 1-lb size is the most economical to use

wild dances in the glare of a thousand torches.

But the messengers of the Gospel have also come to Ceylon and many Cingalese, who formerly bowed before the Buddha tooth, now worship the living God. Among these is a rich and noble prince, Ezekiel So-

mander by name. The poor, miserable Veddahs, who live in the wild parts of the island and subsist by hunting and fishing, worship the evil spirits. But even to them the servants of God are going with the everlasting Gospel of Jesus Christ.—Lutheran.

I Am Willing to Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

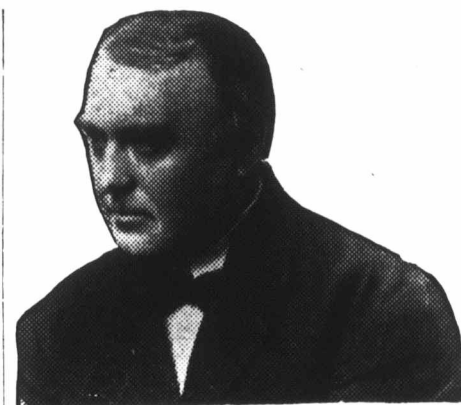
I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 000 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that. I can say further that this medicine has been vouchered for according to the law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will



DR. T. FRANK LYNOTT
who is giving away \$10,000 worth of medicine.

heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up-to-date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you to-day.

These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.



ST. MARGARET'S COLLEGE,
TORONTO.

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

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

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

Bishop Strachan School

FORTY-FIFTH YEAR

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

Principal: Miss Walsh
Vice-Principal: Miss Nation

Wykeham Hall, College Street, Toronto

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

HILL CROFT SCHOOL
BOBCAYGEON - ONT.

A Residential Preparatory School for Boys. In the Country

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

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

St. Alban's School

CHURCH SCHOOL FOR BOYS

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

WESTON ONTARIO

WESTBOURNE
RESIDENTIAL AND DAY SCHOOL FOR GIRLS

340 Bloor Street, W., Toronto, Ont.

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.

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

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE.

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

In Pamphlet Form, Price Five Cents.

Canadian Churchman Office
36 Toronto Street, Toronto, Ont.

Glen Mawr


651 Spadina Avenue - Toronto
Residential and Day School for Girls

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

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

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

For Prospectus, apply to M. S. VEALS, Principal.



Bishop Bethune College
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University
Young Children also Received.

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

"Edgehill"
CHURCH SCHOOL FOR GIRLS, Windsor, N.S.

The Bishops of Nova Scotia and New Brunswick, Patrons. Gold Medal, 1908-1910, from the Royal Academy and Royal College of Music, London, England.

Miss Gene Smith, Lady Principal.

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

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

Havergal Ladies' College
JARVIS ST. TORONTO

Principal - - - MISS KNOX

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

HAVERGAL ON-THE-HILL - College Heights, Toronto

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

R. MILLICHAMP, Hon. Sec.-Treas.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO

PATRON—The Lord Bishop of Ontario

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

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

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

THE Kennedy School
of Shorthand and Business

Write for particulars.

9 Adelaide E.
TORONTO

Established 1860

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

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

HIGHFIELD SCHOOL
HAMILTON - ONT.

Residential and Day School for Boys. Successful every year in winning cadetships at the R.M.C. (this year 7th place); matriculations at McGill and Toronto Universities.

Head Master, J. H. COLLINSON, M.A., Late Open Scholar of Queen's Coll., Cambridge.

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 admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

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

BELLS

JONES AND WILLIS LD.

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

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

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER

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

Clergy Surplices, \$1.09 to \$10.23

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

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

Ordination Outfits from \$32.08.

Please place orders for Easter at once.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

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

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

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



Church and Memorial Windows

STAINED GLASS

Designs and estimates submitted.

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



MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS

Est. C. O. S. 1881-4
34 RICHMOND ST. E. TORONTO
—Hickey & Booth Proprietors

Roman Stone
(Trade Mark Registered)

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

Write for prices when contemplating building.

The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg. Phone Main 5239
Factory - Weston, Ont. Phone Junct., 272