

Canadian Churchman

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

VOL. 32.

TORONTO, CANADA, THURSDAY, SEPTEMBER 27, 1906.

No. 37.



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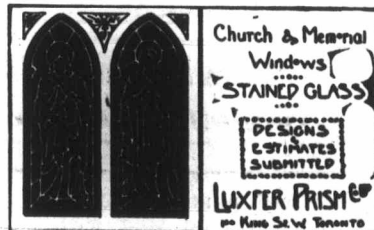
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THE CANADIAN NORTH-WEST
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REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office or the district in which the land is situate.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 30 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situate.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 27, 1906.

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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.

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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,

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Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Nov. 4—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Titus 1.
Evening—Dan. 4, or 5; Luke 22.

Nov. 11—Twenty-second Sunday after Trinity.
Morning—Daniel 6; Heb. 4, 14, and 5.
Evening—Dan. 7, 9, or 12; John 2

Nov. 18—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 11, to 14.
Evening—Joel 2, 21, or 3, 9; John 6, to 22.

Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11, and 12; James 4.
Evening—Haggai 2, to 10, or Mal. 3, and 4; John 9, to 39.

Appropriate Hymns for Sixteenth and Seventeenth 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 Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY

Holy Communion: 208, 213, 260, 321.
Processional: 36, 161, 381, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

Cleanse and Defend.

Were men as anxious and careful to keep their affections and thoughts as clean as they daily do their bodies what a strong source of defence would they have against the prompting and yielding to evil! Bearing in mind the deceitful heart of man and his insensate proneness to respond to temptation from within, and without, and his utter helplessness of himself to give battle to and overcome even himself, how intensely wise and helpful is that ancient prayer of the Church for the Church: "O, Lord we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness through Jesus Christ our Lord. Amen.

Bishop Montgomery.

The Church in Canada has been honoured with a visit from the Secretary of the S. P. G. The West and the East have seen and heard the accredited representative of that great Missionary Society which has through the long years of its benefactions to our branch of the Church expended nearly \$10,000,000. On Wednesday evening in St. James' Schoolhouse, Toronto, the Bishop addressed a large audience, presided over by Bishop Sweatman, a man above the middle height, well formed, erect and vigorous, with a shapely brow, pleasing features and an impressive appearance. The venerable speaker in a quiet conversational tone, yet with the authority which wide knowledge, intimate personal experience and deep conviction of the gravity of his mission gives, spoke of the great work he so well represents. That Bishop Montgomery well understands the Oriental character and appreciates the difficulty of dealing with it successfully was made abundantly clear. In him and in the methods he advocates are evidenced those qualities of mind and character, which in their due exercise, have made the British race the supreme colonizers of the world. Justice tempered by mercy. Firmness without harshness. A fixed purpose frankly and fairly, not only to understand the other man's standpoint, but to put yourself in his place, so far as this is possibly consistent with loyalty to duty and truth. In a word to do as you would be done by. The character of the work in the East was illustrated by the successive steps involved in building a railroad, and laying a road for traffic through the jungle. Of the future of China the Bishop has an exalted opinion. When her vast hordes become civilized and disciplined she will be the arbiter of nations. One important point was made with regard to the mental, moral and physical make up of our Missionaries to the East. "Send your best men," is his Lordship's wise and sound advice. The great nation builders have not been puny weaklings who were sent to remote parts of the earth, because their parents wanted to get rid of them, or it may be because they wanted to go. Far from it, they were men of might and valour, and of proved efficiency. Hence the splendid work accomplished. The foundations and the frame work of the great Church, whose noble duty it is to Christianize the East, can only be truly laid and solidly reared by master workmen, whose lives are wholly consecrated to their Master's service. The Bishop, in his quiet unostentatious way, most effectively commends the noble enterprise in which he is engaged to his hearers and leaves upon their minds an ineffacable impression of its magnitude and beneficence.

Dishonest Dealing.

It would be well for Canada if our people were to cultivate, with downright earnestness and pluck, the spirit of honest and fearless independence, which so much impressed the Premier of Ontario on his recent visit to England. We wish for peace with all men; but there can be no truce with dishonesty. The wretched spirit of avarice, which so readily leads to over-reaching and fraud in dealing with others, should be checked. A clever and unscrupulous man, who has large means, is ever a source of danger to the community. Especially so when he holds a position of trust. We want more men in public and private life who will come to the defence of the community against the perpetrators of fraud, be it public or private. Men who are willing to make personal sacrifices for the cause of truth and for the good of their fellowmen. Such men will have their reward in the consciousness of

standing for the right; of faithfully aiding their fellowmen, and in the knowledge that they are setting a good example to others, an example which is bound to be followed, an example of honest dealing in an unselfish and disinterested fashion. The type of man we need is not the self-glorifying, self-advertising, self-seeking demagogue, who is always only too ready to rush to the front of any movement for the improvement of public morals. Of this type there is enough and to spare. Rather let us have quiet, determined men of upright life, men staunch and true in all the relations of life, men who have helped to make and keep their own homes pure and sweet, and who have the noble desire, dauntless courage and requisite skill in these modern days to venture forth, as did the knights of old, to battle for the weak and the oppressed and to smite the powers of darkness with might and main.

Ocean Changes.

That we live in times when great events are happening is susceptible of proof from many sources. One of the most recent and startling of these is that marked changes have occurred of late in ocean currents, as is usual when any great physical phenomenon arises it is attended by loss of life and destruction of property. These changes in the currents of the sea have caused a number of shipwrecks. It will probably be some time before the knowledge of these important variations will become generally known so that mariners may be fully aware of their direction and strength. It is said that there was a noticeable disturbance of the sea bed in the Central Pacific Ocean about the same time as the happening of the earthquake at Valparaiso.

Railway Accidents.

Surely some more determined effort can be made by the representatives of the people to obtain legislation which shall help to safeguard the lives of those who travel by rail. The horrors of these recurring railway accidents doubtless can be lessened. In the absorbing rush for gold we are apt to minimize, if not disregard, the value of human life, especially to those dependent on it, and the agony or sudden death so frequently brought upon an innocent victim by lack of thorough inspection, by defective plant, carelessness or overwork. Surely the time has arrived for the people to assert themselves in regard to this vital matter. Human life ought to be as precious to the people as is a big dividend to the shareholder.

Robertson of Brighton.

Many tributes to the memory of this notable reformer and preacher have from time to time appeared in the press. He stands amongst the notable clergy of the English Church who have exerted a wide and lasting influence on religious thought and action. The London correspondent of the Church of Ireland "Gazette" thus refers to the recent anniversary of his death: "How many of the denunciators of F. W. Robertson are remembered to-day? At the fifty-third anniversary of his death, which was commemorated in his Brighton church, special stress was laid upon the rare union of gifts possessed by the incumbent who for six years fearlessly delivered his message in a time of great development and upheaval. He had that love of truth which comes to the prophet, and the power of uttering the truth in that beautiful form which comes to the poet." The re-issue of his sermons in two cheap forms will do much to increase his influence, for he was the one preacher of the middle of the nineteenth century who appears to have a per-

ber 27, 1906.]

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Our Noble Standard.

In a recent speech, Mr. Roblin the Premier of Manitoba, said: "The Provincial Government has decided that after the first of January, 1907, every school of this Province must have a Union Jack flying during school hours. The Government will provide the flag, and it will be the duty of the trustees to replace any such flag that may have become useless. The rule of the department will be that any school teacher or board of trustees that neglects or refuses to float a Union Jack in school hours will forfeit their right to the public grant. I trust in making this move we will not be misunderstood. We welcome the various peoples that come to our Province, who are born under foreign flags, who speak a different tongue, and we give them the benefit of our civil laws; endow them with civil rights; the benefit of our criminal law; the free education of the schools, all of which are the outcome of the civilizations and benefits that follows the Union Jack, and, I think, the man who comes from a foreign country in order to better his circumstances, and objects to perpetuating the glories of our flag, who declines to have his children infused with British patriotism, is a man that is undesirable." This is refreshingly plain speaking, there is no doubt whatever as to Mr. Roblin's meaning. Some of his political opponents object to such language on the ground that it might hurt the feelings of some immigrants from the United States. We do not agree. These people are not fools. They know that they are coming to Canada where they intend to live and to obey our laws. In their own country all children who attend the common schools have every morning to stand up and swear allegiance to the Stars and Stripes and to the Republic one and undivided to which the flag belongs. The people brought up under such conditions will appreciate and respect the new land which reverences the flag which braved a thousand years the battle and the breeze, and which floats over all that is most free and most loyal in the world.

Trial by Combat.

The "Church Times" has a memorandum on the contents of the early episcopal registers of the Diocese of Salisbury, beginning with Simon of Ghent, who was consecrated at Canterbury on 20th October, 1297. While full of interest, especially showing the practical use made of Rural Deans in those days, there is one illustration of the change of habits which deserves general notice, and that is the legal proceeding known as wager of battle. The cause of action arose as follows: In 1142 King Stephen seized the castle of Sherborne from Roger, then Bishop of Old Sarum. The castle remained in the possession of the Crown until 1337, when King Edward III. granted it to the Earl of Salisbury. Bishop Wyville seized the opportunity of the castle being thus transferred to a subject to bring a writ of right for the recovery of this old residence of the Bishops of the diocese. The case, after innumerable delays, came before the Court of Common Pleas at Westminster; but the Earl of Salisbury claimed to defend his right to the castle by single combat, and the question at issue was, therefore, bound to be decided by trial of battle. This was in 1355, and in that year Bishop Wyville issued his mandate to the Archdeacon of Berks (and doubtless to the other Archdeacons in like fashion, though this is the only one entered) directing him to order all the clergy, both regular and secular, to celebrate

Masses, and to ask the prayers of their congregations for the success of the Bishop's champion in a forthcoming trial by combat. More particularly was this to be done on the morrow of the Feast of the Purification and the subsequent octave, when the duel was expected to take place. Bishops being, nominally, at least, men of peace, and apparently also nobles of high degree, were spared the chances of single combat and were allowed to employ champions upon whose success or failure in mortal combat the title to land was decided. On the appointed day two champions duly appeared, and were subjected to the usual preliminary examination for the detection of illegal weapons or unallowed armour. This examination resulted in the Bishop's champion being found wearing several "rolls of prayers and charms," and this caused the combat to be deferred. The adjournment gave time for the disputants to arrive at a compromise; the Bishop paid the Earl 2,500 marks, and the latter allowed judgment to go by default. Strange as it may appear it was not until the nineteenth century was well advanced that this strange, and to our ideas, barbarous legal proceeding was abolished. It had fallen into disuse and was practically forgotten until an appeal to the "wager of battle" was entered by a man accused of murder. The victim was a young girl who had been found drowned under cruel circumstance and pointing strongly against the accused. He protested his innocence and claimed his right. There was no combat, of course, the law was changed, the accused was released and disappeared. Years afterwards he was reported to be living in New York, an old man and the last to escape his doom by this bold appeal.

British Postage.

A recent visitor to Canada, writing to the "Speaker," deploras the high rate of British postage "as playing into the hands of the publishers in the United States, to the serious injury of our own trade with and interest in the Dominion." He further notes the fact that flooded with United States literature instead of British, the spirit of the former must be more or less imbibed by the readers; while convinced apparently, that were the conditions equal, British serials would have the preference. He pleads for the "binding together still more firmly the chain of Empire by affording an equal opportunity to the publications of the Mother Land."

"Open Access" in Public Libraries.

We are accustomed to hear warm commendations from those who have visited public libraries in the United States, upon the wide liberty of choice permitted to the readers there. From conservative England we learn that there, too, the public is treated with confidence, manifestly not abused. The librarian of Islington public libraries gives us in a late number of "The Library World" his own experience of "open access" to the books, entering freely into points of detail of use only to those in authority. We learn, however, that "an inherited belief in the general ignorance and incapacity of the public at large" has passed away; and that with time have come much simplification and modification of the "open access" methods. Two points are emphasized—the sheer impossibility of depending upon "close supervision" to prevent wrong-doing; and the fact "that close supervision is absolutely unnecessary in the case of at least 98 per cent. of the frequenters of public libraries, and it has always seemed to me to savour of an insult to the great majority of well-behaved citizens, to plan their libraries like prisons for the pitiful purpose of occasionally spotting a wrong-doer." Will not Canadians respond to being placed "upon honour" equally with their British and American contemporaries?

The XXIII. Psalm.

We would earnestly commend the very beautifully worded rendering of the 23rd Psalm by Miss Marie Corelli, which appeared in our issue of the 20th September, to the careful consideration of the members of the Hymnal Committee, and greatly hope that they will see their way clear to its inclusion therein.

RELIGION IN FRANCE.

We are apt to think of the state of religious affairs in France as deplorable and to believe that the actions of the French Government and of the Curia have combined in putting an end to the perfunctory appearance of religion in that country. For very many years we have heard of its lifelessness. Mme. Waddington tells of an interview which she and her husband had with the late Pope, in which that astute Pontiff questioned them as to the state of religion in France, questions which they, as Protestants, evaded, until he desired them to speak without reserve. "We told him the women all went to church and sent their children to the Catechism, but the men are indifferent, if not hostile, and once the boys have made their first communion they never put their foot in a church." All our information coincided with these statements, but there was always the saving clause of the small band of sincerely religious men. We hoped that in time of trial this band would assert itself, and although we have heard very little of them, gradually they are coming to the front. Canon Scott Holland and his friends in England are advocating in England a Christian socialism in periodicals like the "Commonwealth," but the French Roman Catholic Church has kept pace, if it has not preceded, them in this field. There they draw attention to the sections of labour where the need of mutual action is needed for improvement. A writer in the Dublin "Review" says: "The Action Populaire is the united effort of a number of distinguished publicists and sociologists to encourage and promote all healthy forms of association among all classes of workers. It seeks to follow the advice of the present Pontiff and to take its stand within the domain of practical matters where an understanding with all men is easy." This society publishes booklets three times a month, of which hundreds of thousands are sold and thus the French Church is becoming a genuinely social and institutional Church not in large cities or business centres only, but in country parishes. "Of exceptional interest," the writer says: "Are the accounts given by various curés in different parts of the country of their efforts to promote the local welfare. In many cases the result has been the complete transformation of the parish." "They give the priest an opportunity of coming into contact with many whom he could not otherwise reach, and they become in his hands instruments of Christian regeneration." Then we have the Sillon, which, since 1899, has started and spread over the cities and towns, being in character very similar to the Y. M. C. A. of this continent. Count Albert de Mun, the leader of the clerical party, is the head of the Catholic Association of Young Frenchmen, and all these societies and associations, even when undenominational, as some of them are, work for the promotion of religion in France, and in France almost all are professedly Roman Catholic. Consequently, we think, that instead of religion dying out in France under the new law it will spring up purified and invigorated and infused with a strong manly strength. Writers well informed on the political side, like a Roman Catholic correspondent of the "Church Times" predict dire consequences through the need of parochial associations under the law to retain the parish churches, as these have been forbidden by Rome, but French ingenuity may be trusted to get over the difficulty.

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LIBERALITY VERSUS LIBERALISM.

Liberalism and liberality are two very different things. The difference between them is the difference between religionism and religion. One is the profession, the other is the thing itself. Liberality is a rare and precious thing. Liberalism is one of the cheapest things and commonest things in existence. The truly liberal man is he who practices by word and deed, what the term really implies. He is tolerant, charitable and forbearing in his judgments. The liberalist is one who is for ever talking about his liberality, praising it in himself and denouncing the supposed lack of it in others and then stopping short at that. To put it another way the liberal man is liberal at his own expense, the liberalist at somebody else's. The Liberal man is ready, if the occasion demands it, to sacrifice his own whims, hobbies or opinions, the liberalist makes free with other people's, while rigidly guarding his own. There is a vast amount of this bastard liberality in the world to-day, and for the matter of that there always has been. But every age has the defects of its virtues, and so while this is the freest and most enlightened of all ages in the history of mankind, it suffers more than any other age from the abuse of these happy conditions. It has become a commonplace that a man has a "right to his own opinion," or to put it more correctly that he has a right to express his opinion. People accept this as a matter of course and then proceed to apply it, and here comes in its perversion. They apply it to themselves and their own opinions, and also to those opinions of their fellow men in which they have no personal interest, and here it ends. For the curious fact is, that such people will on examination generally be found to be very narrow-minded on the subject of those matters in which they do take a deep personal interest. How common for instance to find men who claim, a profound and all embracing liberality in matters of religion and who half in pity, half in anger point the finger of scorn at the "orthodox," at the same time holding the most intolerant opinions in regard to some other matter which appeals directly and strongly to them—politics, let us say, for instance. Their broad-mindedness in religious matters comes easily and naturally to them, because, as a matter of fact, they take no interest in such things. They have no religious convictions or preferences. But in politics they do take an interest. They are perhaps enthusiastic partisans, starting at the sound of the party cries like the war horse at the sound of the trumpet, or possibly they see in politics "something good." However, that may be, and we might apply this to a very large number of things, business, professional reputation, personal appearance, our creature comforts, etc., etc., etc., the fact remains that millions of men who pose as liberalists, are "liberal" only in regard to those things which do not appeal to them, and narrow-minded, bigoted, intolerant and utterly and hopelessly one-sided in the case of those things in which they take a deep interest, "practical" or sentimental. The fact is to come to the matter of religion, and it is with religion that we are mainly concerned, that at least nine-tenths of the "liberality" of the present day is the result of pure indifference. People don't care enough about religion to quarrel about it. They are ready enough to quarrel about the things that they do care for, but they can afford to be "liberal" about religion because it costs them nothing. And there is nothing that the average man is prouder of than his "liberality," and more disposed to despise others for the lack of. Such counterfeit liberality is, indeed, cheap, and yet it is the boast of thousands of men, keen and shrewd enough in other matters. Now true liberality is something that does cost something. It is the sacrifice of something we value. It is to be really generous, to be "free," not with other people's opinions, but with our own. The man

who for the sake of the general good sacrifices his feelings, and effaces himself, sinks his prejudices, his own whims or hobbies, concedes points and opinions which are very dear to him, such a man is truly liberal. Liberality, in fact, is liberality. It is to be unselfish. And the exercise of unselfishness like that of every other virtue involves some suffering. In a word no man is liberal who is not prepared to suffer for his liberality. We need, as never before, to be aware of the cant of liberalism.

LONG AND SHORT PASTORATES.

There can be little doubt but that the whole spirit of our Church's system strongly favours long continued and practically permanent pastorates. In the mother Church this is all but formally recognized. Lengthy, if not life-long pastorates, are assumed to constitute the normal condition of affairs, short pastorates the exceptional. The clergyman is appointed for life. He is "presented to a living" on the tacit or implied understanding that, barring unforeseen and unwonted happenings, he will remain there for the rest of his life. This rule, if rule it may be called, is we know very frequently broken in practice, but nevertheless it remains the norm. It is the Church's ideal. A man is supposed to dedicate his life to some particular parish, not five, ten, or fifteen years of his life, as the case may be. Rightly or wrongly the charge and building up of a parish, the "cure of souls," is regarded as a life's work. In Canada the same principle, though infinitely oftener violated in practice, obtains in theory. Our clergy are appointed exactly as they are in England, for life or good conduct, and they obtain the "freehold" of their "livings." But here the parallel suddenly ends. For the relative duration of pastorates in both countries is out of all proportion to each other. We should be inclined to say that the Canadian parish priest moves at least five times to the other's once, possibly oftener, and the tendency in this direction, if anything, is on the increase. Now no one we imagine, who has the interests of the Canadian Church at heart, can view such a state of things without serious misgivings. The frequent dissolution of the pastoral relationship argues a looseness of the bonds between pastor and people, that strikes at the very root of ministerial influence and efficiency. What can be the nature of work which men, at the slightest and flimsiest provocation or temptation are ready to relinquish, often almost literally at twenty-four hours notice. And common justice constrains us to say that in our opinion the clergy are mainly to blame. At all events they are responsible for beginning the practice, and for teaching their people to lightly regard the pastoral relationship. The craving among Church people for frequent changes is a case of the supply creating the demand. The clergy by their readiness to sever the connection often on the shallowest pretext have set the standard for the laity. Our people are naturally conservative. They have instinctive aversion to change, and if in this respect they have contracted, as unfortunately only appears too apparent, a spirit of fickleness and unrest, the blame most undoubtedly must be laid upon the clergy, with whom in theory in all, and in practice in at least ninety per cent. of cases, the initiative rests. Now we are far from laying to the charge of the clergy in this anything but the most respectable motives. The readiness to change from one field of work to another, is, we are convinced mainly due to over zealotness, or if it be argued that such a thing is impossible, to over ambition. The clergy are bitten with the desire to do too much in too short a time. Therefore, they are too easily discouraged when the inevitable reaction comes. They too seldom reflect that ebb and flow is the universal law, and that continuous progress is im-

possible, and if maintained would cease to be progress in the true sense. They see in the necessary ebb of their people's enthusiasm the utter failure of their work, and so rush to other fields only to experience the same thing. Thus the readiness for change on the part of the clergy may be taken as one of the indirect evidences of the renewed life of the Church. But none the less is it to be deplored. For nothing we are firmly persuaded tends so to demoralize the work of the Church. Hundreds of parishes throughout the Dominion are dragging out a languishing existence from this and no other cause whatever. For years they have suffered from a succession of frequent ministerial plantings and transplantings. Men have come and men have gone after brief pastorates, as barren in results and as ineffectual as the abandoned "workings" of a half opened mine. Beginning after beginning has been made but there have been no finishings. On the other hand it will be found that normally the long pastorate spells success. Let the reader reckon up in his mind the conspicuously successful clergymen of his acquaintance, and we dare venture to say, that in at least seventy-five or eighty per cent. of cases, he was a "stayer." A few days ago a very remarkable instance of this came under our notice. Twenty-three years ago five young men, all classmates, were ordained in one of our eastern dioceses. To-day every one of these men holds the same parish to which he was first appointed, and each one of them, it is almost needless to say has a strong flourishing parish. What we need among the clergy to-day, far more than among the laity, is forbearance and patience. They must allow for the ebb and flow of human nature. They must fortify, entrench themselves against the mistake that reaction means failure. They must be willing, not only to labour, and to thus honour, it may be said, that the vast majority are ready and eager to do this, but they must be prepared to do the infinitely harder thing, to wait. The capacity for waiting is, to-day, the great need in the Church, and, indeed in the world at large. Men will not give themselves time, or rather they will not take it. It is the clergy, as a rule, who will not take time, not the laity who will not give it. The man in the ministry or in any other vocation who has anything worth doing will have the time given him, and men fail in the majority of cases, or think they fail, because they expect more from themselves than does the public. It is the clergy, not the congregations, who are in a hurry.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The re-opening of our theological colleges ought to be an incident of much interest to the Church. We are, of course, anxious to learn of an increased attendance of students since the need for more clergy to overtake the work that lies at our door is manifest. But more important than the quantity is the quality of the men that issue from these institutions. We have not in mind pre-eminence in intellectual attainments, although no one may despise such or the ambition to attain thereto. But we frankly confess that the spirit of the men is to us the supreme consideration. In man as in other things the "spirit giveth life," and routine and formalism and conventionality are deadly. The sense of responsibility, the ambition to expend oneself in service, the courage to stand by a conviction and face an adverse public sentiment, an unfeigned love for the truth and an unfeigned contempt for sham; these are the things we place above distinction in the mastery of the contents of books or skill in triumphing in examinations. They are the qualities that count most in the onward progress of the Church; they are the qualities that

bring us nearest the ideals of the Master. But these things may not issue from books or lectures, they are chiefly transmitted from life to life, hence we have always felt that the greatest endowment that a college can possess is an outstanding, transparently manly man upon its teaching staff. Fellowship with one who habitually looks at problems in a spirit of simple rectitude, whose life is a perpetual expression of the higher point of view, is a power and an inspiration too valuable to be measured.

We listened to a debate a few days ago on the proposed admission of women to membership as delegates in the General Conference of the Methodist Church. We noticed there as on every other occasion when women or women's work is being discussed that speakers felt constrained to pay them all kinds of most fulsome compliments. Women who are endowed with all the intellectual gifts and graces which public speakers attribute to them must find it exceedingly difficult to restrain their indignation when these periodical outpourings of the most transparent flattery take place. If womanly capacity for compliments be as unlimited as these speakers presume then we need be in no hurry to promote her to positions of responsibility. But we know very well that the conventional flatterer in no wise raises himself in the esteem of sensible women by his prolific capacity to say things he does not mean. In other points the debate we refer to resembled similar discussions we have listened to on the same subject. In favour of admitting women to the supreme legislative body of the Church it was pleaded: their capacity for government, their religious zeal, their energy and industry in the support of the Church and the dignity they would lend to such an assembly. In opposition to this it was urged that there was no general demand on the part of the women for this recognition—those who desire it were not the most desirable to entrust with such responsibilities—the men are doing too little now in the Church, and if the women are admitted as delegates to the chief legislative body they will still further shirk their duty and so on. The General Conference is possessed of an abundant supply of keen debating power, not a little humour and much business-like capacity and directness. There appears to be a much larger proportion of younger men in the Conference than in our General Synod, and we should say a much keener interest in the development of Church work among young people than with us.

We noticed another thing that seemed to us to betray the human element in the General Conference, and that was a huge maple leaf set over the main entrance of the church wherein the Conference was held. This emblem was duly illuminated by electric light, so that by night or day they who passed could tell that enthusiastic Canadians were within. Now "Spectator" is nothing if not Canadian, and yet he cannot help feeling that the Church makes a great mistake in throwing up its hat, and waving the flag and trotting out the Maple Leaf on every possible occasion lest laymen should forget that it is intensely loyal to things Canadian. If it were necessary to intensify national feeling it would be a patriotic thing to do; if it were an unpopular act it would be an heroic thing to do; but it is none of these things. It is neither high-minded nor dignified for the Churches to be running after the multitude endeavouring to outdo it in its demonstrations of jingoism. We need a strong national feeling to be maintained among our citizens, but the point we desire to make is, that the Churches are not the forces to be used for vociferating on such themes with a view of commending themselves to public favour. Our voices should be raised to steady such clamors and to introduce a higher and more sober note

into the popular ideal of citizenship. And further let us be sparing in the use of the maple leaf for purposes of decoration lest it become the most despised of all the foliage of the forest. It stands in danger of being degraded by foolish people. Instead of being associated in our minds with Canadian ideals it may be associated chiefly with the folly of men who have proclaimed their zeal upon the housetop and proclaimed it with such unction that one instinctively feels that a false note runs through it all.

It appears that the Committee of General Synod appointed to deal with the question of Church union is cited to meet in London about the time of the meeting of the Board of Management, two or three weeks hence. It manifestly has a delicate and at the same time a great task before it. We should be very much surprised if it were able to arrive at any definite agreement regarding the answer it will make to the invitation to join the negotiations now pending. It must not close the door to all chance of furthering the object for which it was created without exhausting its powers to find a solution. It cannot speak in the name of the Church without reasonable grounds for thinking that the Church will go with it. How all this could possibly be done as a sort of adjunct to the Board of Management meeting is not clear to us. However, we have ample confidence in the personnel of that committee to feel assured that nothing hasty or ill considered will be set forth in the name of the Church. Two things are apparently clear, namely, that the Anglican Church cannot and will not abandon the Episcopate, neither will other communions submit to the re-ordination of their clergy in order to conform to Episcopal orders. Now would it be possible to approach the discussion of union on the basis of federation as an initial step? Assuming that Episcopacy is not in itself a stumbling block and that at some time in the future this would be the accepted method of ordination, could not a *modus vivendi* be arranged whereby the various churches would now work in co-operation, not in rivalry, particularly in weak parishes and in the mission field? This effort to work together in federation might lead to desire organic union on a basis much more satisfactory than could otherwise be accomplished. In any case we would plead that in the proposed negotiations there should be no attempt at exactly defining the presumed significance of Episcopacy one way or the other. Let us follow the example of our ancestors in the faith and stand loyally by the fact of Episcopacy while leaving its interpretation to private judgment. Spectator.

The Churchwoman.

OTTAWA.

Ottawa.—The various women's organizations of the city churches are getting down to work for the winter, and in most parishes the local branches of the W.A. and the parochial guilds have been holding their first meeting and arranging the winter's programme. The attendance has been excellent in nearly every instance, and much useful work has been planned and started.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

The following were amongst the callers at head office last week: A. D. Caslor, director St. Stephen's Chapter, Hamilton; A. W. Bell, director Trinity Chapter, Barrie; Percy Powell, director Trinity Junior Chapter, Brockville, and J. E. Miller, a Brotherhood man of Ithaca, N.Y.

A. C. Cross, an active member of St. Matthias' Chapter, Toronto, sailed on Saturday last for his

home at Sidcup, Kent, from which he has been absent for two and a half years.

A number of the Vancouver Brotherhood men met Bishop Montgomery on the occasion of his visit to that city on 12th inst.

The St. John, N.B., members have met, and arranged to take charge of the meetings of the Seaman's Mission every Friday evening throughout the winter.

The Vancouver Local Assembly held a successful meeting early in the month, and among other things discussed was the Pacific Coast Conference, which will likely be held on Monday following St. Andrew's Day.

The General Secretary has accepted the invitation to attend the Muskoka Conference. This will likely be held on St. Andrew's Day at Huntsville, and considerable interest has been already aroused, and a successful meeting is looked for.

Friday, Saturday and Sunday, May 24th, 25th and 26th, of next year, are the dates definitely decided upon for the Dominion Convention at Winnipeg.

Another Chapter has been added to the Hamilton list, St. Stephen's being formed on Tuesday, 18th inst., chiefly through the exertions of A. D. Caslor, an active Brotherhood man.

The Executive Committee held an important meeting in Toronto on Tuesday, 18th inst., those present being R. H. Coleman (St. Anne's), chairman; Jas. A. Catto (St. Luke's), H. Jerrard Davidson (St. Simon's), H. C. Boulter (Redeemer), and the General Secretary. The dates proposed by the Winnipeg Local Council for the Dominion Convention, May 24th, 25th and 26th, 1907, were agreed to, and the appointment of a Western Travelling Secretary was formally made. The name of the Rev. T. W. Powell, of Eglinton, and S. C. Oxtan, chairman Winnipeg Local Council, were placed on the Convention Programme Committee, together with the Executive, who will have charge of the programme for the Dominion Convention.

John A. Birmingham, of St. Michael's Chapter, Vancouver, B.C., has accepted the position of Western Travelling Secretary, covering the district from Winnipeg to the Pacific Coast. Mr. Birmingham will make his headquarters in Winnipeg, and will enter upon his duties, for which he is so well qualified, on October 1st.

Chapter report forms have been mailed to secretaries of all Senior and Junior Chapters in Canada. These are expected to be promptly returned, so that the details can be placed in shape for the annual report, which goes to every member of the Brotherhood throughout Canada.

There are 58 union Chapters in Canada, the following being the record according to dioceses: Toronto, 20; Niagara, 9; Huron, 7; Ottawa, 5; Nova Scotia, 5; Ontario, 3; Rupert's Land, 2; Quebec, 2; Fredericton, Montreal, Algoma, Calgary and New Westminster, 1 each.

Boys and Girls

OTTAWA.

Ottawa.—The athletic association of St. Matthew's Church spent a jolly evening on Thursday last, when they were entertained at supper by a number of the members of the congregation in honour of the victorious career of the senior baseball nine, which carried off the championship of the league. About forty happy youngsters sat down under the chairmanship of the president, Mr. H. Gerald Wade, the guests of the club being the rector, the Rev. W. M. Loucks, M.A., and Mr. Frank Beard, president of the Central Association. Toasts and songs followed the more material part of the programme, and the boys were unanimous in voting the occasion the best they had experienced.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

The Rev. D. V. Warner, late rector of Lockport, has been appointed curate to Archdeacon Kaulbach at Truro. He has gone to Truro.

The Rev. C. H. Harris, assistant at St. Peter's pro-Cathedral, Charlottetown, P.E.I., will likely succeed the Rev. G. M. Ambrose as curate of St. Luke's, Halifax.

Windsor.—Edgehill School has reopened with an increased attendance.

President Boulden, of King's College, preached at both services at St. James', Kentville, September 16th. His sermons were greatly admired, and he created an excellent impression. The Rev. G. W. Wallis, of Lunenburg, is attending the militia camp at Aldershot in his capacity of chaplain, held an ordination at St. Stephen's Church, Halifax, and admitted a candidate to the diaconate for Bishop Kingdon, of Fredericton. The Rev. Chas. De W. White, rector of Kentville, preached the sermon. Mr. White preached at St. Luke's in the evening.

Bishop Worrell will shortly make a systematic visitation of Prince Edward Island.

The Rev. Rural Dean Dixon, of Wolfville, and Mrs. Dixon, are at present visiting friends in Ontario. He will be absent about a month from his parish.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—St. Luke's.—On Wednesday evening, September 19th, a large and very representative number of people of this parish assembled in the school-room for the purpose of bidding farewell to the Rev. C. W. Nichols, who for some time past has been assistant to the rector, the Rev. R. P. McKim, both as lay reader and curate, and is now removing to Toronto. A very pleasant feature of the evening was the presentation to Mr. Nichols by Mr. W. H. Smith, churchwarden, on behalf of the parishioners, of a well-filled purse. Mr. Nichols in his reply referred to his boyhood days in St. Luke's Sunday School when his teacher was the gentleman from whose hands he was now receiving the gift, and to the very happy relationships which always existed between himself and the rector and people of St. Luke's, and his gratitude for their many kindnesses.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Hull.—St. James.—The ladies of this church have for several years past been engaged in splendid work in their efforts to wipe out the debt upon their church. In this laudable enterprise they have mainly depended upon the returns from the dining hall which they conduct annually at the Central Canada Exhibition, and by their excellent management and undefatigable energy this has become one of the features of the fair. This year they served no less than 7,500 meals in the main dining hall, besides catering for the daily luncheon given by the directors. Some idea of the value the work has been to the church may be gathered from the fact that in the past two years \$1,500 has been wiped off the debt.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Grace Church.—"Behold how good and pleasant a thing it is, brethren, to dwell together in unity," was the text upon which Archdeacon Ker discoursed to his congregation on Sunday morning, September 23rd. The occasion was the fourteenth anniversary of the opening of the church. After enlarging upon the benefits of unity of effort in family life and in the work of the parish, on the wider subject of Church Union, the Archdeacon spoke as follows: "The many expressions of a desire for a closer union amongst Christians is a most hopeful sign of the times. It is a token that the present condition of denominational rivalry is not satisfactory, and, if possible, ought not to be perpetuated. These pathetic longings for outward and visible unity are heartily echoed by the Church of England. For hundreds of years past, day after day, both morning and evening, English Church people have been making intercession on this very behalf—intercession for themselves and for others, 'that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life.' Surely it is permitted us to believe, that the present yearnings for a truer fellowship are a proof that our intercessions have not been in vain, and an earnest of fuller benediction certain to come in God's

good time. . . . To the holy cause of union, for which she has prayed so long and so earnestly, the Church of England is ready to offer her contribution. In her system whatsoever is merely human, and temporary, and in a manner accidental, that she is willing to waive for His sake who prays that His followers might be 'one.' Herein she is ready to be judged by the Word of God, by the verdict of history, and by sound learning. Under the eyes of the whole world this is the tribunal at which she takes her stand. . . . Beyond the altogether human, temporary and accidental, the Church of England will not, cannot, go even for so great a desideratum as Church union. From apostolic times she inherits a deposit of doctrine and polity which she is bound to transmit, without addition and without loss, from generation to generation. This trust includes (1) Episcopacy, one and inviolate; (2) the truths enshrined in the ancient creeds; (3) the two great Sacraments of our redemption instituted by our Lord Himself; and (4) the canonical books of the Old and the New Testament. This deposit the Church of England has received through a long and unbroken line of apostolic men, and in the same sense that the deposit, and every part of it, has been, and is now held by the Church Catholic, in the same sense, and not otherwise, is the whole deposit and every part of it held and taught by the Church of England. . . . Should she, in her passionate longing for union, go beyond the proposals already named and consent, e.g., to modify her faith touching the literal truth of the statements in the creeds regarding the virgin birth, or the Lord's resurrection from the dead; or should she agree to such a compromise on the subject of holy orders as would evacuate episcopacy of all apostolical and sacramental content—then would the Church of England cut herself loose from her magnificent history and broaden and deepen beyond all possibility of accommodation, the unhappy differences already existing between herself and the great historical Churches of Christendom. . . . However intense our desire for Church union, there is no disguising the fact that the way to its attainment is beset with difficulties. It may be that we are too eager; that we are not yet ready for it; that God's time has not yet come. If so, there is the more need for prayer and patience. . . . Meanwhile let every man abide and work wherein he is called of God. It would be a far-reaching calamity if a hurried union were effected upon any other basis than that of the indestructible truth, or that men should cry out 'Peace, peace, where there was no peace.' . . . Lasting union, when it comes, will be the work of men who believe intensely, and who are devotedly loyal to their several denominations; not the work of a glorious and unreflecting enthusiasm, nor yet of a worldly Latitudinarianism that, beyond the certainty of its own infallibility, believes nothing in particular. It is a cause of devout thankfulness that the subject of unity amongst Christians is standing so well to the front in the thoughts of all sorts and conditions of people. This, of itself, is great gain, even if results do not come at once. The more the subject is weighed and discussed the better it will be understood in all its bearings. Should our neighbours of other denominations now separated from us and from one another succeed in joining hands and hearts in one great body; although we, of the Church of England, were not included in the new communion, we would wish it a hearty God-speed and patiently wait the dawn of another day."

Chambly, Canton.—St. Stephen's.—The Harvest Thanksgiving services were held on Sunday last. The church was very tastefully and beautifully decorated. Mrs. S. T. Willet, presided at the organ, in the absence of Mrs. Beattie, the organist. Th services were characterized by brightness and heartiness, and the offertory, on behalf of the "Endowment Fund," amounted to \$29.47. The rector, the Rev. John W. Dennis, preached at both services, his morning discourse was based on the parable of "The rich fool," and in the evening, "The King's Garden," Neh. 3:15. The "Ladies' Aid" of this church recently held a very successful social in aid of repairs and improvements to the interior of the church, and realized \$100.39. This sum has since been augmented by a donation of \$50 from Mrs. T. Gordon Coombe, a summer resident from Brooklyn, N.Y.

ONTARIO.

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

Kingston.—Bishop Mill's engagements.—Sunday, September 23rd—11 a.m., Kemptville; 3 p.m.,

Marlboro; 7 p.m., Oxford Mills. Monday, September 24th.—10.30 a.m., Oxford Station; 3 p.m., Acton's Corners; 8 p.m., Burritts Rapids. Tuesday, 25th.—8 p.m., Merrickville. Wednesday, 26th.—10.30 a.m., Garretton; 3 p.m., Jellyby; 8 p.m., North Augusta. Thursday, 27th.—10.30 a.m., St. George; 3 p.m., Lord's Mills; 8 p.m., Maitland. Friday, 28th.—8 p.m., Prescott. Sunday, 30th.—11 a.m., Lyn; 3 p.m., New Dublin; 7 p.m., Frankville. Monday, October 1st.—10.30 a.m., Redan; 3 p.m., Easton's Corners; 8 p.m., Newbliss.

St. James'.—On Sunday, September 16th, the Venerable Archdeacon Pentreath, British Columbia, gave a stirring and most interesting address on the mission work in the West.

St. Luke's.—Harvest festival services were held in this church on Sunday, September 16th. The church was handsomely decorated with the choicest blossoms and fruits. The Rev. W. H. Lipscombe preached in the morning, and the Rev. Dr. Tucker in the evening. Very large congregations attended both services. The music was exceedingly good. Mrs. Betts directed the singing and Miss Newman was the organist. Mr. Clyde Betts sang the tenor solo, and Master Chas. Carson the soprano solo. The offertory at both services was \$75.19, which is very liberal for so small a church.

Maynooth.—The Rev. Alfred Cooke, son of the Rev. A. W. Cooke, chaplain at the Penitentiary, Kingston, has been appointed to this parish.

New Dublin.—Entered into rest on Monday, September 10th, Miss Margaret Webster, of the parish of Elizabethtown. The deceased was possessed of many admirable qualities, and of a sweet and affectionate disposition, which endeared her to all who knew her. Thoroughly devoted to her church, and all religious work, a constant and devout attendant at all the services, a patient and indefatigable teacher in the Sunday School, for many years organist of St. John's, an active and enthusiastic member of the W.A., of which she was the secretary, her death leaves a great blank in the community. The funeral on Wednesday, September 12th, was conducted by the rector, the Rev. T. Austin Smith, who, in the course of his sermon, made a very touching allusion to the loss the parish had sustained. He was assisted in the service by Canon Grout. The attendance was very large, testifying to the universal esteem and love in which she was held.—R. I. P.

Shannonville.—The annual harvest festival service was held in Trinity Church, here on Sunday, 16th inst. The church was beautifully decorated, much artistic taste being shown in the arrangements. The congregation was large and the service very bright and hearty. The Rev. R. C. Blagrove, rector of Christ Church, Belleville, preached a most appropriate and well delivered sermon. The service was taken by the Rev. F. Fraser and Rev. F. Fraser and Rev. A. L. Geen. Mrs. Bell ably presided at the organ and the choir sang well.

Frankville.—A meeting of the clergy of Leeds Rural Deanery was held here on Tuesday and Wednesday, September 11th and 12th. Several of the clergy were unfortunately prevented attending, but there were present the Ven. Archdeacon Carey, the Rev. O. G. Dobbs, Rural Dean; the Revs. F. D. Woodcock, and H. H. Bedford-Jones, of Brockville; the Rev. W. F. Fitzgerald, of Lyndhurst; the Rev. T. Leech, of Lansdowne; the Rev. J. Stanton, of Newboro; the Rev. R. B. Patterson, of Athens; the Rev. H. F. D. Woodcock, of Westport; besides the Rev. W. E. Kidd, incumbent of Kitley, and the Rev. Dr. Tucker, General Secretary for the Missionary Society. After the business of the chapter had been transacted on Tuesday afternoon, the Rev. Dr. Tucker brought before the clergy a number of points connected with the mission work and conferred with them on the details of work by the Church in the mission field. On Tuesday evening service was held in St. Thomas' Church with an eloquent and inspiring address by Dr. Tucker on the work in Western Canada. The needs of the work and the present opportunity were vividly and impressively brought home to all in the church. On Wednesday after a celebration of the Holy Communion business was resumed and papers were read during the day by the Rev. H. H. Bedford-Jones, the Rev. F. D. Woodcock, the Rev. W. F. Fitzgerald, and the Rev. T. Leech, followed in

each case by a discussion of some of the points raised. All the clergy were hospitably entertained at dinner by Mr. Ed. Davis at the house about a mile from the village where he has resided for 50 years, remembering well the time when the late Ven. Archdeacon Bedford-Jones on his arrival in Canada was in charge of Frankville and the surrounding district. A very hearty vote of thanks to the hosts in the village for their entertainment of the clergy was passed. Service was held in the evening, the Rev. O. G. Dobbs giving an address on the Holy Spirit's work. The following morning the clergy were driven into Fortthton station after a pleasant and profitable meeting. The next meeting will probably be a joint one in Prescott with the clergy of Grenville.

Brockville.—Trinity.—The harvest thanksgiving services held in this church lately were largely attended. There were over 100 communicants, and the church looked very handsome in its decorations. The offertory at the services were over \$200. The Junior Brotherhood of St. Andrew of this church at their open meeting presented an address and gold pin to Mr. Percy Powell, who has been such a power for good amongst the boys, and who is leaving to enter upon his theological studies.

Selby.—St. John's.—At the annual harvest festival lately held in this church, the Rev. Dr. Tucker delivered an address to a large congregation. The ladies of the church deserve great credit for the beautiful decorations.

Portsmouth.—St. John's.—A new pipe organ for this church has been installed in all its completeness, at much expense. It was presented to the church by Dr. C. K. Clarke, and is greatly appreciated by the congregation.

Maberly and Bathurst.—The annual harvest home festivals in St. Alban's Church, Maberly, and in St. Stephen's Church, Bathurst, were very pleasant gatherings. The churches were very prettily decorated with the fruits of the harvest, and the services were exceptionally bright and hearty. The rector, the Rev. C. F. Clarke, was assisted by four visiting clergy, namely, the Reverends, H. F. N. Woodcock, of Westport; Walter Cox, of Plevna, J. C. Stanton, of Newboro; and A. O. Cooke, of Westport. The dinners served by the ladies well sustained their reputation. The total proceeds amounted to nearly \$60, which will be devoted to the Parsonage Fund.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Britannia.—A harvest thanksgiving service was held in this church last week. It was the last service of the season, and the church was prettily decorated with the firstfruits. The Rev. J. J. Lowe conducted the service, and there was a good attendance. It was a bright hearty meeting.

DIDN'T KNOW HIM.

A good story was once related to a committee of women about a missionary campaign that developed an amusing situation.

In this movement every participant was to contribute a dollar that she had herself earned by hard work. The night of the collection came, and various and droll were the stories of earning the money. One woman had shampooed hair, another had fried doughnuts, another had secured newspaper subscriptions, and so on. The chairman turned to a handsome woman in the front row.

"Now, madam, it is your turn," he said. "How did you earn your money?"

"I got it from my husband," she answered.

"Oh!" said he. "From your husband? There was no hard work about that!"

The woman smiled faintly.

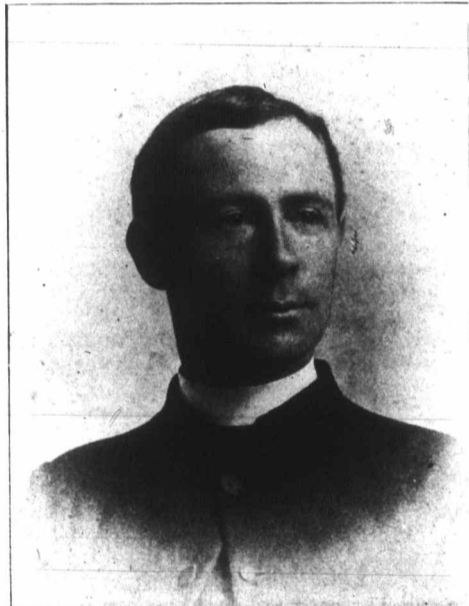
"You don't know my husband," she said.

It is easy enough to make too much of the outward and visible side of religion. We may think so much of the visible portion of the Church as to forget that larger invisible portion of it which is beyond the veil.—Dr. Liddon.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Luke's Church.—The Rev. A. G. Hamilton Dicker, who has been appointed to succeed the late Ven. Archdeacon Langtry as rector of this church is the son of an English clergyman and received his education at Canterbury and King's College, London. He was ordained on Trinity Sunday, 1887, by Bishop (afterwards Archbishop) Temple, in St. Paul's Cathedral, and was curate for two years at South Acton under the present Bishop of Quebec, whose eldest daughter he married in 1896. In 1889 Mr. Dicker was placed in charge of St. Barnabas, Acton Vale, a newly formed parish where the services at first took place in a disused store which he rented. At the end of four years there was a church with 160 communicants and an excellent choir. He was then appointed to the rectorship of St. Paul's Church, St. John, N.B., in succession to the late Canon W. H. Deveber, at which place he has laboured for nearly thirteen years, and is held in the highest esteem. Mr. Dicker is a member of the Executive Committee and Board of Education of the Diocese of Fredericton, and a delegate to the General Synod, in connection with which he has recently been placed upon the Compilation Committee of the new Canadian Hymnal. We may mention the fact that Mr. Dicker's rendering of the services of the Church is in keeping with its solemn and sacred character. In this respect especially we are confident his example and influence will be most beneficial and elevating. We may also express our belief that in other respects the aims and traditions of



Rev. A. G. Hamilton Dicker, M.A.

St. Luke's Church will be commendably maintained by the new incumbent whose tact and energy are bound to make themselves felt. "The Churchman" most cordially welcomes Mr. Dicker to the Diocese of Toronto, and foresees for him a long and useful service in St. Luke's parish. Mr. Dicker will commence his duties on Sunday, October 14th.

We were pleased to receive a call from the Rev. W. H. DuMoulin, of Holland, diocese of Western Michigan, who is spending a few weeks' holidays with his father, Bishop DuMoulin.

St. Alban's Cathedral.—A number of gems, including four small turquoises, an amethyst, a topaz, a white topaz and an obsidian, have been presented to the Bishop of Toronto by Mrs. Phillips, and a large amethyst by Mrs. Clark, wife of the Rev. Professor Clark, of Trinity College, for the purpose of further adorning the pastoral staff presented to him some little while ago.

St. Mary the Virgin.—The Rev. E. A. Vesey has been appointed to the curacy of this church which is situate at the corner of Bloor Street and Delaware Avenue.

St. Cyprian.—The corner-stone of the new church on Christie Street will be laid by the Lord Bishop of Toronto on Saturday next, the 29th inst., at 3 p.m.

Wycliffe College.—Two very handsome oak chairs have been placed within the sanctuary in the private chapel of this college. They are the gift of Mr. R. A. Jones, of England, and are in

memory of the donor's sister, Mrs. E. A. Phelps. It is understood that Mr. Jones will be present at the annual opening exercises on the evening of Tuesday, October 2nd, when the chairs will be formally dedicated and set apart.

Swansea.—St. Olave.—Harvest thanksgiving services were held in this church on Sunday last when the Rev. Professor Jenks preached. The Rev. J. W. Ten Eyck read the Prayers and Lessons. The services were fully choral, Miss Helene Scroggs taking the solo in the anthem. The Gothic rood screen recently placed in the church enhanced the attractiveness of the chancel, which was prettily decorated with miniature wheat sheaves, fruit and flowers. The aisles were also decorated. Both the morning and evening services were well attended.

Balmy Beach.—A gathering of people belonging to this suburb took place last Saturday afternoon at Georgia Villa, the residence of Mr. C. B. Watts, to mark their appreciation of the work of the Rev. Canon Dixon. Fifteen years ago Canon Dixon began services in a little tent at Balmy Beach for the campers, and this work has been continued to the present, until the little tent has become a wooden building which is shortly to be replaced by a permanent church. The work has been more far-reaching and more unique than this would indicate, for it tided over the period between the time when Balmy Beach was a place for a few tents and summer cottages to the present, when it is a substantial, permanent suburb with all the equipment of a progressive town. The pavillion has thus been a boon to the people of all denominations, and, as such, has been fully appreciated. It has, besides, proved a model for other cities, even as far afield as Philadelphia. Canon Dixon is now moving back to the city for the winter, and his appointment as rector of Trinity East indicates to a certain extent the breaking up of the ties which have bound him to the people on the "Beaches." That he will always have a keen interest in this little shingle church in the woods is equally certain. All this and much more was said to the gathering on Saturday of those who have worshipped in the Pavilion. Those who spoke were Mr. Alfred Haywood, who has been associated with the work from the first; the Rev. W. L. Baynes-Reed, rector of St. John's, Norway, of whose parish Balmy Beach is a part; Mr. Evelyn Macrae, rector's warden; the Rev. Dr. Osborne, rector of St. Saviour's, East Toronto; the Rev. J. C. Bell, pastor of the Kew Beach Presbyterian Church; Mr. W. J. Wreyford, and Mr. C. B. Watts. All spoke in terms of the warmest appreciation of the work of Canon Dixon, and in tangible shape this was shown by the presentation by Mr. Haywood, on behalf of the congregation, of a handsome oak grandfather's clock, a set of seven dozen of table silver for Mrs. Dixon, and a cheque to be devoted by the Canon for the purchase of books for his library. Canon Dixon made a very feeling reply, and assured them of his continued interest in the work. The proceedings closed with a social hour, when all present had an opportunity of saying good-bye to Canon and Mrs. Dixon.

Havelock.—The Ruridecanal Chapter of Northumberland and Peterborough will meet in this parish, and not at Lakefield, as announced last week, on Monday and Tuesday, the 15th and 16th of October next. The Rev. W. Burns, of Hastings, will preach at the evening service on Monday, the 15th. E. W. Pickford, Secretary.

NIAGARA.

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

Hamilton.—St. Mark's.—The members of the choir of this church with their friends held their annual picnic at Cline's Park, and spent a most enjoyable time. Mr. Vernon, the choir-master, was master of ceremonies. E. Taylor was starter and Messrs. Mitchell and Harbison were judges. The Rev. Canon Sutherland distributed the prizes.

St. Peter's.—The congregation of this church passed a resolution of sympathy to Mrs. Thomas Geoghegan, at a recent meeting, which has been forwarded to her. It is as follows:—"We, the members of the congregation of St. Peter's Church, assembled, do hereby express our very deep regret at the loss that has overtaken us in the death of your loving husband and our

lamented the Rev. The more fully, manner and needed, is a bereavement. Trusting that the greatest wish and joy of the congregation. Hazell, Sr.,

Christ Ch Almon Abbe Montreal, cathedral ch Bland. The of age, and His father many years. Halifax. T Halifax in J of the late from King's ing his B.A. in 1905. In studied the Christ's Ch ceived speci ability. Re orders in d dained to t accepting t Rev. H. P. Cathedral. Montreal t that time h St. Peter has been a place of the ed that he month.

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lamented rector of this parish, in the person of the Rev. Thomas Geoghegan. We shall realize more fully, as time intervenes, that his genial manner and willing hand in all matters where needed, is no longer in evidence, and in your bereavement you have our most earnest sympathy. Trusting that you may be enabled to bear it with the greatest possible fortitude, is the sincere wish and hope of all convened. Signed on behalf of the congregation, Wm. G. Buchanan, William Hazell, Sr., wardens."

Christ Church Cathedral.—The Rev. H. P. Almon Abbott, curate of St. James' the Apostle, Montreal, has been appointed rector of this cathedral church in succession to the Rev. Canon Bland. The Rev. H. P. A. Abbott is but 26 years of age, and comes of well-known Church stock. His father was the late Rev. John Abbott, for many years the rector of St. Luke's Cathedral, Halifax. The Rev. H. P. Abbott was born in Halifax in July, 1880. His mother is a daughter of the late Hon. W. H. Almon. He graduated from King's College, Windsor, N.S., in 1900, taking his B.A. degree that year, and his M.A. degree in 1905. In 1902 and 1903 the young clergyman studied theology at St. Stephen's House and Christ's Church College, Oxford, where he received special mention because of his exceptional ability. Returning to Halifax he took deacon's orders in May, 1904, and a year later was ordained to the priesthood. For two years, before accepting the curacy of the Montreal church, the Rev. H. P. Abbott was assistant at St. Luke's Cathedral, Halifax. He will be unable to leave Montreal until the 1st of December, and about that time he will assume charge of this Cathedral.

St. Peter's.—The Rev. J. W. Ten Eyck, B.A., has been appointed rector of this church in the place of the Rev. Father Geoghegan. It is expected that he will be instituted on the 14th of next month.

Burlington.—St. Luke's.—The annual harvest thanksgiving service was held in St. Luke's Church on Thursday evening, September 13th. The church which has one of the most beautiful interiors of any church in the diocese, was made especially attractive by the decorations consisting of flowers, fruit, and grain, and other symbols of the ingathered harvest. The rector and choir of St. Luke's Church, Hamilton, assisted in the service, which was very bright and hearty, and greatly appreciated by the members of the parish. The Rev. T. G. Wallace, M.A., rector of Oakville, preached an eloquent and appropriate sermon, based on St. Matt. 6:2, "Give us this day our daily bread," in which he referred to the prosperity of Canada, with its many and varied resources, evincing God's special care and love, and he believed that a special service and day should be set apart in the Church's year, emphasizing the importance, and giving her members the opportunity of returning thanks to God. The congregation was very large, and the collection amounted to over \$100, which was very encouraging to the rector and wardens.

Nelson.—St. John's Church.—At several meetings of the members of this parish the repairing of the sheds and renovation of the interior of the church was discussed. The work upon the sheds is now almost complete, and plans for the renovation of the church have been drawn up in which it has been decided to raise a platform at the front of the church where the choir seats shall be arranged on either side, and the other chancel furnishings shall be appropriately placed. The church is to be re-seated throughout, painted and papered, and the sanctuary and chancel will be re-carpeted. It is expected that the work will be completed by the end of October, when a harvest thanksgiving service and re-opening service will be held, the offertory going towards the expenses incurred in the work of renovation.

Georgetown and Glenwilliams.—The Lord Bishop of Niagara visited these places on the 17th and 18th inst., and confirmed 37 persons, namely, 15 at St. George's, Georgetown; and 22 at St. Alban's, Glenwilliams. The congregations were large and the services very effective. There is a large vested choir at St. George's, and preparations are being made for the same at St. Alban's, where the service is also very efficiently led by a good choir. The Ven. Archdeacon Clark will visit this parish shortly, and there is a good prospect of a reasonable increase of the stipend being secured. The Rev. Robert Atkinson was appointed rector last June, and he is meeting with the cordial co-operation of his parishioners.

Hagersville.—All Saint's.—At a meeting held at the rectory September 17th, a large number of parishioners met to discuss the formation of a social organization to include all members of the congregation, young and old. The meeting was enthusiastic, 24 persons expressing a wish to become members. The name of the organization shall be called "The Parish Social Club," and will meet the first and third Tuesday of each month. Its object is to promote sociability, harmony, and general interest in parochial affairs. The officers elected were as follows:—Hon. President, the rector's warden, Mr. David Almas; Hon. Vice-President, peoples' warden, Mr. J. C. Ingles; President, Mr. Herbert Selby; Secretary-Treasurer, Mary Lemon, B.A. A programme committee was also appointed. The first meeting, a social one, will be held on Tuesday, October 2nd.

HURON.

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

Ripley.—It is always a pleasure to chronicle good work done by young men entering on the work of the ministry. The work in this parish is under the care of Mr. Horton, a student of Huron College, and his work in Ripley has been most satisfactory to the people, and gives promise of a very successful and acceptable career in future.

Thamesville and Bothwell.—The new rector of this parish is the Rev. Professor Burgess, of Western University. Mr. Burgess is an honour graduate of Queen's University, and has had a long and successful career in the work of teaching,—spending many years in High School work, and in later years as Mathematical Professor at Western University. His students gave him a good send off on leaving the university, and we bespeak for him the same hearty appreciation in pastoral work that he has hitherto received in the work of teaching.

Waterloo.—The new rector of Waterloo is the Rev. V. M. Durnford. Mr. Durnford received his early education at Collingwood Collegiate Institute, and his later education at Western University and Huron College. His ministry up to the present has been chiefly spent in Lambton County, where he was successively rector of Pt. Edward and South Sarnia. To him belongs the credit of organizing the work in South Sarnia, and he has laid a good foundation for vigorous and effective work. Both in college and in his pastorate Mr. Durnford won many and warm friends, and Lambton church people will greatly regret his transfer to Waterloo County.

Colchester.—Christ Church.—Harvest thanksgiving services were held in this church on Sunday, the 16th, morning and evening. The church was suitably decorated by the young people of the church with fruit, grain and flowers. The church looked very pretty, and reflected great credit on the decorators. There were splendid congregations, every available seat being filled; the music by the choir was excellent, and the thank-offerings for the day amounted to the handsome sum of \$68. The thank-offering will be applied to re-shingling the church.

Seaforth.—The Ruri-decanal chapter of Huron met here on Friday last. Holy Communion was celebrated in St. Thomas' Church by Rural Dean Gunne, of Clinton, assisted by the rector of Seaforth, the Rev. John Berry. At the conference proper, a practical address was given by the Rural Dean on "Literary trifles an aid to success." The Rev. D. W. Collins read a paper on the Renaissance. Considerable business was transacted, connected with the jubilee of the diocese, and the taking of a church census throughout the diocese. Service was held in the church in the evening, when excellent addresses were delivered by the Revs. Langford, Colling, and Hartley. Harvest thanksgiving services were held on the following Sunday. The special preacher was the Rev. T. S. Boyle, of Wingham. The rector's appeal was answered by a collection of nearly \$500.

Simcoe.—Owing to the illness of the Venerable Archdeacon Young, the Bishop has appointed the Rev. S. F. Robinson, of Strathroy, to canvass and assess the parish of Adelaide. The Rev. J. W. Jones, of Milbank, has been appointed rector of Adelaide.

Galt.—Trinity.—The annual harvest services were held in this church on Sunday, September 23rd. The rector officiated and preached special sermons appropriate to the joyous occasion. The decorations were confined to the chancel—which with the large attendance of white-robed choristers gave additional impressiveness to the surroundings. The musical portion of the services was of a very high order, and under the leadership of Professor James, was most effectively rendered. The congregations were very large, and the free-will offerings amounted to \$237.

ALGOMA.

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

Bruce Mines.—In consequence of the ill-health of the Rev. T. J. Hay, rector of this parish, the Bishop of the diocese has granted him leave of absence for several months, and, accompanied by his wife and daughter, he is sailing for England on Saturday next, the 29th inst.

KEEWATIN.

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

Kenora.—St. Alban's.—The Ven. Archdeacon Page, who has been rector of the church here for nearly 15 years, has tendered his resignation to the Bishop. Archdeacon Page has been offered and accepted a living in Suffolk, England, and expects to leave Canada about the end of October. There is universal regret expressed by all classes of the community at his approaching departure, and he will be greatly missed for his kindly genial manner, as well as for his loving Christian character. No appointment to the vacant rectorship has yet been made.

The Rev. W. H. Cassop, of Lennoxville, P.Q., who is on a visit to the West, preached in this church on Sunday evening, September 16th.

Keewatin.—St. James'.—The harvest thanksgiving services of this parish were held on Thursday, September 20th, His Lordship the Bishop of Keewatin, being the special preacher. The church looked exceedingly beautiful in its autumn dress of fruits and flowers; and there was a good congregation. The thanksgiving services were continued on Sunday, August 23rd, when the Ven. Archdeacon Page preached at the evening service; the rector, the Rev. H. V. Malthy, preached at the morning service.

On August 29th, Bishop Lofthouse returned from his long and arduous trip to the northern part of the diocese, having been away exactly three months. His Lordship is in splendid health and spirits, and, at all the places he visited, found the work among the Indians progressing very favorably. Devout and earnest congregations assembled to meet him, and at several places the Bishop administered the rite of Confirmation. We hope His Lordship may be prevailed upon to write an account of his trip, which would be found deeply interesting to all readers of "The Canadian Churchman."

Wabigoon and Ignace.—The Rev. A. A. Adams, missionary for the diocese, preached at Wabigoon on Sunday, the 16th September, at the eleven o'clock service; and at Ignace at eight o'clock.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Mrs. Pinkham, at the request of Churchwomen at Bowden and Innisfail, visited these towns last week, to give information with regard to the W.A., and also, the Mothers' Union. There was a large attendance, and a good deal of enthusiasm was shown at each place. A branch of the W.A. was formed Bowden, and it is likely that one will be formed at Innisfail shortly. Mrs. Pinkham's visit was greatly appreciated and she received a very cordial vote of thanks from each gathering for her kindness in being present. St. Hilda's Ladies' College, Calgary, has had its accommodation more than doubled since last term, and has just entered upon a very promising year of work. Church boys schools have been opened at Edmonton by W. H. Nitingale, B.A., and at McLeod, by the Rev. F. D. Tyner, M.A. The Dean of Calgary has returned from his visit to

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England. At the meeting of the Executive Committee held last week a large amount of important diocesan business was transacted.

CALEDONIA.

F. H. DuVernet, D.D., Bishop.

Metlakatla.—On Tuesday, August 21st, the first Synod of the Diocese of Caledonia began its sittings at this place, under the presidency of the Right Rev. F. H. DuVernet, Bishop of the diocese. The clergy present were the Ven. Archdeacon Collison, of Kincolith; the Rev. J. Field, of Hazelton; the Rev. J. D. McCullagh, of Aiyansh; the Rev. R. W. Gurd, of Gitkatla; Hon. Clerical Secretary, the Rev. A. E. Price, of Gitwingak; the Rev. W. Hogan, of Port Simpson; the Rev. W. E. Collison, of Masset; the Rev. W. F. Rushbrook, of Fort Essington, and J. R. Scott, Esq., Secretary-Treasurer. The Rev. A. J. Hall, B.D., of Alert Bay, in the Diocese of Columbia, Secretary of C.M.S. Mission Board, was also present; many of the ladies in charge of the educational institutions at Metlakatla attended as visitors—Miss Collison, Miss Jackson, Miss Forbes and others, also Mrs. A. E. Price. Of the lay delegates who had been elected to represent the various parishes there were present A. W. Barrow, Esq., of St. Catherine's, Port Simpson; Miss Soal, of St. Peter's, Hazelton; Mr. C. Ryan (native), of St. Paul's, Metlakatla; Mr. W. Stevens (native), of Christ's Church, Kincolith, and Mr. J. Zibasha (native) of Gitkatla. Of the other delegates some missed the steamer and others could not be present. Letters of regret at not being able to attend were received from the Rev. J. H. Keen, on his way back from England, and also from the Rev. F. L. Stephenson, who is at work among the new settlers in the Bulkley Valley. The proceedings were begun in the afternoon with divine service in the church, when the Bishop delivered his first charge which was listened to with great interest. His Lordship referred to the present policy of the two great English Societies—C.M.S., and S. P. G.—in reducing their annual grants, as calling for more active efforts on the part of clergy, laity, and native congregations in the matter of self-support, and while regretting that nothing had been attempted hitherto in this direction, expressed satisfaction at the results obtained during the present year. The location in the immediate vicinity of Metlakatla of the Grand Trunk Pacific terminus, "Prince Rupert," imposes a new demand upon the resources of the Church in this diocese which the Bishop has been endeavoring to supply by personal pastoral visitation, in addition to maintaining the oversight of the mission at Metlakatla during the absence in England of the Rev. J. H. Keen. Whatever the future of the new city may be, it is a fact of historical interest that our Church in the person of the Bishop was the first to minister to the spiritual needs of the people there. It was also encouraging to hear of the new work inaugurated in the Bulkley valley by the Rev. F. L. Stephenson, of Atlin. It is something to be thankful for that the new settlers crowding in there are being spiritually cared for. The sittings of the Synod were principally taken up in finally discussing and passing the constitution and canons provisionally adopted last year. But the most important act was its declaration of assent to the Solemn Declaration, Fundamental Principles, Basis of Constitution, Constitution and Canons of the Church of England in the Dominion of Canada. This transference of fealty from Canterbury to Rupert's Land was not grievous, notwithstanding the unfeigned affection of all for the ancient Homeland See; for if the clergy present were not Canadian born they have nearly all completed a full generation of service in the Dominion, and look upon it with joy and pride as their native land. The aggregate of service (in Canada only) of the seven senior clergy—all of them men in their prime—amounts to 162 years, being an average of 23 years each. This speaks well not only for the climate of Caledonia but also for the continuity of effort and method brought to bear upon the work from the beginning. The report of our clerical delegate, the Ven. Archdeacon Collison, to the General Synod held last year at Quebec, was comprehensive, informative and interesting, making us all feel that we are no longer an isolated handful of workers distributed among the mountains and along the shores of the farthest west, but that we form an integral part of that great spiritual organization which is devoted by God's help to the work of shaping the destinies of this Dominion to the

best and highest ends. On the completion of business the Synod resolved itself into a conference for the purpose of discussing the question of the prevalence of tuberculosis among the Indian people, and the best means for combatting the ravages of this fell disease. G. W. Morrow, Esq., Indian Agent, was present and spoke of the extent—the alarming extent to which this disease was gradually exterminating the Indian race, insisting upon the immediate adoption of practical measures for the isolation of pronounced cases, and pleading for more efficient sanitary oversight of native villages and dwelling-houses. Mr. Morrow's remarks commanded the most serious attention and highest appreciation of all present as being most timely and to the point. Dr. Tremaine, M.D., also addressed the conference, speaking on the same lines and to the same effect. The question of Training Homes for Indian girls, and Industrial Schools for boys was also discussed very fully, everyone, without exception, expressing themselves in favour of more attention being paid to physical culture, hygiene, healthful recreation, and a practical industrial training rather than an eternal round of daily class work which, after the children have left the schools and homes, is of little or no practical use to them in the battle of life. The children ought to be prepared for the life that actually lies before them, and not be made to merely pass through standards of book learning the value of which belongs to life never to be theirs. Next year being the fiftieth anniversary of the introduction of Christianity among the Indian people of this coast, a committee was appointed to make arrangements for a jubilee celebration, with instructions to visit Mr. William Duncan at Port Chester, Alaska, the first missionary to arrive on this coast, to invite him and his people to be present at this function. It is to be hoped that Mr. Duncan may be able to comply with this request. A. W. Barrow, Esq., lay delegate from Port Simpson, very kindly took the members of the Synod out in his steamer for a cruise around Tuck's Inlet, the harbour that is to be, of the new city of Prince Rupert, when a very enjoyable afternoon was spent picnicking at the head of the bay, bringing thus to a happy close a very memorable and blessed week of communion with God and with each other.

Correspondence.

AGRIPPA AND ST. PAUL.

Sir.—In the first edition of the Twentieth Century New Testament the verses which Dr. Gammack recasts are as follows: "You are very soon trying to make a Christian of me." "Whether it is soon or late," Paul answered, "I would to God that not only you, but all who are listening to me, might to-day become just what I am myself, except for these chains." This edition of the New Testament, founded on the text of Hoel and Westcott, gives us illuminating readings. An English clerical friend tells me that the new edition is still better. I do not see how the verses in question could be put in better language. In closing let me express my pleasure in seeing Dr. Gammack's signature again. I am sure your older readers enjoyed his writings, and would be glad to have them renewed.

G. M. R.

CHURCH UNION.

Sir.—Allow me the privilege of saying a few words re "Spectator's" remarks on Dr. Symonds' "open letter to the Bishop of Huron." "Spectator" remarks: "While Dr. Symonds may not have carried his brethren of the clergy very far with him, it is probable he has spoken more largely the mind of the laity." There may be a few of the clergy of the same "school of thought" with Dr. Symonds, who favour the proposed union. Heretofore, the Church has made it the practice of ordaining anew those clergymen who, from conviction, sought admission into the ministry of the Church of England. Does Dr. Symonds propose that the said clergy should be received and acknowledged by the Church as regularly ordained ministers? There is one thing certain, that those clergymen outside the Church will never submit to such humiliation, nor can the Church accept them as regularly ordained ministers. "Spectator" thinks that a larger proportion of the laity is with Dr. Symonds than of the clergy. I am not aware that such is the case. Laymen are just as tena-

cious to the principles of the Church as the clergy. No Churchman who holds apostolic succession as a dogma of the Church—an all necessary belief to the validity of the Church—will throw such a belief "overboard," as he must do in joining the union, if a union is ever to be accomplished. If the Church were of "mush-room" origin, it would be an easy matter to join the proposed union, but while we, as Churchmen, believe the Church to be of the Apostles, "Jesus Christ Himself being the chief cornerstone," how can we give up the great fundamental principle—Apostolic Succession, without which there can be no valid Church? Think you, will those who have left the sects from conviction, and have been received into the Anglican Church, return to something akin to that which they have left? I trow not. Much evil consequences must result from the proposed union. Just as Wesleyanism was the mother of numerous sects, so will this proposed union (if it ever should be) be the cause of much dissension, and from it will rise numerous bodies, "so the last state will be worse than the first." Such an union, as far as the Anglican Church is concerned, is utterly impossible, and Dr. Symonds knows in his heart that such an union can never take place. Men "play to the gallery" for a purpose.

George Henderson.

CANON FARTHING'S APPOINTMENT.

Sir.—In connection with Canon Farthing's appointment to St. George's Cathedral, Kingston, and the Deanery of Ontario, I notice in your issue of to-day in the columns of that excellent writer, "Spectator," the following remark: "Although the position to which Canon Farthing goes is hardly one of special prominence in the Canadian Church, it is one of special influence in the diocese in which it is situated." I should like to know why this position is not one of "special prominence in the Canadian Church?" What are the standards by which we are to estimate "prominence?" In point of age St. George's Cathedral is unquestionably one of the very oldest parishes in the Dominion. In point of stipend the rector will always enjoy a guaranteed minimum income of \$3,000. In point of location it is situated at a strategic point in the Province of Canada from which the work of the incumbent and his influence may easily communicate thought and life to more distant points. Concerning the Church fabric, what interior in Canada can be said to cast the splendid architecture of St. George's in the shade? As to the office of Dean in Ontario diocese to which Canon Farthing has been appointed, its "prominence" has a good foundation. With the exception of Quebec and perhaps of Huron, Ontario possesses the only real Dean in Canada. Ottawa, Toronto, and Algoma have no deans at all. Nova Scotia has a dean with no cathedral, the shadow of a great and venerated name, while the functions are performed by a "sub-dean." In Montreal and Niagara the deans are merely parochial clergy with no connection with the Cathedrals whatever,

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while in Fredericton there is no dean at all at present, and no chance of one for some time as the stipend connected with the office has recently been sequestered to help out the salary of the coming Coadjutor. As to the West I cannot speak so definitely, but I believe the Dean of Rupert's Land is a college professor. When "Spectator" thinks over the matter he will conclude that the position Canon Farthing has recently received is in reality one of the most important posts, short of the episcopate, in the whole Canadian Church. The memorable incumbency of Dean Smith, fruitful as it was in all that made for efficiency and Catholic Churchman-ship, so truly Anglican and so thoroughly Christian, may not indeed have been very "prominent" just because it was not "showy," but the position was nevertheless a real influence wherever people had eyes for the best elements in our Church life. Under Dean Farthing there can be no doubt that the real "prominence" of this honourable and responsible office will be maintained in the very best sense of the word.

W. P. Reeve.

Kemptville, Ont.

MISLEADING STATEMENTS.

Sir.—In reading down the pages of our missionary papers and magazines, printed and circulated throughout the country, one is often struck with current phrases and misleading statements calculated to do more harm than good. The following sentence is a very fair sample of what I have in mind, viz.: "Because of indifference the contributions to the work of the North-West have never been adequate nor in proportion to the ability of the East." Now, without going further into the question, I make bold to say that such assertions as these, emanating as they do from misinformed and irresponsible agents, make very depressing reading, indeed, for those who, living in the East or West, have the missionary cause of the Church at heart. The lack of men and means, which we are hearing on all sides, might very well make the burden of the Western Bishops grievous to be borne, and the East might ask herself the question again, "Am I coming to the rescue of the Lord against the mighty?" with profit to herself. But we are confronted with this twin difficulty—men and means—which we must face and honestly try to solve; and first permit me to say as to the man question: Is the Western Bishop quite sure as to the type of man he wants, and may not good, true and tried men be passed over in the attempts that are made, and being made, to get what, according to their view, would be the ideal man? I have in my mind a successful school teacher and lay reader, one whose moral, scholastic and physical abilities were unquestioned, one who was quite willing to face the responsibilities of the North-West. He applied for work with a view to "Orders," and was summarily turned down by some and rather curtly spoken to by others for presuming such. Needless to say the gentleman in question has since taken orders in an Eastern diocese and doing good work for "Christ and His Church." Now, a word as to the means. There lies open before me at the present time the report of the M.S.C.C. Page 107 I read as follows: Inter alia, by the Woman's Auxiliary, 68 Communion sets, 61 sets of fair linen, organs, fonts, bales, groceries, furnishings of all kinds. Any fair-minded person must admit that the ladies of our Church are spending and being spent in His service. It is not an uncommon thing to read in the "Leaflet" applications for newer articles, as if some sent were not new; hence not appreciated. I can tell you that many of the Missionaries down East get gifts of good second-hand clothing to have made over for their children, and they are quite thankful for them, and express modesty in suitable terms. Also it might be said that the cream of our people go West; that our English population is diminishing, which ought to be borne in mind in dealing with a large question such as this, especially where funds are concerned. A Church dignitary just returned from a trip to the West, approached me thus and said: "Are you going to remain on in your present mission?" My reply was, yes, I thought so. "Why," he said, "if I were ten years younger I should give up my position and standing in the diocese and go West and begin on the ground floor"; and I know enough about the man to know that he said what he meant and meant what he said. That taken in connection with what we hear of the immense crops that are being harvested in that region brings me reasonably to the other question: Is the Church receiving her due share of the vast output, so

that she might be able to lengthen her cords and strengthen her stakes without delay? The reply will be: Give the people time and they will respond. My view of the matter after some experience is that the earlier people are taught to give the better, and that self-help is the principle aimed at. Give these people to understand that, although they are unable to give actual cash, it is in their power to give what is just as suitable for us, viz., grain. This work calls for distinct gifts of leadership, but it is an important work, and one which must be reckoned with in future. I hope and trust that the Church in general will do its full duty as to its apportionment, and if there are any other sources of supply in sight, let them also be tapped.

Eastern Missionary.

THE UNION JACK.

Sir.—Although "Spectator's" weekly contribution to the "Churchman" is one of its leading features, yet I must take exception to his remarks on Premier Roblin's "School Flag," or "Union Jack." "Spectator" thinks a mere request should have been sufficient. Youth is the time to train children in the right way, and not when they have arrived at manhood, and when they have grown like the sturdy oak—stiff and unyielding. "Just as the twig is bent, the tree is inclined." "Train up a child in the way it should go, and when it is old, it will not depart from it." What is true as regards children in spiritual matters is also true as regards loyalty to their country. Childhood is the time to train children in the way they should go, and the Church of Rome has adopted this principle in having religious instruction taught in their schools from almost their infancy. Are not even the lower order of animals trained for whatever purpose intended when young? Still further, I take exception to "Spectator's" remarks on the refusal of certain Anglican clergy to allow a prominent clergyman of the Methodist or Presbyterian bodies to address a missionary gathering. Those Anglican clergy were consistent, for they were well aware that the Canons of the Church prohibited the clergy of the sects from officiating at the Church's altars; and why invite them at all when a still further courtesy of ministering at the Church's altars is denied them? "Spectator" talks of the inconsistency of those who talk union, yet will not admit a little courtesy towards those who are desirous of union. I can assure "Spectator" that those who deny other clergymen such courtesy as he mentions are by no means desirous of entering the union. Such men consider the proposed union an utter impossibility. Yes; there are just a few men of the Church preaching up this union, imagining that through their influence (?) it will be an accomplished fact.

Geo. Henderson.

IDENTITY OR COMPREHENSION.

Sir.—The subject of Christian unity is engaging the attention of thoughtful people in all parts of the British Empire, and notably in Canada, where, perhaps, more definite action in that respect has taken place than elsewhere. Actual negotiations are in progress, and have made considerable advance in respect to the corporate union of the Presbyterian, Methodist and Congregational bodies in the Dominion of Canada. It is now proposed to include the Church of England and the Baptists in the negotiations for union. A realization that unity is the Divine ideal of the Church, a growing sense of the power of unity and of the weakness of divisions, and the practical advantages which a united Church would possess in evangelizing our great and growing population in the North-West, all contribute to the desire for unity, and for prayer and effort to bring it about. The Church of England since the Lambeth Conference in 1888 has stood for unity, and has declared its desire to unite with any who will accept certain essentials of faith and order, and its willingness beyond these essentials to allow great liberty in what is not of the faith and ancient order of the Church. In brief, these essentials as defined by the Lambeth Conference, are the Holy Scriptures, the Apostles' and Nicene Creeds, the two sacraments, and the historic Episcopate. In other words, the Episcopate of the Anglican Communion declares that what she seeks is not identity, but comprehension, and that there may be diversities of opinions and methods so long as fundamental truths are conserved and united upon. It goes without saying that no terms of union could be adopted that did not secure

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unanimous approval of the Church of England in Canada, and also leave unaffected her present relationship and communion with the Church of England in all its branches. The greatest difficulty, no doubt, in effecting a union of the Church of England with the now Episcopal bodies is the Episcopate. The Church requires Episcopal ordination for those who preach in her pulpits or administer her sacraments. She stands for the Episcopate as a fact, marking her continuity during the Christian ages, but she has no theory of the Episcopate, such as is commonly understood by the doctrine of Apostolic Succession. Not a few deny this doctrine, and their right to do so has never been called in question. Again, the Church has never passed upon the question of Presbyterian or any other form of ordination. She simply states the existence of three orders of ministers from apostolic times, and maintains them for her own government, and ministrations. New circumstances and conditions may in the interest of the Church and the spread of Christianity call for action suited to the requirements of the advancing ages. Much was given up in the apostolic age to adapt the Church to the Gentile world; so now in view of bringing into the unity of the Church brethren who hold the essentials of the faith, action may be taken that hitherto was not necessary. Supposing that all future ordinations were to be Episcopal, and this much was conceded by, say, the Presbyterians, could not the Church accept the ministers of that Church as ministers of the Church of England without any further ordination, leaving it optional with any to be ordained by a Bishop if for conformity's sake or any other reason they desired it? Such ordination might be so conducted as in no way to reflect upon or discredit their former ordination. Then, also, the members of any existing body might be admitted without Confirmation to the Holy Communion, as, though it is an apostolic rite, it cannot be considered as necessary to salvation. The union of the divided Christian bodies is so desirable and would accomplish so much that is now impossible that all who seek for unity must be prepared to make sacrifices if it is to be accomplished. We have diverse schools in the Church, and also diverse methods. This could be extended, especially as regards the latter, and we could have liturgical and non-liturgical Churches, with, perhaps, an agreement as to a certain prescribed form in the celebration of the Holy Communion. We feel confident that if the several communions in Canada could in God's providence unite on essentials and grant liberty in non-essentials, and unite our membership and resources in extending the Kingdom of God in our beloved country that it would do much to make Christ known among men, His saving health among all nations. It would have a powerful influence in stimulating similar action elsewhere, and the Protestant bodies, united on a Catholic basis, would wield an influence that in their divided and competitive condition cannot be hoped for. Identity is not possible, nor is it desirable, but the Church may be, as it was in apostolic times, comprehensive, and as such it will accomplish its greatest work, and hasten the day when there shall be one fold, as there is but one Shepherd.

Enquirer.

If you would increase your happiness and prolong your life, forget your neighbours' faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them.—Lutheran.

ge Henderson.

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BOOK REVIEWS.

An article in the "Nineteenth Century" for September, which will find many interested readers is that by Bishop Weldon, entitled, "The Training of an English Gentleman in the Public Schools." Another interesting article is that by Mr. J. Allen Thomson, Rhodes Scholar, on "The Insularity of the English and Imperial Federation." There are other good articles in this number, such as that by Mr. Brodrick, who ought to be specially qualified to write on the subject of "Mr. Haldane's Proposals."

Family Reading

I CAN TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Follow Me;"
But I can trust.

I know not why my path should be at times
So strangely hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset,
With questions fierce and subtle on the way,
And often have but strength to faintly pray:
Still I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely around me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light:
But I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the sea;
But this I know, I with my God shall be,
So I can trust.

A PARADOX OF RIGHTS.

To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life, is always touched with a suspicion and a shade of baseness. There is a paradox in it, no doubt—one of those moral paradoxes which makes the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Philips Brooks.

I WISH I HAD KNOWN IT BEFORE.

A beautiful woman lay on her deathbed. "Read me something new," she said, impatiently, to friends who were trying to divert her with interesting books. While her sister went out to search for "something new," the nurse took out her pocket Bible and began to read the Sermon on the Mount. The sick woman paid close attention to the end. "Beautiful!" she said. "That will create a sensation. Who wrote it?" "Why," replied the astonished nurse, "that is the Sermon on the Mount—in the Bible, you know." "The Bible! Anything so good and beautiful as that in the Bible?" "Surely; what else but good did you think could be in it?" "Oh, I don't know. I have never looked into a Bible in my life. My father wouldn't have one in the house." "But you have certainly heard the Bible read in church?" "I have never been to church. Sundays was always our holiday. We got into that way in Paris. We went to all the places of amusement,

but never to church. I have never thought much about the Bible. I never supposed it contained such beautiful things. I wish I had known it before!"

She begged the nurse to read again the prayer in the Sermon on the Mount that was so new to her—"Our Father which art in heaven." She passed away, saying until her last breath: "I wish I had known it before!"

A GOOD POLISH FOR SILVERWARE.

A good silver polish that may be kept on hand ready for use is made by mixing a few drops of household ammonia with common whiting, then add enough water to make of the consistency of cream, and if desired this can be made and kept in tightly corked bottles. To clean the articles, pour a little of this mixture on a cloth, rub the silver lightly, then rinse in warm water and rub dry with a clean, soft cloth. This polish will usually remove tarnish and discolorations, but if the tarnish is of long standing, the silver should be rubbed well with sweet oil before using the polish. If the silver is washed at least once a week through a suds of pure soap and warm, soft water, and then wiped dry with a soft cotton cloth, and polished with a piece of soft flannel, it may be kept shiningly clean without hard rubbing, and it is easy to keep the silver clean but hard to make it bright again when it once becomes tarnished, and even the plated ware may be made to look bright if it is cleaned often and thoroughly polished.—Farmers Home Journal.

COMMON LIVES.

The common people have always been Christ's best friends. It was the common people who heard Him gladly when the great were persecuting Him. From the common people His Church has been most largely recruited. Even so today, the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defence of His truth and the spread of His Gospel. Through them, in a thousand quiet ways, He is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of His Church. Verily, Christ uses common lives.

Christ uses common lives, not because they are common lives, but because they are willing

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to be used by him.

God requires not talents, but submission. It matters little to Him whether a life be common or great, as the world views it. He only asks that the life be yielded to Him; He is perfectly able to fill it with all power, and to use it to accomplish mighty works in His name. There is no life too humble to be greatly used by God. He wants not worth, but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings; the repression of sharp and critical words in the ever-recurring moments of temptation; the speaking of messages of encouragement and sympathy; the habit of kindly forbearance; the daily humbling of self for others' sakes—these are the common ways in which common lives may be used for Christ.

Greatness in heaven is not measured by greatness on earth.

Not the making of a fine career, but the simple doing of God's will, is the one true aim in living. Thus only can we achieve real success. If we do this though we fail in the earthly race, we shall not fail in God's sight.—J. R. Miller.

We are always pleased to see a long-established, highly-respected commercial house keeping well abreast the age. Those of our readers who share our view may have a beautiful and business-like proof of the up-to-date character of the well-known house of John Catto & Son, Toronto, by applying to them for a copy of their autumn cloak and costume catalogue, which may be had for the asking.

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You cannot get any individual tailor or dressmaker in your own town or district to make up as good a tailor-made coat as you can get from us. No matter how much you pay the local artist, it is impossible to get that peculiar "style"—that "man-tailored" effect which is the secret gift of the great designers. We have an exclusive arrangement with one of the greatest tailoring houses in New York City, by which we have our own selection of fashions made up with the New York finish and style. This has given Fairweather's the reputation of having the smartest and best looking tailor-

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If the quality, style and workmanship of any of our furs are not the equal of any garment you have seen at the same price, return them to us.

Every fur garment sold from this store is made in our Quebec or Toronto factory. The pelts we purchase direct from the trappers and from the fur markets of Europe. Better quality furs than those we sell cannot be had. For this reason we welcome your careful comparison of values.

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British and Foreign.

The fund for the restoration of Winchester Cathedral, exclusive of Mrs. Ryle's Women's Fund, amounts to over £26,600.

The work of restoring the old parish church of Preston, Brighton, will be undertaken at an early date. It is hoped it will be completed by Christmas.

About one-third of the £5,000 required for the proposed new church of St. Mark, Higher Levenshulme, has now been promised, and it is hoped that it may soon be possible to commence building operations.

The Duke of Portland has promised £250 towards the cost of the chancel alterations at Sutton-in-Ashfield Parish Church, Nottinghamshire, and £105 to the fund for the enlargement of the vicarage.

A scheme is on foot for the complete restoration of Dunchurch Parish Church, with considerable alterations to the interior. The estimated cost of the work is £3,000, towards which £2,450 has already been promised, including £1,000 each from the Duke of Buccleuch and the Rev. W. Earle.

It has been decided to erect a memorial in the Parish Church of Woolsthorpe-by-Belvoir to the late Duke of Rutland. The foundation stones of the church were laid by His Grace's sister, Lady Adeliza Norman, and he finished the work by providing the cost of the handsome tower which adorns the edifice. The church is adjacent to Belvoir Castle.

The body of the late Bishop Hoare, Bishop of Hong-Kong, who was drowned in the recent typhoon, was sighted by the officers of the steamer Sharshing, from Canton. The body was sighted off Castle Polk Bay, and upon receipt of the news, the steamer Stanley was dispatched to recover it and bring it back to Hong-Kong for interment.

Shortly three memorials will be unveiled in St Paul's Cathedral, London. The most important of these will be M. Rodin's bust of the late Mr. W. E. Henley, which, with the exception of the inscription, has been completed for some months past. At present it is lying in the crypt, awaiting the ceremony. The other memorials are those to Field-Marshal Sir John Lintorn Simmonds and the members of the Middlesex Yeomanry who fell in the South African War.

A San Francisco paper says: "In place of the palatial residences which once graced the brow of famous Nob Hill and elicited the admiration of every visitor to the Pacific Coast, a magnificent Cathedral is likely to rear its spires heavenward from the lofty elevation. The block upon which stood the residence of the late Charles Crocker and the home of Will H. Crocker, which is bounded by California, Sacramento, Taylor and Jones streets, is likely to be decided to the Episcopal diocese of this city to be used as a site for its Cathedral, diocesan house, and divinity college."

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Lady Londonderry, speaking at a church bazaar at Long Newton, near Stockton, commended the efforts now being made to beautify the



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So simple a child can operate it. One damper heats the oven; another increases the fire; other dampers so check down the fuel consumption that a fire-box of coal will last from twelve to sixteen hours. When you want a hot fire in a hurry, this stove will give you one in five minutes. A little girl or a little boy can be taught to operate a Happy Thought Range without any trouble.

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church. Their churches represented the outward and visible signs of the religious life of this country. In these times they saw endeavors to banish religion from the compulsory curriculum of the schools, and also heard of a threatened attack on the branch of the Church of England in Wales by Disestablishment. She, however, hoped that with the spirit of love and devotion to the Church which animated every member, the time would be far distant when the people would allow their national Church to be destroyed.

Prebendary George James Gowing died at Bullmoor, Uffculme, in his eighty-fifth year. He was ordained deacon in 1851 to the curacy of Banbury and priest in 1852 by the Bishop of Oxford (Dr. Samuel Wilberforce). In 1859 he accepted from

the Dean and Chapter of Bristol the vicarage of Kingston, Somerset, which he held with the headmastership of Ilminster Grammar School until 1875, when the Bishop of Bath and Wells (Lord Arthur Hervey) collated him to the vicarage of White Lackington. There he remained until his retirement in 1902. In 1880 Lord Arthur Hervey collated him to the prebendal stall of Combe the fourth in the Wells Cathedral.

The Rev. L. Lloyd, of Fuh-chow, has recently compiled some missionary statistics for the province of Fuh-Kien, from which we gather (the "Church Missionary Gleaner" says) the following facts: About half the total Protestant converts in China are found in Fuh-Kien, the Christian adherents in that province numbering 58,000, of whom 23,600

"DINNER'S COMING—I SMELL IT."

Does Your Stomach Feel Happy When Meal-Time Comes?

When you sniffle in the air the appetizing aroma of something cooking, do you feel that you could sit down, open your mouth, pin back your ears and eat with a delicious gusto, everything set before you, and not feel any bad effects from it?

In other words can your poor stomach take care of everything and anything you put into it? There are thousands and thousands of people who do not know what it is to have a good, strong, healthy stomach, nor do they realize what it is to have a good appetite.

You can have an all-powerful stomach and a fetching appetite for every meal, and every day, if you give your stomach a rest, and let something else take hold of your food for you and digest it as it comes into the stomach, something that is harmless but that really does the work of digesting, quickly and thoroughly.

This "something" is Stuart's Dyspepsia Tablets the most effective little tablets in the world for curing anything that may be wrong with your stomach. One ingredient of these precious little workers digests 3,000 grains of the coarsest or richest food put into the stomach. Think of it, 3,000 grains! They are really an artificial stomach, because they act just like the stomach, they digest your food, just as though you didn't have a stomach at all. It supplies the stomach with the digestive juices which have become weak and scanty.

Then your indigestion, dyspepsia, sour risings, brash, belchings, acidity, fermentation, loss of appetite, aversion to food, bloaty feeling, heartburn and nausea, will be no more. You can then eat anything you want, all you want, whenever you want, and your stomach will feel fine before and after your meals. Your appetite will be a thing of pleasure to have, your meals will be a pleasure to eat and relish, and your digestion will be thorough and soothing to the whole body.

You can't do your work well or be cheerful, or have energy or vim or ambition when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest so it can right itself, then you need fear nothing. Send us your name and address to-day and get a free sample package of Stuart's Dyspepsia Tablets by return mail. After you have tried the sample, you will be so thoroughly convinced of what they can do for you that you will go to your nearest druggist and get a 50c. box of them.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co. 53 Stuart Bldg., Marshall, Mich.

are attached to the C.M.S. The scholars are nearly 12,000, in 600 schools. During 1905 there were 3,430 baptisms (about ten every day in the year). The Chinese Christians contributed last year \$80,000 for religious purposes. "This sum,"

Mr. Lloyd writes, "ought to be reckoned as £80,000 in English currency, considering the relative value of money in the two countries."

The Very Rev. Charles William Stubbs, D.D., Dean of Ely, has been appointed Bishop of Truro in succession to Dr. Gott, deceased. The probable selection of Dr. Stubbs for this vacancy has been forshadowed in the daily press, probably due to the fact that he has so thoroughly justified his appointment in 1894 by Mr. Gladstone to succeed Dr. Merivale at Ely, where he has worked assiduously, and has taken an enthusiastic interest in all that concerns the Cathedral. Early in the present year he announced that arrangements were being made for the celebration on October 17th of the 800th anniversary of the consecration of the Cathedral, when the Archbishop of Canterbury would preach the sermon. He has published "Historical Memorials of Ely Cathedral," a "Handbook to Ely Cathedral," and "In a Minster Garden" (Colloquies of Ely), and has in every way identified himself with the Cathedral and its traditions. He is a picturesque writer and an able preacher.—Guardian.

A missionary of the Church of England Zenana Missionary Society writes the following short account of a curious Chinese custom: "Last Sunday, while I was taking the afternoon hospital service there was a deafening noise in the street. Afterwards they told us that a very large paper boat was being carried through the immediate neighborhood by men dressed in white, which is the mourning color. The boat was being taken to a canal near by, and thence to be thrown into the sea, with the object of pleasing the idols and stopping the plague. The people are terrified of the boat, for they believe that if by chance it touches anyone on its journey through the streets that person will die, or any house it may knock against they think will be most unlucky and that some of the inmates will certainly die of plague. Poor things, it makes us more and more sad as we see them day by day wholly given up to idolatry, superstition, and sin. We seek to do all we can in dispensary and hospital, as well as in visiting, to win them for Jesus."

Children's Department.

CANADIAN PATRIOTIC BROTHERHOOD HYMN.

God save our gracious King!
Long live our noble King!
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us—
God save the King!

Our loved Dominion bless
With peace and happiness;
—Be Thou her light.
When the wild tempests rave,
Ruler of wind and wave!
Do Thou our country save
By Thy great might.

God save our Brotherhood!
Mightily bless for good
All that we do.
Life-giving Holy Dove
Come from Thy home above,
Make us to brother-love
Ever be true.
Amen.

GOOD MANNERS IN CHURCH.

Once upon a time there was a Boy who went to church. He was a Boy who usually played in the streets unless he was delivering pa-

pers, his only source of revenue. He wasn't a bad Boy, only careless and easy-going, one of that large family of Boys who never know what to do next on Sunday, and think it much more manly to stay away from church and Sunday-school, wasting a lot of time "doing nothing."

This Boy in the story happened to pass the church just as the bell was ringing for service, and, feeling rather cold, and having nothing in particular to do, he went into the church to see what it was like.

When he got inside the church he felt confused and shy, and recognizing an acquaintance sitting in the very last seat, who was a Boy like himself, sat down beside him. He felt very strange, and imagined that every one was looking at him, wondering why he had come; and he tried to make himself as small as possible, slinking down into the seat, taking a Prayer Book in his hand, and opening it aimlessly that he might look down and not be so easily recognized.

The Boy first in the seat whispered, "Take off your cap."

"What for?" asked the Second Boy.

"Because this is a church," said the First Boy.

"When did you take off your hat?" asked the Second Boy.

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"I took it off the minute I entered the door, because this is God's House, and I took it off out of respect for Him, and I shall not put it on again until I am outside the church."

"Why don't the women and girls take their hats off, too?"

"I think that is the custom for the women to keep on their hats be-



What Can You Do With It?

ALTHOUGH it may not be very much, only the difference between your income and disbursements, yet, if judiciously invested, it would amount to a considerably greater sum in a few years. By depositing a comparatively small amount annually with the

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for Endowment Insurance you would make a most judicious investment, with undoubted security, which would yield you an excellent return should you live until it matures. If not, it would prove to be a very valuable asset for your family.

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A TRIAL PACKAGE

Of the Wonderful Pyramid Remedy Is Sent by Mail to Every one to Test Thoroughly Free of Charge.

"I have tried your pile cure and find them all you recommend them. I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman to-day, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, 33 Pears Ave., Toronto, Canada.

Or if you want to prove this matter at our expense, before purchasing, send your name and address to the PYRAMID DRUG CO., 52 Pyramid Building, Marshall, Michigan, and receive a sample packet free by return mail.

The use of the wonderful Pyramid Pile Cure avoids the danger and expense of an operation. You cure yourself with perfect ease, in your own home, and for little expense.

Gives instant relief, heals sores and ulcers, reduces congestion and inflammation, and takes away pain and itching.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

cause St. Paul said the women were to keep their heads covered in public places," answered the First Boy.

The Second Boy had not been in the church before, and he saw many was a framed sentence which read, things to interest him. On the door "Thou that enterest into this church, leave it not without a prayer for thyself and those that worship here."

"Did you say a prayer like that when you came in?" asked the stranger.

"Yes."

"What did you say?"

"I said, 'Bless, O Lord, all those who worship in this House this day; and let the words of my mouth and the meditations of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer.'"

"Why do the people kneel down?" whispered the Second Boy, as he

saw each one who came in kneel down and say a prayer before taking his seat in the pew.

"They kneel to acknowledge the presence of God Almighty, and to show their willingness to serve Him," answered the First Boy.

"If the people are praying to God, it doesn't seem just right to talk or keep turning around to see who is coming into church," said the Second Boy.

"No, it isn't a right or kind thing to do. Suppose we open the Prayer Book and find the Morning Prayer, and the hymns in the hymnal we are going to sing."

The organ soon pealed forth the processional hymn, "Onward, Christian Soldiers," and the Boys, who both had good voices, joined heartily in the singing. The sermon was on the subject of self-discipline in religion, and the preacher took as his text, "I am not ashamed of the Gospel of Christ." He told the following story:

"Once upon a time, there was a company of soldiers who were told to aim at a distant mark in a musket-drill competition. The man who made the best record was the soldier who knelt on one knee and took deliberate aim. All the others, who were new recruits, had taken aim carelessly, standing in a rather shamefaced attitude. They smiled derisively at first when they saw him kneel, but were ready to cheer him when he hit the mark. It is a sign of ignorance and weakness to laugh at a careful soldier; but whether he is a soldier in the camp or in the church, the man who will get down on his knees to shoot or to pray, will be the strongest and the most reliable."

The Second Boy looked very thoughtful, and after the service, told the First Boy that he "guessed that kind of church was the best kind, because it made you think the most about God," he added that he would always remember about taking off his hat, and saying a prayer, and being quiet so as not to disturb others who were worshipping God.

The Rector always stood at the entrance door to greet his congregation, when the service was over, and he drew the two Boys aside and asked them to come to choir practice, as he had noticed they enjoyed singing.

The world is full of Boys like the two Boys in this story. Are you like the First Boy, willing to help those like the Second Boy? I know them both.

Helen Burlison.

CANADIAN PATRIOTIC HYMN.

God save our gracious King! Long live our noble King! God save the King! Send him victorious, Happy and glorious, Long to reign over us— God save the King!

Our loved Dominion bless With peace and happiness; Be Thou her light. When the wild tempests rave, Ruler of wind and wave! Do Thou our country save By Thy great might.

The Right Watch



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IMPERIAL MAPLE SYRUP ALWAYS SATISFACTORY

Ask your dealer for Imperial Maple Syrup. Do not allow him to substitute an inferior article because it is cheaper.

Spirit of God, we pray, Stir up Thy Church to-day To hear Thy call. May she ne'er fail nor pause, Speeding the Gospel's cause, Till the world owns Thy laws. Lord God save ALL! Amen

RESPECT FOR OLD AGE.

It is often said that American people are lacking in reverence for the aged. If this be true, it is, indeed, a flagrant fault. It is to the old we must look for wisdom, gained by the years. Fortunate is the young person who has close personal relation with those who have had long life and varied experiences. The advice of the latter is worth more than gold. Old people do not rush into extravagances. They think before they act. They counsel reflection. They give stability.

There is an old story which illustrates the reverence which the ancient Spartan felt for old age. Into one of the greatest amphitheatres of Greece, filled to the gates with a throng assembled to witness the athletic games so popular in those days, an aged man went one day. Every seat was taken. One hundred Athenian boys sat on one side, as many Spartan youths sat on the other side. Seeing the old man, the Athenian boys, true to their instruction, rose, uncovered their heads, but not one went so far as to offer his place to the aged man.

He turned toward the Spartan side. All rose and bowing low, each proffered his seat, whereupon the Athenian lads broke out in prolonged applause.

The old man paused, smiled, and bowing said: "The Athenian knows what reverence for old age is; the Spartans show that reverence."

Is it not true that many of us are a little slow in extending that re-

spect to old age which we know belongs to it? It is so easy, it may be to pass the aged by without a word of greeting, but how much such a word means to them! A little more thoughtfulness, a little greater regard for the sensitive nature of those in advanced life, a little kindly effort in their behalf, and the world would be both happier and better.

"If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure it steals away with the setting sun. Twilight is God's interval for peacemaking."

The Daily Grind Ruins the Nerves

In factories and workshops, offices and stores—yes, and in homes, too—people are being worn out by the monotonous wear and tear of unceasing toil.

In the hot summer time especially the burden is heavy to bear and without the opportunity for rest or recreation many a victim falls by the way, overcome by nervous exhaustion, heart failure or physical decline.

The world's work must be done. The toiler must toil on. But there is a method of replacing wasted nerve cells and building up the worn-out system, and that is by using Dr. Chase's Nerve Food after each meal.

It gives vigor and tone to the system and prevents exhaustion and prostration. It is the friend of the worker, for it makes him strong and well and fills him with new hope, new confidence, new vigor and energy.

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson Bates & Co., Toronto.

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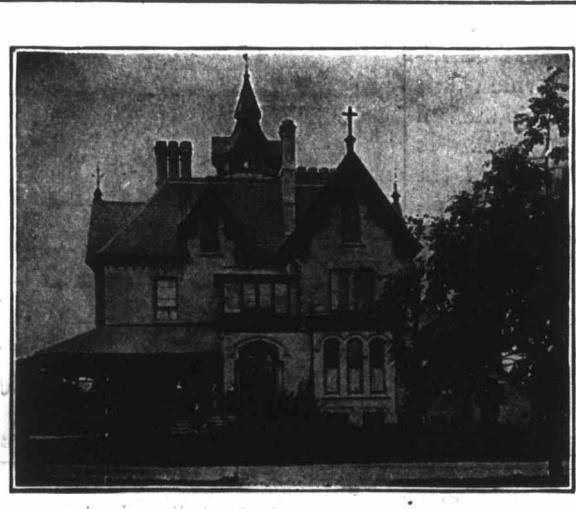
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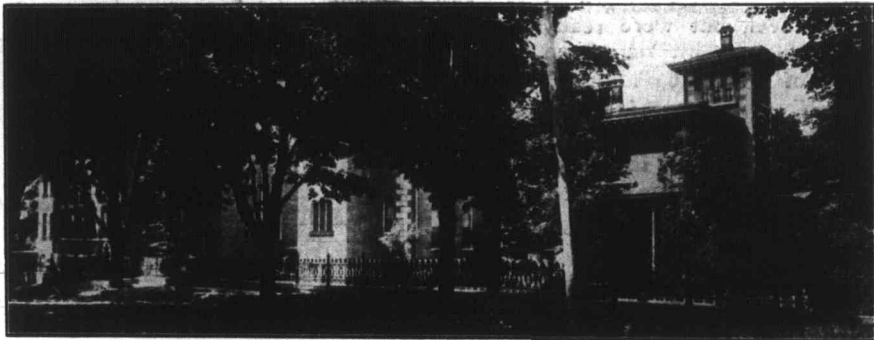
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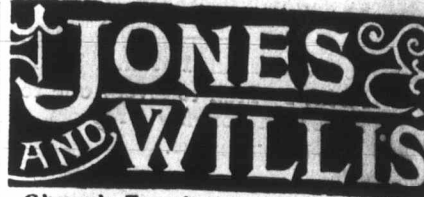
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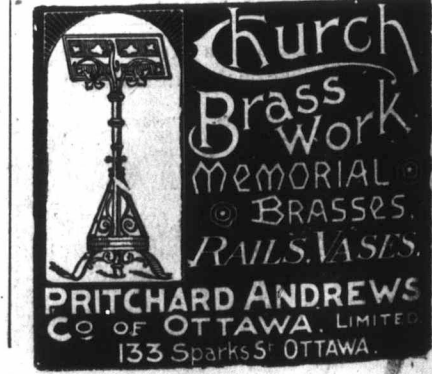
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