

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
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 ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, OCTOBER 31st, 1912

No. 42

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Morning—Isai. 28:9—17; 1 Tim. 5.
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Morning—Wisd. 3:1—10; Heb. 11:33—12:17.
Evening—Wisd. 5:1—17; Rev. 19:1—17.

November 3.—Twenty-second Sunday after Trinity.
Morning—Dan. 6; 2 Tim. 4.
Evening—Dan. 7:9 or 12; Luke 22:31—54.

November 10.—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 3:7—4:14.
Evening—Joel 2:21 or 3:9; John 1:29.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

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Offertory: 347, 492, 510, 595.
Children: 688, 694, 701, 702.
General: 27, 406, 407, 541.

THE OUTLOOK

The War

After many a groundless fear of trouble in the Balkans, war has at length broken out, and Turkey is being opposed by the Bulgarian, Serbian, Greek, and Montenegrin armies. There is every indication that the war will be provocative of terrible bloodshed, and as the Turkish Government is no longer hampered by the Italian trouble the force directed against the Balkan States will be all the greater. It is impossible to foresee and foretell the result, but one thing is absolutely certain; as the "Spectator" says, the "status quo" cannot be restored, whatever happens, and it is this fact which makes the future so dark, and serious. On the assumption of a Turkish victory no one could contemplate the possibility that the Turks, who have hitherto refused to grant reforms in Macedonia, would agree to set up a system of self-government. On the other hand, a victory for the Balkan States might easily prove equally serious, for the Powers would insist on making their influence felt in any arrangements which were to be made, and this might easily lead to a European conflagration. The next few weeks, however, will reveal very much, and meanwhile it is our bounden duty to pray with all earnestness and confidence, "Give peace in our time, O Lord."

Christianity and Miracles

By far the ablest and most timely utterance at the Middlesborough Church Congress was that of the Bishop of Oxford on the subject of Miracles. Here are some of his words:

I speak as one who believes that the Church can admit on this matter no compromise. I know no one less likely than our late honoured teacher, Dr. Westcott, to exaggerate the place of miracle in religion; but in the book which he was, I believe, of all his works the most thankful to have written, and which was written and revised in full face of modern conceptions, after a careful definition of miracle "in the strictest sense," he pronounced Christianity to be "essentially miraculous." That judgment I believe to be just and necessary. Moreover, miracle is so prominent in our foundation Gospel, St. Mark, and so interwoven throughout the Gospels with the account given of our Lord's teaching and person, that, if miracles did not really occur, the credit of the account of our Lord which the Gospels give us, its historical value, would be so radically impaired that it seems to me to be almost absurd to imagine that the authority of His Gospel could continue to maintain itself in the world.

If Christ is not miraculous Christianity is not true, and if Christianity is not true its power is gone, for, as Bishop Gore says, there would be nothing in it capable of controlling "the unruly wills and affections of sinful men."

Men at Church

The "Church Family Newspaper" has had an interesting discussion on "Why men do not attend Church," and while the opinions of the writers differ there is a wide impression that the character of the sermon has much to do with the question. A well-known Professor has stated that too often the teaching given from the pulpit is "coloured water" instead of "strong physic." Unless a preacher has a message that comes out of his own experience he will never attract men. Phillips Brooks has an almost perfect definition of preaching as "truth through personality." It was Spurgeon, or someone similar, who in reply to a man who remarked "I can buy your sermon for a penny," said, "you may do that, but you cannot buy the man." One of the instructions to sponsors is, "Ye shall call upon him to hear sermons," and if there is no clear ideas, no definite statement of the message, no strong conviction of its reality, and no spiritual experience suffusing the whole, we must not be surprised if people are not too anxious to attend Church. It is simply useless to say that men ought to go to Church to worship and not to hear sermons, because the Ministry of the Word is part of the Ordination commission and "to hear His most Holy Word" is stated to be one of the reasons why we are to "assemble and meet together."

The Prince of Wales

The Prince of Wales is now in residence at Magdalen College, Oxford, and naturally Church people throughout the Empire have shown a real interest in the plans made for His Royal Highness as an Undergraduate. Practically no exception is being made in his case, the only advantage over other Undergraduates apparently being that the Prince's apartments in the College is the only suite with a private bath room. For meals he will be treated just as the other Undergraduates. He will have to "keep three Halls," that is, dine in the College Hall three nights a week. He will attend lectures in the usual way with other Undergraduates, and will take part in any sports that he may desire. The wisdom of the King and Queen in this natural arrangement for their son is most welcome, and all Church people hope that the Prince may derive the greatest possible benefits and advantages from his association with Oxford. In the course of the year that he will spend there he will be enabled to imbibe not a little of the atmosphere that makes an "Oxford man," and he will be followed by hearty good wishes and earnest prayers from all parts, that his Oxford career may be of no little value and importance in the preparation for the great life-work which will be his in due course.

"Starvation Wages"

These plain words were associated the other day with a discussion in the Presbyterian Synod on the subject of "The Supply of Men for the Ministry." Dr. Gandier, Principal of Knox College, said that twelve years ago in the five Colleges of the Presbyterian Church there were more men than there are to-day in their seven Colleges, that the number of candidates for the ministry is less, and that Home Missions cannot find men for some of the fields. Dr. Gandier rightly remarked that the ministry cannot be made so attractive as to lure men into it, because such a motive would not be right. He believes that the problem must first be solved in the Christian home, and that in some homes religion has not the place that it once had. In the course of the discussion some very plain words were spoken of the way in which men are treated when they are in the ministry. They are left to starve, said one clergyman, and sons see their fathers left in extreme poverty in their old age because of the miserable and inadequate annuities. Another clergyman said that his son had many times remarked that he would never enter the ministry because the Church practically deserts a man at the most critical point. Our highest authority says that "the labourer is worthy of his hire," and the lesson should be heeded by our own Church in regard to ministerial stipends. A deputation from a Church in America waited upon a leading clergyman to ask his help in the filling up of a vacancy. The kind of clergyman desired was depicted, and then the proposed stipend was mentioned. "Oh," said the minister, "you are asking for a whale, but you will only provide water enough to float a minnow."

Christian Reunion

A striking illustration of the bearing of joint meetings of Churchmen and Nonconformists on Christian Reunion has just been given by the new series of lectures inaugurated at Liverpool. The local Sunday School Institute is a Church body, and the Local Sunday School Union is a Nonconformist body, and these two have united, as they did last year, to promote a course of lectures to Sunday School teachers. The Bishop of Liverpool who presided at the inaugural lecture spoke of the effect of this effort upon the cause of Reunion, and he drew a fine picture of these instructors of the young of Church and Chapel, "listening to any Church teacher and any Nonconformist teacher, forgetting for a time their differences, losing their prejudices, and realizing how much they had in common." The Bishop once again expressed his own longings after closer fellowship with other Christian Churches, and his words seem worthy of special notice:—

"I am one of those who desires passionately the reunion of Christendom. I am most strongly of opinion that that reunion in England should begin with the Churches of the Reformation. While, on the one hand, I deprecate most strongly, as many of you do, any premature and rash and impulsive steps

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towards reunion which in the long run will be wisely to hinder the object we have at heart, I do welcome and thank God for every movement that seems to prepare for that great day, when we shall be all one flock and one Shepherd."

The joint lecture scheme of the Theological Colleges in Montreal is a similar step in the right direction, and in clear line with the suggestions of the Lambeth Conference in 1908. The more we can understand the other side the better it will be for both parties.

Puritanism

Canon Hensley Henson, who has been visiting our country, has recently published a book, "Puritanism in England," in which among other interesting and suggestive points, he shows that the Puritan was first and foremost a worshipper of the letter. As early as 1552 Cranmer, speaking of certain objections taken to the Second Prayer Book of Edward VI., put his finger on the essential fallacy of the position:—

"They say that kneeling is not commanded in Scripture; and what is not commanded in Scripture is unlawful. There is the root of the error of the sects! If that be true, take away the whole Book of Service, and let us have no more trouble in setting forth an order in religion, or, indeed, in common policy. If kneeling be not expressly enjoined in Holy Scripture, neither is standing nor sitting. Let them lie down on the ground, and eat their meat like Turks or Tartars."

Hooker dealt ably and conclusively with this contention, arguing that Episcopacy, the use of the surplice, the Cross in Baptism, and similar institutions or ceremonies were not only lawful but were to be retained when enjoined by authority. "For the ecclesiastical laws of this land we are led by great reason to observe them, and ye are by no necessity bound to impugn them." The argument was at once modest and moderate, but all the more telling on that account. Those who may be regarded as the successors of the Puritans have moved far away from the impossible position taken by their forefathers. They understand, as we all do now, that the Bible is not a book of rules but of principles.

Parish Records

We noted recently the interesting Year Book of St. Paul's, Halifax, in which Archdeacon Armitage had reproduced by picture and pencil some memorials of the parish. This is only one of several such books. Its publication recalls the number of early parishes whose histories deserve remembrance. And there are numberless parishes being founded whose early struggles should be carefully recorded from the meeting of the score or so onwards and upwards. The early struggles are the most interesting. And next to the recording is the preservation of parish records. The Rural Deans are generally supposed to inspect these on their official visits, to see to the safe keeping as well as to the writing of such records to report. The recent floods in the Eastern Counties of England, especially in the city of Norwich, call special attention to the danger of these records remaining in parish vestries, and the suggestion has been made that they should be lodged from time to time for preservation in some central place provided by the State. We do not know whether the idea will be adopted because parishes are naturally very tenacious of their own documents. But the proposal is distinctly valuable and might well be adopted in Canada. Why should we not have a building for Church Archives in the capital city?

The Growth of The Churches

The study of the total membership of the Protestant Churches in Canada has been made by the Secretary of the Laymen's Missionary Movement. At the time of the Laymen's Congress 3½ years ago it was estimated that there were 900,000 Church members in the Dominion, and this has increased in the 3½ years, so that the total to-day is close on 1,100,000. The figures are particularly interesting. The Methodists come first with 338,500, then the Presbyterians with 288,000, the Anglicans follow with 188,000, the Baptists with 135,000, and the Lutherans with 100,000. Other churches are decidedly smaller. The number of places of worship, both self-sustaining and assisted is approximately 15,000, made up of Methodist 5,000, Presbyterian 4,422, Anglican 2,500, Baptist 1,307, Lutheran 500, with others of smaller numbers. The Laymen's Missionary Movement has rendered good service in providing this information, and yet in spite of the increase during the last three years it is impossible to avoid noticing the large numbers who

are outside any Church connection in the Dominion! When we have included all those who are associated with the Roman Catholic Church and other Non-Protestant Churches it is unfortunately true that "there remaineth very much land to be possessed." These figures constitute a reason and a spur to taller and more earnest effort.

Immersion in The Church of England

An interesting correspondence has recently been going on in "The Guardian" on the practice of immersion at Baptism in the Church at home. From letters received from clergymen and others in various parts of England, the fact has become evident that this Scriptural and impressive method of Baptism has never wholly died out in the Mother Church. Baptistries are reported in quite a number of modern church buildings. It would be interesting to know if there is an Anglican Baptistry in Canada. As our better informed readers are aware immersion for Baptism is the rule of the Anglican Church, and affusion is only permissive. The fact, it seems to me, should be made more generally known that immersion can always be demanded from the clergyman as a right.

THE TWO SEAS

A PARABLE ON GIVING AND KEEPING.

"It is more blessed to give than to receive."

By the Rev. Richard Clover, M.A., Rector of Wotton, Dorking.

I.

There is a sea which day by day
Receives the rippling rills,
And streams that spring from wells of God,
Or flow from cedared hills;
But what it thus receives it gives
With glad, unsparring hand,
And a stream more wide with a deeper tide
Pours out to a lower land;
But doth it lose by giving? Nay,
Its shores of beauty see,
The life and health and fruitful wealth
Of Galilee!

II.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore or sea beside:
What gains its grasping greed? Behold
Barrenness round its shore;
Its fruits of lust but apples of dust,
Rotten from rind to core;
Its Jordan-water, turned to brine,
Lies heavy as molten lead,
And its dreadful name doth e'er proclaim—
That sea is—Dead!

ALL SAINTS' DAY

The Festival of All Saints' Day, November 1st, is a fitting culmination of the commemoration of the Saints' Days during the Christian Year. Starting with St. Andrew, one of the first two Christians, the year is crowned by the commemoration of "all who profess and call themselves Christians." And yet it is essential to take great care lest we form a wrong impression of the meaning of the term "saint." Even Archbishop Maclagan's well-known and beautiful hymn, "The saints of God, their conflict past," may unwittingly lead us astray, as though "the saints" were limited to those who are now in the immediate presence of the Master. From another point of view care is equally necessary to be on our guard lest we think of a saint as one of special holiness or unique position. We rightly distinguish great names like those of St. Paul, St. Peter, St. John, St. Augustine, and many others, by the prefix given to them, and yet this must not shut our eyes to the simple fact that in the New Testament the term "saint" is applied to every believer, and is descriptive of him from the very first moment of his Christian life. The word always refers to position, not to disposition, to relationship, not to character. Perhaps one of the best distinctions of a saint is "one who belongs to God." St. Paul's Epistles were addressed to "all the saints" and his ministry to Jerusalem was for the purpose of "ministering to the saints." Of the various names and titles given to Christians in the New Testament this of "saint" is one of the most prominent and certainly one of the most significant. It carries with it the thought of life being set apart for God, devoted to Him, possessed by Him, and intended to be used in His service. When this is realized it gives distinction and glory to the humblest life, because every follower of the Master belongs to God and is in-

tended to be employed in God's service. "Such honour have all His Saints."

And yet the individual saint is never regarded as standing alone. The New Testament word is always in the plural, and there does not seem to be one instance of the use of the word in the singular number. It is also well known that the phrase in the Creed, "The Communion of Saints," was originally inserted as an explanatory statement of the meaning of the earlier article, "the Holy Catholic Church." The Communion of Saints is the union and fellowship of all those who belong to God. In the Epistle to the Ephesians this thought of the people of God being united together in union and fellowship is one of the choicest of the thoughts of the great Apostle, and twice over he speaks of "all the saints." He realizes that only as "all the saints" unite in their experience of the Divine love will any true comprehension of that glory be possible, and in another connection he asks for prayer not only for himself, but for "all saints." There is nothing finer or more inspiring in the whole of the New Testament than the idea of the great company of saints, those who are united to Christ and to one another in Him.

All this gives remarkable point to the conception that God has His saints everywhere. It is a thrilling thought that although they are unknown to the world and insignificant in capacity and position, yet nevertheless they are known to God and beloved by Him. If St. Paul could send his greetings from the saints "of Caesar's household," we can realize that God has His witnesses everywhere, and the day is coming when this sainthood will be manifested, for the saints are to "judge the world," and the Lord is coming with "ten thousand of His saints." It is quite impossible to fathom the depth of meaning of the Apostle when he speaks of the glory of God's "inheritance in the saints." It is an unspeakable privilege and inestimable joy to realize that even now God has a wealth of glory in His people, and one day this will be manifested when the Lord comes "to be glorified in His saints." It is to the saints that the faith was "once for all delivered," and it is the saints who are now to declare that faith and witness to its life before the world. Meanwhile the call of All Saints' Day is imperative. We are to speak and act "as becometh saints," just as the Roman Christians were urged to welcome their sister from another Church "as becometh saints." If only our lives thus fittingly express "the Holy Gospel we profess" we shall do more than anything else to show what the New Testament means by "Saint of God."

AN IMPRESSIVE TESTIMONY

By Dr. Karl Fries, of Stockholm, Chairman of the World's Student Christian Federation.

On May 14th one of the most famous of modern Swedish authors, August Strindberg, breathed his last. The day before he died he uttered some words which were practically his last, and which bore a most remarkable testimony to the truth of Christianity and the value of the Bible.

By universal consent he was a man of exceptional genius. Not only did about 70,000 of the inhabitants of Stockholm gather at his funeral but his works are translated into various foreign languages; and although his authorship often assumed the character of rabid attacks against the present social order, including royalty, yet King Gustaf sent a wreath in recognition of his genius, and one of the King's brothers attended the funeral.

Like so many other brilliant spirits, his career was anything but straight. He has written things which include the most venomous attacks upon Christianity and Christian morals. He has roamed in the realms of science, falsely so called, and been an ardent adherent of all kinds of theories in strongest opposition to Christianity. And yet some years ago he wrote a book called Damascus. This book, like many of his other works, contains much of his own character pictured in the hero. It marks the turning point of his life. It would be entirely mistaken to call it a conversion, at least in the sense of surrender of the heart to Christ as a personal Saviour, but it means a thorough change in his view of the world, and also in his appreciation of Christianity. Like the restless spirit that he was, he never seemed to find a fixed point where he could abide. He went from standpoint to standpoint, often ridiculing and attacking such views and such persons as one would have expected him to cherish, judging from certain previous expressions. He often made statements which from a scientific point of view, and even judged by common reason, were entirely mistaken, and yet he was followed by the admiration of thousands,

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not least among the young people, and he was considered by the Socialists as their special hero. In April this year Hr. Strindberg became seriously ill, and the doctors soon gave the verdict that he would only have a few weeks left to live. His illness was of a most painful character, and gave him no peace day or night, except through the use of morphia. Still there was a serenity about him which was most surprising. He never gave expression to any fear of death. He was often seen to read the Bible, and those who had an opportunity of talking to him about spiritual matters, said that he read with a heart hungering after the Gospel.

The day before he died he beckoned his nearest relatives to his bedside and took the Bible from the table, lifted it with both hands and said: "All personal grudge is now gone. I have settled with life, my accounts are closed, this (meaning the Bible) is the only true guide." He then pressed the Bible to his heart, and announced as his last will that, when life had ceased, the Bible should be placed on his breast together with a small cross which he used to wear round his neck. He ordered that at his funeral no speeches should be made, but that only the funeral rite of the Church of Sweden should be carried out. To this rite belongs singing of hymns, and one of those that were sung contained words which may be literally rendered as follows: "No more like a prodigal son do I roam in far countries; my soul, which longs to part from this world returns gladly to the Father. He meets me lovingly and grants me His grace for Jesus' sake, and there will be joy in heaven." This verse was found to have been specially marked by Hr. Strindberg in his hymn-book.

Remarkable as this testimony was in itself, it was no less remarkable in the echo which it found among those who, while admiring Strindberg, are very far from taking the view of Christianity which he proclaimed so clearly in his last words and had expressed many times in various writings. In an In Memoriam poem which was written immediately after his death the seeking of his soul after God was effectively pictured by a transcription of the now so famous hymn "Nearer, my God, to Thee," which, after the "Titanic" disaster, was often played by Strindberg. This poem was sung by a large choir composed of workmen, who probably to a man were Socialists—which in Sweden implies a deliberately indifferent, if not antagonistic, position towards Christianity.

The solemnity of death brings out the truth, even in spite of theories which for a time may have "darkened the counsel of God."—(The Bible in the World).

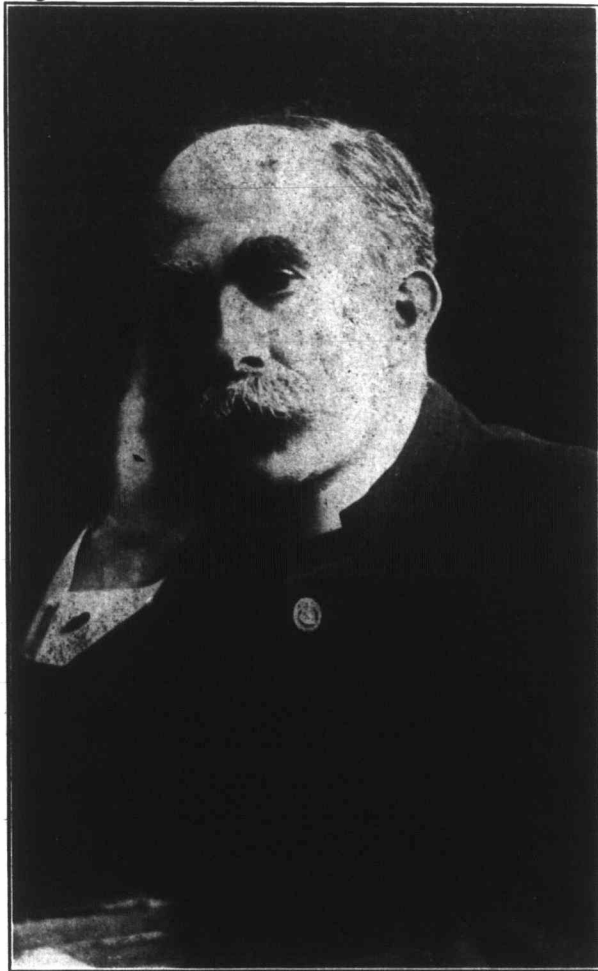
THROUGH MY STUDY WINDOW

The Musings of "Criticus" on Passing Events.

It is an expensive business to carry on Foreign Missions. The Board of Management of M.S.C.C. found this out at its recent session in Montreal and the Church at large will find this out increasingly as the years roll on. In the past we have been merely playing at missions. We accepted the few volunteers who offered, and we sent them into the field of some other Society, we being responsible only for their stipends, and the other Society being responsible for forming the plans, providing the equipment, and reaping the fruits. This was a good beginning, but it was a cheap and easy way of doing an extremely large and difficult work. Now, however, we have entered on a new course. We have chosen our own fields, we have formed our own dioceses, we have appointed our own Bishops, and we have made ourselves responsible for the management and equipment of the work. This is as it should be; for if we are to justify our existence as an independent and self-respecting Church we must take our proper place in the world-wide work for which the Church of Christ was called into being. But it is an expensive undertaking. The Church must be prepared for increased contributions and the Board of Management for increased apportionments. As it is, we are among the least of the missionary forces in the heathen world. We are far behind the other religious communions in our own country that are our equals in numbers and in wealth. We are bound to put our hand to the plough in pain of the forfeiture of our spiritual titles. Having put our hand to the plough we dare not look back lest we should be judged unworthy of the Kingdom of God. The object that is set before us is worthy of our greatest efforts and sacrifices. It is the work for which Christ died. It is the object for which martyrs, saints and missionaries in all ages counted not their lives dear unto themselves. The privilege of joining such a company and aiding in such a work is worth more than can be reckoned in

dollars and cents, worth to us as well as to the world. We can make no better investment of our money which will be repaid to us a hundredfold in spiritual blessings. But is it not mockery to talk of crushing burdens and sacrifices when the whole Church is called to give a paltry \$75,000 towards no less a task than the regeneration of three great Empires, India, China, and Japan? Why, \$75,000 is less than some of our smaller cities are giving for automobiles.

The Synod of the Province of Canada suddenly awoke to two days of active and vigorous life after eight years of quiet and peaceful sleep. The notable utterance of the Bishop of Huron at the opening service showed the progress which the Church has made while the Synod slumbered and slept. Of the many subjects that came up for discussion but few pertained exclusively or even especially to the Province of Canada. Newfoundland is always with us; so is Church Unity. There seemed to be no special urgency for these



REV. J. E. WATTS-DITCHFIELD, M.A.,
Vicar of St. James-the-Less, Bethnal
Green, London, E.

At present lecturing in Toronto. He will also address a Mass Meeting of Men in the Church of the Redeemer at 4 p.m., Sunday next.

questions at the time; although acts of courtesy and friendliness must always do some good. The position of the Church in Wales, and that of Ulster, however much they might command the sympathy of individual Churchmen, seem to be outside the jurisdiction of any Canadian Synod, which clearly has no mission to pass judgment on the actions of the Imperial Parliament. In all such matters it may be well for us to reflect that whatever bolts our Church assemblies may forge regarding political issues in Britain, if they are ever heard of by the British Cabinet, will fall innocuous at their feet. For as a distinguished prelate said of all the meetings of the week, "We have spent a few crowded days and I trust we have done no harm." Strange to say, the one question that fell strictly within the province of the Synod, and for the settlement of which the Synod was specially called was decided without discussion. Possibly the subject had been threshed out in the assemblies, and nearly all the members had come prepared to accept the inevitable. Possibly, too, this happy result may have been due to skilful management. In all assemblies the legal profession has a field day, when legal and constitutional questions are under discussion. The fine distinctions that are drawn may sometimes be trying to the ordinary mortal though they may greatly conduce to peace and progress in the end. At the recent Synod the learned gentlemen seemed to waive all technicalities and unite in expediting the business

of the house. The round table conference suggested by the Bishops soon led to a unanimous decision, and who should dare to differ when the lawyers are agreed? For this happy and speedy solution of a question that might have led to a long and tedious debate, we are indebted to the wise guidance of the Bishops.

A resolution was moved in the Lower House looking to the participation of the Bishops in joint deliberations between the two Houses. The large and influential part taken by the Bishops in the proceedings of the Board of Management, which deals with matters as weighty and important as any Synod, was in favourable contrast with their absence from the proceedings of the Lower House. The loss was felt to be very great. The ability which, as a rule, wins for the Bishops their elevation to the Episcopate, and the wide experience which they acquire in the discharge of the Episcopal Office gives them special fitness to take part in united deliberations for the welfare of the Church; while the high regard in which their office is universally held would suffice to protect them from any untoward consequences which might ensue, and under all circumstances the special rights of the Episcopate would be safeguarded. The mutual benefit would be great. Clergy and laity alike would greatly profit by the presence and counsel of the Bishops, and it is an open secret that some of the Bishops do not view with unmixed satisfaction their translation to the serener air of the Upper House. What the fate of this resolution is likely to be is perhaps possible to foretell from the fate that has overtaken similar resolutions in the past. It is a happy circumstance that its introduction was due to a desire to make our Synods more efficient and to a conviction that the ability and experience of the Bishops would be a powerful influence to that end. Criticus.

VARIA

From time to time topics arise which while they can hardly be discussed editorially, are nevertheless of sufficient interest to warrant attention by both clergy and laity. It is therefore proposed to call attention to some of these matters as they arise, and if any of the laymen and laywomen among our readers are led to make any suggestions for this column they will be given careful consideration.

An article appeared the other day in the New York Nation, asking what books a man should read who has but little time for reading, especially because of the thousands of men in business and professional life to whom the question is very real. President Butler, of Columbia, took up this subject not long ago and urged his hearers to "resolve to pass the year in company with some one of high and noble character. Then he went on to say:—

Let the year be made noteworthy by passing it in company with the poetry of Alfred Tennyson. Or, if in another mood, pass the year in close and familiar company with the essays of Emerson, or with that masterpiece of biography, Lord Morley's "Life of Gladstone." The nineteenth century left no nobler or more inspiring life than that of Pasteur. Perhaps you may prefer to pass the year in company with that life as told by Vallery-Radot.

The idea is that a man should select some large and important book for companionship, and then spend a year in its company because of the moral, educational, and recreative influence and value of such an exercise. No man can spend such a time with the works of Gibbon, or Macaulay, or Carlyle, without experiencing intellectual profit and expansiveness, and even the busiest men might presumably be able to undertake one such work a year.

The war in the East has reminded us very definitely of the ancient Church, too long a Mosque, of St. Sophia in Constantinople. It has been called "the finest flower of Byzantine art," and it would seem it is in imminent danger of destruction. Mr. T. G. Jackson, R.A., examined it for the Turkish Government two years ago, and reported that not only are the walls and columns out of the perpendicular, and some of the vaults of the roof in danger of collapse, but that the escape of the dome is "due to the singular stability of that form of construction." No wonder that grave concern has been shown for what would certainly be "a catastrophe of unparalleled consequence," for notwithstanding the possession by Islam, the place which St. Sophia holds in Christian history makes it of the deepest possible interest to all the Churches. We do not know whether the Mohammedan authorities would welcome help from Christian people, but certainly action should be taken before it is too late.

A man remarked that a member of his church with a show of pride came to him and said: "I have been through the Bible five times this year." His minister looked at him a little while, and then replied: "How often has the Bible been through you?" It is well to read and hear the Word of God, but it is still better to experience it in the life, and it is often found that an increasing knowledge of the Bible will be gained more easily by a little attempt at obedience than by any quantity of reading without the endeavour to obey. There is an intimate connection, as we know, between knowledge and obedience, for we must know in order to obey; but there is, if possible, a still more remarkable connection between obedience and knowledge, for by obedience we gain the faculty to know more. "If any man will do His will, he shall know."

What is the origin of the word "picnic." Brewer in his "Dictionary of Phrase and Fable" derives it from "pick" and "nick," saying that the subscribers in kind had each their allotted dish to provide, and as the table was prepared each item was nicked off. Brewer adds that the custom dates from 1802. But others suggest that it is derived from "packing a snack" to sustain one on a long tramp from home, and that "pac-nac" became changed into "picnic." The latter seems much more likely.

The following terse advice was given by the President of the American Telephone and Telegraph Company:

"This is the age of the specialist. Money is no object.

"There are no men as scarce to-day as those who can fill the high-salaried positions.

"I have from twenty to thirty positions open right now that I would gladly pay from ten to twenty-five thousand dollars per year.

"The great hindrance to those who might to-day occupy the big places is the continued cry of 'Where do I come in?'

"The man who creates big situations in business does not need to ask 'Where do I come in?' He lands with both feet.

"The one requisite to get a high-salaried position is to do his lower job better than any one. There are plenty of vacancies higher up.

"The man on the firing line will not seek the \$10,000 job, but the \$10,000 job will seek him."

It is a rule that a witness is not permitted to give evidence as a witness in a court of justice who does not understand the nature of an oath. Recently a child of eleven was examined by the Chief Justice of a New Jersey court, to find out how far she was competent to give evidence in a case brought before him. In reply to his question, "Do you understand the nature of an oath?" the child replied that "It was to swear to tell the truth." "And if you do not tell the truth, what then?" he asked. "That would be a sin," she replied gravely. "And what is a sin?" he asked. "A bad mark from God, sir," was the reply. No wonder the judge was visibly affected when he heard this simple truth from a child's lips, and that he declared her to be perfectly competent to give evidence. She knew nothing about perjury as a crime to be punished by man; but she had no doubt that falsehood was a sin against God.

Warden: "So you got rid of your pastor?" Elder: "Yes; he was a good man, but he was too dry in his preaching, always giving us a history of the Jews. But we don't like our new pastor very much either." "What's the matter with him?" "Well, he preaches with tears in his voice nearly all the time; emotion of the purest kind, but too much of it." "I see; the old pastor was too historical, and the new one is too hysterical."

THE MISSION FIELD

Those who are interested (as all should be) in the wider problems of missionary work to-day should read that fine Quarterly Review, "The East and the West," published by the S.P.G. (18). It includes articles from all parts and all Churches of the Mission Field, and is indispensable to all who would learn what our leading authorities are thinking and doing. We are glad to hear that as the result of the first year of "The International Review of Missions," published under the auspices of the Edinburgh Continuation Conference, the effort has proved sufficiently successful to warrant continuance, and the numbers to be issued next year will be of greater interest and value than before. Another similar publication, specially devoted to work among Mohammedans is "The Moslem World," edited by that great authority, Dr. S. M. Zwemer. With these three able and scholarly, and yet interesting publications, the student of missions will be "thoroughly furnished."

God does not want all the earnest and consecrated people to go to the mission field. Some are as distinctly needed at home. The late Alphacus Hardy, of Boston, longed and tried to go as a missionary, but was refused. Then God told him to go to work and earn money to send others. So well did he do this that during his business career he was able to give hundreds of thousands of dollars to the American Board and other benevolent societies, and perhaps more than any other single individual was instrumental in the evangelizing of Japan. Undoubtedly he accomplished much more for missions than if he had gone himself as a single labourer to the field. We can all be missionaries at home and can look like Abraham north, south, east, and west from the place where we dwell, and make the world our parish and our life as large as our faith and love.

Readers of the "Christian Endeavour World" were greatly interested the other day by an article on the famous "Missionary Scudders." Dr. John Scudder, the founder of this remarkable family, left America for India in 1810, and no less than 31 of his sons, his sons' sons, their daughters and daughters' daughters have followed in his footsteps as missionaries to India. Eleven of them are still in the service. Five others of his descendants are, or have been, missionaries in Japan, three others in Hawaii, two others in Home Mission work in America, while three have been pastors in America. As the writer of the article says, the service of such a family means that the work of one is to be multiplied by 45, the number of the descendants of the original John Scudder, and we have some feeble sense of the tremendous work that can be accomplished in their generations by a family of devoted Christians. There is an attractive little book prepared by Mrs. Alice May Scudder, which gives the facts concerning this remarkable household of the Faith.

One of the most touching and even poignant articles appeared in the "Life of Faith" for September 25th, on "What it Costs to be a Missionary," by Jessie Hertslet. So vivid and so stirring was the picture of the suffering and sacrifice involved that it was almost impossible to read the article. The description of the atmosphere of heathenism, the trials of the missionary, the reference to children, and the severances between missionaries and their children, to say nothing of the deaths of little ones, make the article one of intense interest and value. The picture of the baby growing worse and worse with no doctor available, and then presently the husband having to go out and dig a little grave while the wife just blindly holds on to the Lord and trusts to Him is almost unforgettable. And yet the article nobly ends by saying that in spite of it all every bit of the sacrifice, pain, weariness, and overwork is worth while. We are glad to learn that the article is to be reissued in booklet form and we hope it will have, as it deserves, the widest possible circulation.

The Farewell Meeting at Montreal connected with the M.S.C.C., was a very enjoyable gathering, when Miss De Blois and Miss Benbow were taken leave of, and addresses were given by Bishop Stringer, Bishop Hamilton, and Archdeacon Cody. There are few more impressive gatherings than the Farewell Meetings of the Church Missionary Society, and the recent one held in Albert Hall, London, must have stirred the hearts of the great crowd which filled the vast space even to the topmost gallery. No less than 216 missionaries left for their stations, of whom 32 were recruits. It is interesting to see that of the 32 ten are clergy, one is a doctor, four are laymen, fourteen are women workers, while three are wives. Several of the recruits gave brief addresses, and one who was present says that it would be difficult to describe the impression made by the simple words of these enthusiastic young workers. It is a great satisfaction to realize that God has answered prayer and enabled the C.M.S. to send out all their missionaries this year without keeping any back. A similar note of praise was heard at the Dismissal Meeting of the Zenana Bible & Medical Mission, when Lord Kinnaird, the Chairman, announced that an anonymous donation of over \$32,500 had been received towards the payment of all the Society's liabilities.

That splendid worker, Dr. Zwemer, made the following remarks at a recent conference in England:—I have never been partaker with those who have used a text in recent years for foreign missions, when they tell us that Jesus Christ said in regard to the other religions that He "came not to destroy, but to fulfil." Our Lord never said that with regard to any non-Christian religion. He said it in regard to Judaism, but I believe that the real attitude towards the non-

Christian religions is found in this verse, "The Son of God was manifested to destroy the works of the devil."

This is a timely word, coming from such a source, and we are particularly glad that Dr. Zwemer pointed out so clearly the utter impossibility of applying our Lord's words, "I came not to destroy, but to fulfil" to non-Christian religions, as though it meant that "Christianity is the fulfilment of Hinduism." We wish it were possible to stop the further circulation of this strange and erroneous idea. Our Lord was referring to the Old Testament Divine revelation which He Himself "came not to destroy, but to fulfil," and to apply these words to Hinduism is to be guilty of the most utter anachronism.

THE SEMI ANNUAL MEETINGS OF THE SUNDAY SCHOOL COMMISSION

On Monday, October 14th, the regular semi-annual meetings of the Sunday School Commission were held in Montreal. While the matters dealt with were largely routine, yet questions of considerable importance were discussed and in some cases satisfactorily settled. In spite of the fact that the day set for the meeting was not a very convenient one there was a good attendance, twelve Dioceses being represented. The Chairman of the Commission, Principal Rexford, presided. The report of the General Secretary showed considerable work done during the past six months. Besides the secretarial work of the office and the editing of pamphlets dealing with Sunday School Work, the Secretary has visited 12 Dioceses, 15 Deaneries, 29 Parishes and schools; delivered 90 sermons and addresses; attended 130 meetings and travelled 12,503 miles. The Report of the Treasurer for the six months ending September 30th, 1912, showed a deficit of \$52.03 and the expenses for October and part of November to be provided for, as the offerings from Children's Day, are seldom received before the middle of November. It was pointed out that this deficit was due to the fact that eleven of the Dioceses had failed to make up their full apportionments for 1911 and also because of unexpected expenditure which had not been provided for in the estimates for the present year. It was considered a matter of encouragement, however, that out of an apportionment of \$5,522.40 the sum of \$4,985.84 had been received, or about 90 per cent. of what was asked for.

That the efforts of the Commission to push the work of Teacher Training are meeting with considerable success was evidenced by the report of the Committee in charge of this work. The Committee reported that 278 applications for papers had been received from 16 Dioceses and 64 Parishes at the last Whitsuntide examinations as compared with 163 applications from 13 Dioceses in 1911. Of these applications 175 sent in their papers, 84 obtaining a First Class Standing, 41 a Second Class and 44 a Pass. Only 6 candidates failed to qualify. This Committee recommended a series of Text Books to form an Advanced Standard Course for those who completed the First Standard Course, but, as the course outlined was considered too heavy, it was referred back to the Committee for further consideration.

The proposal of the Executive to change "Children's Day" to "Sunday School and Children's Day" did not meet with a very favourable consideration, and the whole subject was referred to the Advisory Committee with a suggestion that the members of the Commission be asked to obtain as far as possible the opinion of the Dioceses which they represent.

No action was taken in the matter of the appointing of an assistant Field Secretary to the General Secretary, it being thought wisest to wait until the returns for Children's Day 1912 had been received.

The question of Missionary Work amongst Boys of our Sunday Schools received considerable attention and a strong Committee was appointed to confer with similar committees from the M.S.C.C., the W.A. and other organizations concerned.

The Lesson Scheme for the Main School for 1913-14 was finally settled and the Daily Bible Readings to go with the scheme for 1912-13.

The Committee appointed to deal with the resolution of the General Synod asking that the A.Y.P.A. be brought under the direction and control of the Sunday School Commission as soon as feasible, presented a report, recommending that, in view of the opinion expressed at a recent convention of the Dominion A.Y.P.A. to the effect that this association did not desire to be brought under the direction of the Commission, no further action be taken at present. The Committee, however, continued and a recommendation passed

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asking that this committee confer with the officers and executive of the Dominion A.Y.P.A. in order to discuss the matter more fully.

Considerable work was done during the past six months by the Committee on Graded Series of Prayers. The Committee was continued, its number being enlarged, and it is expected that by the next meeting of the Commission a graded series of prayers will be ready to be issued by the Commission.

The Sunday School Paper "Our Empire" is gaining rapidly in popularity as was shown by the report of the committee in charge of this matter. The present circulation has reached 22,613 copies weekly. The prospectus for the coming year gives evidence of many improvements to be made both in the contents and in the general make-up. An honorarium of \$50.00 was voted to the Reverend Canon Downie for his faithful and untiring efforts in behalf of the Sunday School paper.

The Committee on Temperance and Purity Literature appointed at the last meeting of the Commission presented a report. The following recommendations contained in it were adopted by the Commission:—

i. That the Sunday commonly known as World's Temperance Sunday, viz., the second Sunday in November in each year, be adopted as the most suitable day for inculcating the twofold duty of Temperance and Purity.

ii. That the Commission request the Committee on Moral and Social Reform of the General Synod to appoint a sub-committee to prepare the material for instruction for this Sunday, both for the Teachers and Scholars and that the publishers of the Lesson Helps be requested to send it out in connection with their publications.

iii. That the same sub-committee be also requested to prepare:—

(a) Some suitable memory verse or verses for use in the Beginners and Primary Grades of the School.

(b) A Pledge card pledging those who sign (who should be of an age suitable for Confirmation), to abstain from the use of intoxicating liquors as a beverage.

iv. That the same sub-committee be requested to prepare leaflets for the use of the Adult Bible Class and the Middle School Grades containing Statistics on the progress of the Temperance cause; the methods adopted in our own and in other countries for its promotion, with some reference to the success or otherwise of these methods; the effect of the moderate as well as the excessive use of alcohol upon the human system; and also to indicate the lines upon which the subject might be further pursued by recommending a list of Text Books, etc., relating to the same.

v. That in every school the subjects of Temperance and Purity be emphasized and that for the Temperance work a local Secretary be appointed, who, under the direction of the clergyman of the Parish will endeavour in every way possible to promote time temperance principles.

vi. That in order to keep up and maintain interest among the Scholars in the promotion of Temperance, opportunity be given for those of Confirmation age to meet once a month or oftener, at some time separate from the hour for the Sunday School session.

It is hoped that the carrying out of these recommendations of the Committee may result in the revival of branches of the Band of Hope and of the Church of England Temperance Society.

THE BISHOP OF HURON'S SERMON

Opening of the Provincial Synod.

(Printed at the earnest request of the Upper and Lower Houses.)

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Matt. 20:28.

The figure of the Son of Man as the Divine Servant takes us back in thought to the Old Testament and to the prophecy of Isaiah. Originally, the servant of Jehovah was the nation of Israel, whose ideal destiny was to be the servant of God, to teach true religion and to exhibit the Divine life. The nation failed to realize the ideal, and so in the prophet's outlook the ideal was transferred from the nation to an individual. A wonderful portrait of the Ideal Servant was projected upon the canvas of the future and enshrined in the 53rd chapter of Isaiah. The Ideal Servant was to be:—

(1) The embodiment of a New Covenant between Jehovah and His people.

(2) To have a mission to the world as well as to Israel.

(3) To be a prophet, patient and faithful, in spite of contumely and opposition.

(4) Being innocent Himself, He is to suffer and die for others.

How wonderfully that Ideal was fulfilled in Christ the New Testament records abundantly testify. He was the embodiment of the New Covenant of Grace. He was hailed as "the Light to lighten the Gentiles," as well as "the glory of His people, Israel." He prophesied in the midst of opposition and contumely, and finally ascending the hill of Calvary He died as the propitiation for the sins of the whole world—the sinless one dying for the sinful. But the remarkable and unique thing about both the prophecy and the fulfilment is that the life of the true Servant of Jehovah was a life of the humblest service. Though clothed with all power in heaven and in earth, He made Himself of no reputation and took upon Him the form of a servant, and exhibited His greatness by a life devoted to the relief of the sick, the suffering and the sorrowing—to the redemption of the weak, the erring, the outcast and the lost. To such an extent did He devote Himself to save and uplift them that He became known as the "Friend of publicans and sinners." Thus He gave to the world a new ideal of greatness. Hitherto, greatness had been measured by outward power, superiority and aloofness. Such might have been His; but He taught men by word and by example to measure greatness by service. Power and position are opportunities for service. The Good Shepherd exists for the sheep; yea, giveth His life for the sheep. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." And the same night in which He was betrayed He gave a sacrament of service as well as of union and brotherhood. When He had washed His disciples' feet, He said: "Ye call me Master and Lord; and ye say well, for so I am. If I, the Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done unto you."

He left that message as the central message to His Church. The Church was to bear witness to Him in the world. Its life was to embody and extend His life. The Church was to take up His mission as the servant of the Lord. And the Church will be true to her mission and her calling in proportion as she can say by word and deed, like her Lord and Head: "I am come not to be ministered unto, but to minister." As clothed with all power to proclaim the truth and to redeem the world, as the body which is "the fulness of Him that filleth all in all," the Church has, and has had from the first, claims to greatness and superiority far above all earthly institutions. Yet the highest claims must be enforced by the humblest service. This spirit of humblest service, of mutual help and of brotherhood, of devotion to relieve suffering and sorrow, to saving the lost, has been conspicuous in all the great ages of the Church; and we may safely assert without stopping to quote illustrations that the greatest ages of the Church have been those in which she rendered the most service, and not those in which she rested on her prerogatives. Her greatness is ever in proportion, not to her titles, but to her service—in proportion as she can say: "I am come not to be ministered unto, but to minister." That is the central thought that I wish to leave with you to-day.

Now there are three directions in which the Church is imperatively called of God for service in this country:—

1. The first is in relation to the trend of our social and industrial evolution. The last fifty years have witnessed a revolution in social and economic conditions. Two features especially have characterized this revolution: first, the gigantic organization of industry on the side of both capital and labour; and secondly, the rise into power of the democracy—the triumph of the democracy. These have brought to pass new conditions, and the new conditions demand a fresh presentation of the Gospel. Time was when the main concern of the Church was doctrine—right doctrine. The circumstances following the Reformation made this emphasis inevitable. It was necessary to vindicate the truth and the freedom of the Gospel. These things have now been vindicated and we enter into new conditions, and, as stated, the new conditions demand a fresh presentation of the Gospel. The Gospel of service is the Gospel demanded by this age, and the Church must adjust its ways to the new conditions. It is not that we care less for doctrine, but that we care more for service and the practical expression of Christian brotherhood. Therefore, the Church should be in close touch with all the social and industrial movements of our time, for the very life of the people is bound up in these movements. It is the mission of the Church to see that the movements are animated by Christian principles and directed to the Christian ideal of service and

brotherhood. The people are groping their way towards a solution of the problems involved in these movements, often under self-constituted guides, many of them extremists, who have abandoned the Christian faith, and who frankly accuse the Church of being in league with the rich for the oppression of the poor. It seems to be part of the modern revolt against the traditional order. It is assumed that the old institutions of the world were framed by the rich for the oppression of the poor; and, as the Church is one of the old institutions, therefore it was formed for the oppression of the working classes. Of course, nothing can be more untrue to the facts of history. But we must so present the Church to-day as to convince the world that the inference is untrue, and that the Church is not in league with any class for the oppression of another, but that it is a great brotherhood; that one of the fundamental truths which it proclaims is the brotherhood of man; that it is through the teaching and moral witness of the Church that the world has advanced as far as it has in liberty, equality and brotherhood; and that the best and only hope of erecting on earth a real brotherhood among men lies in the establishment of the Kingdom of the Lord Jesus Christ. On this continent there is imminent danger of the great social and labour movements of our time drifting into hostility to religion. As yet I do not think that the drift has gone far in this country; but a prominent religious leader from England recently expressed his conviction, after some experience and observation in the United States, that the labour movements there are not only non-religious, but anti-religious, and we in this country are likely to feel the influence of that attitude at no distant date. Now, therefore, is the time for us to show by our knowledge of the problems and our sympathy with the workers that organized Christianity is not hostile to the workingman, but their truest and best friend.

Nor is this a matter for the clergy only. The members of the Church have an equal—yes, and even greater responsibility. Did the members of the Church witness more fully to the Christian ideal of service, most of our troubles and perils would vanish. As it is, the members of the Church are arrayed against each other in the form of Capital and Labour, like two armed camps, and our industrial peace is but an armed neutrality. This is not as it should be in a Christian country. As it is, we see vast accumulations of wealth in the hands of a few, and the thousands who help to produce it living from hand to mouth, and often in squalid circumstances. We must confess that this again is not as it should be in a Christian country. As we think over these things we are forced to admit that there must be something wrong in our social and industrial life. I venture to say that the "something wrong" is not so much in the system as in the men—in the spirit in which modern industry is carried on. Selfishness rather than service is its ultimate mainspring. And the remedy lies in recalling both employers and employed to the Christian ideal of mutual service. Here, then, is the mission of the Church. If the trend of popular opinion is to seek for a solution of social and industrial problems upon a materialistic and selfish basis, it is for the Church to educate popular opinion to the Christian ideal and to exemplify the ideal in the life of her members. If modern conditions have developed abnormally the passion to accumulate wealth, it is for the Church to inspire the passion for its equitable distribution. If modern conditions lead to industrial wars, it is for the Church to labour to bring about such a change of conditions as to make industrial wars impossible. But this can only come through a fresh realization on the part of the members of the Church, lay as well as clerical, of their vocation as Christians. "Not to be ministered unto, but to minister." I plead, therefore, for a greater exhibition of the Christly ideal of service on the part of all the members of the Church, in their work and in their business and social relations, as well as for a greater emphasis upon it in our pulpits. And I plead for this because I am profoundly convinced that only through the substitution of the spirit of service for selfishness can we have a satisfactory and enduring solution of the social and industrial problems before us.

2. Closely connected with this ideal of social service, and, indeed, forming part of it, is Rescue Work. The mission of Christ is the mission of the Church. If He came to save sinners, the first and greatest work of the Church must also be to save sinners. Nor must we water down the term "sinners" by saying that we are all sinners in the sight of God. By "sinners" Christ meant the evil-living, the reprobate and the outcast. He came to save them and make them new. And yet as we look over the various organizations of an ordinary congregation, we look in vain for agencies to reform the drunkard, the thief, the fallen and the lost. It would seem as though these were ignored in the ordi-

primary efforts of our congregation. The congregations consist of respectable people. If a lost one should stray into the fold on a Sunday, his reception probably would be none too cordial. The man who is out at elbows and on the down grade is not wanted there. To say the least, there is something of a contrast between the declared mission of Christ and the actual work of the Church. The truth is that we have at present in this country no organized effort for rescue work among our official forms of Church activities. I am not forgetting the Council of Moral and Social Reform, in which we take a part. But that has been directed more to secure reform through governmental action than to evoking Christian effort; has more to do with evil in the mass than with evil in individuals; has more to do with the extirpation of organized evil by legislation and physical force than with the rescue and moral reform of individual sinners by the saving efforts of Christian men and women. As citizens we have a perfect right to remove all causes of evil by legislation and physical force, but as a Church and as Christian men we must concentrate upon individuals and try to rescue and regenerate them one by one by bringing them to Christ. Unless this is done our other efforts will only leave us a house empty, swept and garnished. I plead, therefore, for an extension of our Church activities so as to include rescue work. Whatever rescue work is done at present is done by the clergy and stray individuals, apart from official organization, and done as an aside. But the main part of the effort and time of the clergy even is almost perforce devoted to the shepherding of the regular churchgoers, to tending the ninety and nine who are presumably safe in the fold, but whose imperious demands leave little room for the shepherd to seek the one that is lost.

And yet this is wholly wrong—an ignoring of the fundamental object of the Church. For rescue work is part, and the first part of the great missionary work of the Church. In every community, even in rural communities, there is generally a number of people who are indifferent to religion, and often many whose life is notoriously bad. To win these for Christ and to enable them to make a new beginning of life should be the first missionary effort of every congregation; and no congregation is doing its full work unless this forms part of its activities; and no Christian man is doing his full work—the work for which Christ has saved him—unless he takes an active part in helping to save others. Of one thing there is no question: until this work of rescue is taken up deliberately as a definite part of the Church's work in every parish, whatever other titles the Church may claim, she can have no claim to be known, as her Lord was known, the "friend of publicans and sinners."

3. Then the present condition of this Dominion demands of the Church the highest and most energetic service. There is a migration into this country scarcely paralleled in the history of nations. Some idea of the vastness of it can be gained if we stop to think that at the end of this year probably one out of every twenty-five persons in this Dominion will be a stranger who arrived this year. A like proportion arrived last year, and the proportion is likely to increase in the years to come. These strangers come from all parts of the globe. Thousands of them are utterly unaccustomed to constitutional government. Thousands of them are not Christians—aliens to Christian thought and to Christian institutions. The tremendous question for us to ponder over is: Can we digest this enormous mass of foreign material? Can we convert these strangers into good Canadian citizens and good Christians? This is a challenge to the Christian public of this country. The Church of England in Canada must take its part in meeting it. Should I not say that it ought to take a leading part? What Church is there that has been more successful in the moulding of national character than our own? It welded together the diverse peoples that inhabited that part of Britain called England and disciplined them into a law-abiding nation, taught them to love truth and righteousness, freedom and order. But the Church can do for this country what it did for England. It can and will do so if—if we are faithful and courageous and filled with the spirit of service. We can see the failures and mistakes of the Church of fifty years ago—failures which profoundly affect us to-day. Let us try to project ourselves into the future of fifty years from now, and then from that point of view judge what we are now doing for the moral and religious upbuilding of this Dominion. Should we be satisfied with our present efforts? Let us try to imagine what will be the judgment of posterity fifty years hence upon our present efforts in the West. Will people then say that we are making the sacrifices which we ought to make? That the Church is now being planted sufficiently widely

to offer a reasonable prospect of ministering to all or to a large part of the mixed multitudes that are now thronging in? That we are making sufficient provision to give the ministrations of the Church to her own children? Will they say that in our great cities in the East we took wise and adequate measures to Canadianize and Christianize the mixed multitudes thronging into them as well as the prairies? I am jealous for the honour of the Church of England in Canada and for the honour of the present generation of Churchmen. I long to see our Church, not following, but leading the other communions in the work of preserving this country for Christ and for God. I long to see the efforts of the present generation of Churchmen expanding to such dimensions as to ensure that the generations to come will rise and call us blessed. But to secure that we must have more faith, more courage, more sacrifice of self, more of the spirit of service, more consecration to God, first of ourselves and then of what we possess.

"Not to be ministered unto, but to minister." Here is the Divine ideal for the Church and for all her members, clergy and laity alike. "Not to be ministered unto, but to minister"; minister by her teaching and the Christ-like life of her members so as to give a Christian direction to the course of our social evolution; minister by her efforts to rescue the perishing; minister by her efforts to fashion the mixed multitudes of this Dominion on the prairies and in our great cities into a God-fearing people. On this day, which may be a parting of the ways in our method of work, let us concentrate our thoughts wholly upon fulfilling this Divine ideal of the Church as ordained for service. Efficiency for service should be our only aim. For we are met together, not to multiply organizations, but to readjust our machinery in the hope of making our Church more efficient for the service of God in this country. But above and beyond all readjustment of our machinery we need, if we are not to fail in the day of our opportunity, a fresh realization on the part of clergy and people of this central mission of the Church as ordained of God for the service of mankind. There is only one way to achieve this: we must, each one by himself, draw near to Christ, to the very closest communion with Him, that so we may, as it were, catch from personal contact with Him His enthusiasm for humanity and His Spirit of service. "Not to be ministered unto, but to minister." That is our ideal, our vocation, as a Church and as a people. "I beseech you, brethren, that ye walk worthy of the vocation wherewith ye are called."

The Churchwoman

At the meeting of the Toronto Diocesan Council of the Girls' Friendly Society, which was held on Tuesday, the 15th inst., it was decided to open a G.F.S. Lodge in the near future. Mrs. Howland was appointed Diocesan Secretary, Miss Bessie Charles, Organizing Secretary for the Dominion, has just returned from a three weeks' tour in the diocese of Huron, and she started for the Northwest next day to begin a campaign for the G.F.S.

Girls' Friendly Society Notes.—The Dominion Organizing Secretary for the Girls' Friendly Society, Miss Bessie Charles, has commenced a campaign in Western Canada. It is hoped that every diocese will realize the broad scope of this work and will organize diocesan councils.

The question is asked, in parts of the country where this society is still a stranger, whether its

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Ecclesiastical Department

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MONTREAL

scope is as broad as other of our societies? The scope is as broad as that of any Church society and includes the same kind of work done in all of these. "Our aim," writes one of its officers, "is not alone to do something, but to be something; we try not only to do good but to be good, and a wide circle will you find a society so essentially protective. This protection, which the G.F.S. gives its members, is world wide. What other society combines the happiest and healthiest fun with the deepest spiritual influence? What other society takes not only a vacation but a vocational interest in its members? What other society can boast of meeting and befriending strange girls at steamers and trains, protecting a chaotic girl throughout a long itinerary, providing hospital care in case of illness, Christmas joy for the shut-in, and instruction that includes not only such things as physical culture, singing, dancing, literature, art, and music, but the study of the Bible and Prayer Book, Church history and Missions, and, through these, faithfulness, thrift, purity, and true womanhood?"

Wyoming.—Since the Rev. John Gunne's death this parish has been most acceptably served by the Rev. Mark Turnbull, until the appointment of the Rev. J. C. McCracken was recently made. Great regret was felt at Ilderton when it became known that Mr. and Mrs. McCracken were leaving. The W.A. presented Mrs. McCracken with a life membership certificate, and the congregation presented Mr. McCracken with a gold-headed cane, suitably engraved. Mr. McCracken has left lasting memorials of his faithful work in every parish. Two beautiful churches built in the Chesley parish, St. George's, Thorndale, extensively renovated; a fine rectory built and another church handsomely renovated attest his zeal in these parishes. We bespeak a similarly prosperous and happy career for Mr. and Mrs. McCracken in their new parish of Wyoming.

Hamilton.—The Diocesan Board meeting of the Niagara W.A. was held in St. Luke's parish in this city on Wednesday, October 2nd. A celebration of the Holy Communion in the church at 10 a.m., was well attended. The business meeting was opened in the Sunday School with prayer by the rector, the Rev. Napier Burns, B.A., who also gave an address. A letter was read from the Ven. Archdeacon Lucas, giving some details of his work in the Far North, and one from Miss Nesbitt, giving interesting accounts of her work in China. Addresses were also given by Miss Wolverton, Mrs. Whitton and Miss Matthews.

Brantford.—Grace Church.—The semi-annual gathering of the Huron Diocesan Board of Management of the W.A. met recently in the school-house. A large number of branches were represented, and a good deal of important business was transacted. Miss Nash, a kindergarten teacher, who has lately offered herself for work in Honan, China, was present. Miss Woolmer, a secretary of the Colonial and Continental Society, spoke very interestingly of the work of that society in the Canadian Northwest, also Mr. Whittaker of Herschel Island, made allusion to the reported tribe of Eskimos, 600 miles east of the Mackenzie River. The Church in the Yukon have just made arrangements to send to this tribe the Rev. Mr. Fry to labour among them, and also ten converted Eskimos have offered their services to carry the Gospel to this benighted tribe. In the evening a public missionary meeting was held, at which the speakers were the Bishop of the diocese, the Rev. C. E. Whittaker, of Herschel Island, and the Ven. Archdeacon MacKenzie, the rector of the parish. Mr. Whittaker, in the course of his address, appealed for a boat for use on the Arctic Coast. A sailing boat is what is required with a motor power to use when the weather and winds are against it. The cost of the boat will be in the neighbourhood of \$4,000.

Canadian Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Church of England Institute.—At a meeting of the managing committee of this Institute, which was held on October 3rd, Mr. T. I. D. Moffatt, the chairman, presiding, a report of the membership committee giving details of a plan to greatly extend the membership was heartily adopted. The religious work committee reported that plans had been made for the holding of the annual service of the Institute at the Cathedral on the afternoon of Sunday, October 27th, when Rev. T. H. Perry, rector of St.

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Matthias' Church, will be the special preacher. During Advent a course of Sunday afternoon lectures is to be given on "Should our Prayer Book be revised?" while in Lent the series will be "Heroes of the Church and their times." A resolution with reference to the death of the late R. J. Wilson was passed by a standing vote. The Institute was represented at the funeral by the president, Dr. M. A. B. Smith, the vice-presidents, the secretary, and many members of the council.

The annual meeting of the Halifax Sunday School Teachers' Institute took place in this city on Monday evening, October 7th, the president, the Rev. C. W. Vernon, in the chair. Meetings had been held regularly from October to May with an average attendance of 45. Many excellent papers and addresses on live topics were given. A decision was made to start a teachers' reference library. The subjects discussed at the meeting were: "How to prevent the Sunday School from dying at the top," "What constitutes a good Superintendent?" "The Boy Scout Movement as an aid to the Sunday School," "How to deal with difficult questions, grading, examinations, lesson preparation and illustration," "The Home and the School," "The Use and Abuse of the School," "The Bible Class, Its Relation to the School, Its Course of Lessons." The annual service was held at St. George's Church with Rev. T. H. Perry as special preacher. The next feature and a very interesting one was the reports of the different superintendents of departments, Miss Kellogg, for the home department; Mrs. McLeod, font roll; Miss Hamilton, primary department; Rev. H. W. Cunningham, supplemental lessons, examination and grading; J. M. Donovan, adult Bible Class department, and W. H. Wiswell, statistical department. Four churches have the Home Department, St. Matthias' with 66 members and 9 visitors; Trinity with 100 members and 8 visitors; St. Paul's, 98 members and 8 visitors, and St. George's just being organized. Font and cradle rolls are as follows:—St. Paul's, 687; St. George's, 268; St. Matthias', 78; Christ Church, Dartmouth, 105. J. M. Donovan made special reference to the need of pushing the Adult Bible Class.

The President referred to the fact that four members of the Institute, Mrs. Crooks and Miss Blackie, of St. Matthias', and Miss Johns and Miss Publicover, of St. George's, had passed successfully the teacher training examination of the Sunday School Commission. Mrs. Crooks led the Dominion in the one year course, and Miss Blackie in the first year of the three years' course.

The election of the officers for the ensuing year was then taken up. Rev. C. W. Vernon, the president, declined re-nomination, having held the chair for three years, and being convinced that it was desirable that such an office should not be always held by the same person. After some discussion the matter of selecting a president for the ensuing year was left to the Executive Committee. The other officers were elected as follows:—Vice-Presidents, the clergy of the city and Messrs. D. Colquhoun and J. M. Donovan; treasurer, W. H. Wiswell; secretary, Miss Beatrice Fry; assistant-secretary, Miss Ethel Hiltz. Additional members of the Executive Committee, All Saints' Cathedral, Miss Forbes and Miss Pooley; St. Paul's, Miss Kellogg and Miss Grant; St. George's, Miss Bell and Miss H. Cunningham; St. Mark's, Miss Hillis and Miss Wright; St. Matthias', Miss Thompson and Miss Garrison; Trinity, Mrs. Davis and Miss J. Geddes; Christ Church, Dartmouth, Miss Roue and Miss Himmelman. Department Superintendents: Teacher Training, Rev. S. J. Woodroffe; Supplemental Lessons, Examinations and Grading, Rev. H. W. Cunningham; Home Department, Miss Kellogg; Font Roll, Mrs. McLeod; Primary Department, Miss Hamilton; Adult Bible Class, J. M. Donovan; Statistical Department, W. H. Wiswell; Literature and Supplies, Rev. L. J. Donaldson. On the motion of Mr. J. M. Donovan it was decided to add a Department of Missionary Work, and Mrs. Crooks was elected to be its first superintendent.

Programme Committee:—Rev. C. W. Vernon (Convener), Rev. T. H. Perry, Rev. Canon Hind, Miss James, Miss Hamilton, Rev. S. H. Prince, Miss Hodgers.

The Bishop spoke words of helpful encouragement and good sound advice, which were greatly appreciated by the teachers. He referred to the fact that the Institute had just decided to have a Missionary Work Department, and said that Canon Gould, the general secretary of the M.S.C.C., would be in Nova Scotia at the end of November and was bringing with him a number of slides of missionary subjects.

Mrs. Gibbons, who had been to Japan for missionary work, spoke briefly on the work of teaching in that distant land. The president asked all the schools of the deanery to co-operate in getting ready an exhibit of handwork to be placed at the headquarters of the Sunday School Commission.

St. Paul's.—The visit of Dr. Grosvenor, Dean of New York, the first Sunday in September, was a great pleasure to our people. Dean Grosvenor gave a most practical and helpful sermon. The antiquity of St. Paul's was a source of delight to the Dean, and yet he expressed himself in terms of modernity. St. Paul's, said Dean Grosvenor, is "hospitable and wide-awake." This testimony is a great compliment.

This parish has suffered a great loss in the passing away of Mr. R. J. Wilson, our Vestry Clerk and Glebe Secretary, who served the parish with singular devotion and great fidelity. He was first appointed Vestry Clerk in 1875, and has been the friend and counsellor of four of the eight rectors of St. Paul's Church. During that period we have had nineteen different churchwardens, and Mr. C. C. Blackadar is the sole representative of the vestry of that time. The rector in his address at the large and representative funeral spoke of Mr. Wilson as a Christian, as a Churchman, as an educationist, and as a citizen. The hymn, "How sweet the hour of closing day," descriptive of the Christian's passing home, which was a great favourite with Mr. Wilson, was sung. Only a few weeks ago, he asked his daughter to read it as he admired the sentiment so much. His loss is a most serious one to us.

St. Paul's.—"Children's Day" was appropriately observed in this church and in St. George's. In the former church there were four services during the day. Both morning and evening the Ven. Dr. Armitage preached. In the afternoon a special children's service was held with an address by the Rev. S. H. Prince, the curate, on the subject of "Childhood and Saviourhood." In the latter church the sermon was preached by the rector, the Rev. H. W. Cunningham, and in the afternoon at a special children's service, an address was given by the Very Rev. Dean Crawford.

Trinity.—Harvest thanksgiving services were held in this church on a recent Sunday, the sermon in the morning being preached by the Rev. S. J. Woodroffe, of Christ Church, Dartmouth, and in the evening the Rev. L. J. Donaldson, the rector, preached on the subject of "Child life."

St. Mark's.—On a recent Sunday evening the Rev. W. H. Goudge, the chaplain of H.M.S. "Cornwall," preached an interesting sermon. At St. John's Village Church at a harvest thanksgiving service, the Rev. N. McNoine preached on "The parable of the sower."

Windsor.—Edgehill Church school for girls is full to overflowing this fall. Several applications had to be refused. The boys' school is also full. Sixty-eight students are in attendance at the college and several more are expected.

Lunenburg.—St. John's.—Harvest festival services were held in this church on October 6th. The rector, the Rev. F. C. Ward-Whate, preached to large congregations both morning and evening. The collection for the reduction of the church debt amounted to \$805. The Rev. F. Florence, rector of Westville, occupied the pulpit at both services on October 13th on behalf of the D.M.B. work of Nova Scotia. Sunday, October 20th, was observed as Children's Sunday, and a rally of Sunday School scholars and teachers took place at the afternoon service.



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FREDERICTON.

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

Fredericton.—The Bishop of this diocese, Dr. J. A. Richardson, had a sudden attack of appendicitis on the evening of Tuesday, October 22nd. Two medical men were by the Bishop's bedside throughout the whole night. In the early hours of the following morning there was a marked improvement in his condition, an improvement which, we are pleased to say, has still been maintained. There was no need for an operation.

MONTREAL.

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

The Laymen's Supper.—On Monday, the 14th October, during the meetings of M.S.C.C., the Montreal laymen organized a supper at the Central Y.M.C.A., which was attended by nearly 200 delegates from the various city parishes and guests. These latter included Dr. Hamilton (the Bishop-Elect of Mid-Japan), and Dr. Rennison, who were the speakers, the Bishops of Montreal, Toronto, Ontario, Ottawa, New Westminster, Nova Scotia, Fredericton, Yukon, Niagara and Mooseonee, Dr. Gould and Mr. R. A. Williams. Mr. J. G. Brock presided, and gave an excellent resumé of the missionary activities of the city parishes. Dr. Hamilton was the first speaker. By his earnest appeal for, and his evident sympathy with, the Japanese people, Dr. Hamilton made a deep impression upon the people of Montreal. He pointed out the many advantages enjoyed by the Christian missionaries, the readiness of vast multitudes to hear and receive the Gospel, and the confidence reposed in Christian workers in the official classes. In so doing he urged the Church to take advantage of the open door in Japan. He was followed by Dr. Rennison, of Hamilton, who pleaded for the work in Mooseonee in particular, and for the Indians and Esquimaux in general. Humour and pathos were judiciously interspersed in a forceful speech, and at its close the Bishop of Nova Scotia gave the blessing and everyone went away happy and determined to think more of the Church's missionary responsibilities. Mr. Brock made an ideal chairman, and the whole way in which the supper was arranged and the speeches arranged was altogether admirable. The speeches were brief and to the point. A supper conducted as this last one ought to be held every year, for it has the double advantage of brotherly intercourse and helpful addresses from men in the forefront of the Church's activities.

ONTARIO.

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

Kingston.—"Children's Day" was very generally observed in the churches throughout this city on Sunday, October 20th. Special children's services were held in several of the churches.

The address of the Rev. George Backhurst, Hon. Secretary of the White Cross League, is now The Rectory, Lombardy, Ontario, and all letters and orders for White Cross literature should be addressed to him there.

TORONTO.

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

Toronto.—Synod Office.—The Bishop of this diocese preached in St. Peter's Church in this city on Sunday morning last on the subject of "The work of the Provincial Synod." In the evening His Lordship preached at the harvest thanksgiving service in St. Alban's Cathedral. The Assistant Bishop, the Right Rev. Dr. Reeve, held a confirmation service at Bolton on Sunday morning last, and in the afternoon and evening of that day he took part in the harvest thanksgiving services at Palgrave.

St. Alban's Cathedral.—Harvest thanksgiving services were held in this Cathedral Church on Sunday last. The Rev. Canon Macnab preached in the morning and the Bishop of the diocese in the evening. During the course of his sermon the Bishop announced that work on the Baptistry and transept of the Cathedral would be commenced on the following Tuesday morning. A splendid marble memorial font has been presented to the Cathedral and it will be placed within the Baptistry so soon as the latter is completed.

St. James' Cathedral.—The fifth anniversary of the founding of the Laymen's Missionary Movement in Canada will be commemorated by the Toronto Branch on Saturday, November 9. Two interesting meetings in the Parish House are planned, with a supper at 6.30 in the evening. The Rev. J. Campbell White, of New York, who

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I Institute.— nittee of this r 3rd, Mr. T. ing, a report g details of a bership was rk committee for the hold- stitute at the day, October, ctor of St.

spoke at the organization of the Toronto Branch, will be the speaker in the afternoon. At this meeting reports from the local churches through the denominational secretaries, will be presented, and following the general business, moving pictures, illustrating missionary work in the East, will be thrown on the canvas. Mr. White will speak in the evening again, when an address will also be delivered by the Rt. Rev. W. Boyd Carpenter, Canon of Westminster Abbey, London, and formerly Bishop of Ripon. Bishop Boyd Carpenter is one of the most eloquent speakers and preachers of the present day in the whole of the Anglican communion.

Holy Trinity.—On Sunday last the 65th anniversary of the opening of this church was appropriately celebrated. The special preacher at the evening service was the Very Rev. H. P. A. Abbott, the Dean of Niagara.

St. Mary the Virgin.—The congregation of this church has launched a campaign to raise \$16,000 between now and December 1. A new church will be erected next spring on Westmoreland Avenue at a cost of \$45,000. It is proposed to let the contracts this winter and have the work started early in the spring. The Rev. Anthony Hart is rector and the Rev. J. G. Widdifield curate.

Church of the Redeemer.—The first of the regular monthly meetings of the Sunday School Association of the Rural Deanery of Toronto was held on Monday evening, October 21st, in the Church of the Redeemer. It took the form of the usual quiet hour. Two brief addresses were given by the Rural Dean, the Rev. E. C. Cayley, on the increase in the effective work accomplished by Sunday Schools and on the sources from which the strength and power of teachers may be gained.

St. Simon's.—The Rev. Canon Hicks, M.A., who has been taking part in the Mission of Help which has been held recently in several dioceses in the North West, preached in this church on Sunday evening last. There was a large congregation present.

The Rev. Canon Hicks is the Canon Missioner of the Diocese of Lincoln and is one of the Prebendaries of Lincoln Cathedral. The Rev. F. C. C. Heathcote, at one time curate of St. Simon's, and now rector of All Saints', Winnipeg, preached in this church on Sunday morning last. The Rev. Canon Paterson Smyth, the rector of St. George's, Montreal, will preach in this church at Evensong on All Saints' Day, tomorrow, at 8 o'clock.

St. Simon's.—An illustrated lecture-recital, entitled "An evening with Charles Dickens," was given in the Parish House on Tuesday evening, October 20th, under the auspices of the G.F.S.

St. Thomas.—The Rev. Canon Hicks, the Canon Missioner of the Diocese of Lincoln, preached in this church on Sunday morning last.

The Right Rev. Dr. Hamilton, the Bishop of the Canadian diocese in Japan, preached in St. Paul's, Bloor Street, and St. James' Cathedral on Sunday last morning and evening respectively. These were his first sermons since his consecration to the Episcopate.

Church of the Redeemer.—The annual service for the Associates of the Church of England Deaconess and Missionary Training House will be held in this church at the corner of Bloor Street and Avenue Road, on All Saints' Day, November 1st, at 11 a.m.

St. Stephen's.—A social evening for men was held at McBean's Hall on Tuesday evening, Oct. 22nd. The attendance was large and enthusiastic. Mr. Forgie spoke on the work of the Boys' Club during the coming winter. He asked for \$50, and over \$100 was immediately given. A Men's Club was formed, and all the men present enrolled as members.

Trinity Fair.—Mr. G. A. Warburton, the secretary of the Y.M.C.A., gave an address to men in this church on Sunday evening last at the ordinary evening service.

Bishop Strachan School.—The Bishop Strachan School property on College Street, in this city, has been sold to a syndicate of Toronto capitalists headed by Mr. J. Douglas Murray, of the Murray Printing Co., and Mr. T. E. Milbourn, of the T. E. Milbourn Co., for \$550,000, and it is the intention of the purchasers to erect an office and printing house building that will rank as one of the finest structures of its kind in Canada. The School will, when their hold on the present buildings expires, move into a \$400,000 building on College Heights. Working plans were completed last week for the new school, and excavation will start at once on the new site on Lonsdale Avenue. The edifice

See first column of this issue for our new CLUB RATES

will be of stone, and will not be completed until 1915.

Addresses by the Bishop of Mid-Japan on "The Future of the Canadian Church in Japan," and by Archdeacon Cody on "The Centenary of Henry Martyn" were features of the annual meeting of the Canadian Church Missionary Society, held on Friday evening, the 25th October, at this College. The former's talk was in response to his presentation with a watch, bearing the inscription: "Presented to the Right Reverend Heber James Hamilton, B.A., on the occasion of his consecration as Bishop of Mid-Japan by his fellow graduates, Wycliffe College, Toronto, October, 1912." Principal O'Meara reported that the Society had sent out five missionaries during the year with Miss Deblois, who is going to India, and who made a farewell address at the meeting, yet to leave. They are Rev. W. M. Trevett, of Wycliffe College, and Dr. Paul Helliwell, who have gone to China, and the Rev. S. F. Ford, of Wycliffe College, and Miss Hague and Miss Clara Thomas, of the Church of England Deaconess House, who are in India.

The officers and Board of Governors, who are elected for the coming year are:

President, Dr. N. W. Hoyles, K.C.; Secretary, Rev. Principal O'Meara; Treasurer, Mr. T. Mortimer; Board, the Rev. Canon Byvan, the Ven. Archdeacon Cody, Rev. Messrs. C. J. James, R. A. Sims, L. E. Skey, F. Wilkinson, T. Beverley Smith, T. H. Cotton, W. J. Southam, Dr. W. H. Griffith Thomas, the Hon. S. H. Blake, K.C.; Messrs. Grant Helliwell, Wm. Wedd, Jun., W. T. Hillyer Boyd, W. D. Thomas, John G. Grey, Thomas Langton, Dr. Harley Smith, Herbert Mortimer and Evelyn Macrae, Western Ontario—Rev. Dr. Sage, Canon Richardson, Canon Dyson Hague, Canon Wade, Messrs. H. H. A. Beattie, J. K. H. Pope, Eastern Ontario—Rev. Canon C. H. March, Canon Edward Daniel, Rev. Messrs. S. C. Noxon, O. G. Dobbs, J. O. Crisp, Messrs. Montague Anderson, George E. Hague, Maritime Provinces—Ven. Archdeacon Armitage, Rev. R. P. McKim, Rev. G. A. Kuhring, North West and British Columbia—The Ven. Archdeacon McKim, Rev. Messrs. R. B. McElheran, C. C. Owen, A. E. O'Meara, Auditor, Samuel Trees, Esq., Toronto, Medical Board, Dr. F. LeM. Grasset, Dr. Thomas Millman, Dr. C. H. Thomas.

West Toronto.—St. John's.—On Friday evening last the annual meeting of the St. John's Men's Association was held and the election of officers took place. During the evening a delightful programme of musical selections was rendered which had been prepared by the Social Committee, and a very enjoyable evening was spent by all who were present. On Sunday last the annual harvest thanksgiving services were held, and the special preachers were the Rev. R. A. Simms, the rector of the Church of the Messiah, and the Rev. Canon O'Meara, the Principal of Wycliffe College, in the morning and in the evening respectively.

Lindsay.—St. Paul's.—The Rev. Canon Marsh recently celebrated the 25th anniversary of his appointment as rector of this church, and he received many congratulations thereupon. He came from Orillia where he had been previously serving as curate. Harvest thanksgiving services were held in this church lately, the Rev. J. Creighton preaching in the morning and the Rev. W. H. A. French, of Fenelon Falls, in the evening.

The Haliburton Mission.—The annual "Missionary Service of Intercession" was held in St. George's Church in the pretty "Highland" village of Haliburton, at 7.45 p.m. on Wednesday, 16th inst., when the Assistant Bishop of Toronto

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TORONTO

(Dr. Reeve), who had been holding confirmation services at Minden and Kimmount, came on by rail from the latter place to deliver an address upon events in his life and work during the 38 years of his labours as a missionary and a Bishop, in the last Mackenzie River Diocese. There was a very good attendance, and the depth of interest was marked, as the offering showed. Taking advantage of the Bishop's coming for this festival, the incumbent presented for the rite of confirmation seven adults (the youngest being in her 20th year) whom he had long desired to see at Holy Communion. They had not made up their minds to present themselves when the Diocesan held his confirmation in the same church, less than two years since. Four were men and three were women, and all thoughtful and earnest, having come several miles to be present. Following immediately upon the confirmation office, the Bishop's address to the persons confirmed, the incumbent conducted the "Service of Intercession, with thanksgiving, for Missions," which was most heartily and earnestly entered into. Such a service is both a treat and a blessing. The Bishop spoke (after service) to the confirmed, wishing them each, personally, God's blessing, and shaking hands with nearly all the congregation as they left the church. The service over, the members of the Woman's Auxiliary and certain friends assembled at the Church House, when the Bishop gave them a short address.

Brighton.—The Rev. Walter Creswick, who has been for some years past the rector of this parish, was appointed recently to the position of Director of Boys' Work in the various parishes belonging to the American Church in Rochester, N.Y., an office which has recently been created. Mr. Creswick will be attached to the clerical staff of St. Paul's Church, Rochester. It is Mr. Creswick's intention to secure men who are well known because of their work with boys, to give addresses in the various parishes. Mr. H. G. Hammond, Assistant Commissioner of the Boy Scouts of Ontario, is one of those mentioned to speak in Rochester on this subject.

Manvers.—Bishop Reeve held a confirmation in the parish church on Sunday evening, 13th October, when ten candidates were confirmed, thus making a total of 53 inside four years out of a church population of about 200. The church was packed with an attentive audience. One of the candidates was baptized before being confirmed, which made the service exceptionally interesting.

Concord.—St. John's.—Bishop Reeve was present at morning service on Sunday, the 13th inst., and confirmed fourteen candidates presented by the rector. His earnest, searching and helpful words were much appreciated by all, and the hope is expressed that it may not be long before we enjoy a visit from him again.

Leaside.—St. Cuthbert.—The local Branch of the G.F.S. have presented this church with two beautiful brass alms dishes, suitably engraved.

Minden.—St. Paul's.—A confirmation was held in this church on Monday evening, the 14th October by Bishop Reeve, six candidates being presented by the Rev. C. E. Pratt. The Bishop's address, besides showing the apostolic origin of confirmation, was spiritually helpful to the congregation, as it must have been to the candidates themselves. On the following day, before departing for Kimmount, the Bishop kindly addressed the members of the W.A. at their weekly meeting, speaking from his own experience of the great help which the W.A. had always rendered to those in the mission field.

Tottenham.—Christ Church.—The annual harvest thanksgiving services were held in this church on the 6th ult., and the services well attended and hearty. The Methodist and Presbyterian Churches kindly closed their doors at night and swelled the evening congregation to 260 in number. The Rev. T. N. Low, rector, Bond Head, conducted the services and preached able sermons both morning and evening. The offertory during the day amounted to \$63.35.

Beeton.—St. Paul's.—Harvest thanksgiving services were held in this church on October 13th by the Rev. A. C. Miles, rector of Cremore. Good congregations were in attendance and listened to appropriate sermons morning and evening. On October 20th, "Children's Day," the music at the morning service was led by a choir from the infant and junior classes of the Sunday School, who also sang a children's anthem.

HURON.

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

Owen Sound.—St. George's.—The centenary of the Battle of Queenston Heights and the death of Sir Isaac Brock, K.C.B., was fittingly observed in this church on Sunday, October 13th,

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Ridgetown.

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when special lessons, psalms and hymns appropriate to the occasion were used. The rector, the Rev. J. Ardill, R.D., preached both morning and evening to large congregations. The thirty-first anniversary of the opening of the church and the harvest thanksgiving services were celebrated in this church on the previous Sunday.

Ridgetown.—Church of the Advent.—The fourth annual Conference of the Archdeaconry of Elgin will meet in this church on November 6th and 7th. The programme includes some excellent papers and addresses: "Some Questions of To-day with Regard to the Church's Faith," by Rev. J. E. Lindsay; "The Church and Her Field of Labour": (a) "The Parish," by Rev. J. Morris, (b) "The Diocese," by Rev. A. Carlisle, (c) "As Regards North-West Canada and the Foreign Field," Rev. R. S. W. Howard; "The Problem of the Unchurched Masses," by Rev. C. K. Masters; "Our Empire," by Rev. Canon Downie; "The Church and Rescue Work," by Rev. G. F. B. Doherty; "Moral Pathology," by Walter Mills, K.C.; "The Clergyman in His Parish," by Rev. C. Miles. A most important feature of the Conference will be the Quiet Hour, to be conducted by Rev. G. B. Ward and Rev. W. H. Battersby. Rev. S. R. Heakes will give a paper, the subject to be made known later. The Conference will close with Divine service, at which Rev. R. W. Norwood will preach the sermon. The Venerable Archdeacon Hill will preside, and Rev. W. H. Snelgrove, of Windsor, is secretary. Those who intend to be present should notify Rev. A. Shore, rector of Ridgetown, as soon as possible.

Chatham.—Christ Church.—The first convention of the Anglican Young People's Association of the Diocese of Huron was held in this parish on October 28th and 29th. A good programme had been prepared, and a number of Branches were represented by delegates. The members of the Christ Church Branch entertained at luncheon all in attendance on Monday, the 28th.

The A.Y.P.A. is very strong in the diocese, and this present season promises to be one of the very best the Associations has enjoyed. A number of Branches have been revived and new ones are starting.

Some time ago an appeal was issued to the Branches of the A.Y.P.A. in the diocese to help the Rev. Simpson Brigham and his people in the erection of a parsonage. A splendid response has been made so far to the request. Three hundred dollars has been asked for, and the books will be kept open until the whole amount has been sent in. Up to the present \$105.90 has been subscribed in sums ranging from \$1.20 up to \$10.

Chesley.—The members of the Rural Deanery of Bruce held their autumn meeting at this place on October 15th. Several of the clergy also were present at the induction of the Rev. A. B. Ashby on the evening of the 13th October. Present at the Deanery meeting: The Venerable Archdeacon Mackenzie, D.C.L., Rev. L. W. Diehl, R.D., Rev. W. Henderson, Rev. A. W. Richardson, Rev. C. V. Lester, Rev. E. G. May, Rev. R. W. James. A vote of welcome was passed to Rev. A. B. Ashby on his coming into the Deanery. A vote of sympathy was passed to Rev. H. A. Wright, of Kincardine, on the illness of his father. A long and interesting discussion took place on several matters brought forward by the Rev. E. G. May concerning diocesan missions. The Rev. A. W. Richardson invited the Deanery to meet at Lucknow for their spring meeting, which the Deanery accepted. A hearty vote of thanks was passed to the Rev. H. B. Ashby and the congregation of Holy Trinity, Chesley, for their kindness and hospitality.

Highgate.—Church of the Redeemer.—The annual harvest thanksgiving services were held in this church on Sunday, October 6th. Large congregations were present. The Rev. H. P. Westgate, of Trinity Church, St. Thomas, preached at both services.

Clinton.—St. Paul's.—The annual harvest thanksgiving services were held in this church on Sunday, October 13th, the sermons being preached by the rector, the Rev. A. E. Jenkins. There were large congregations both morning and evening, and the offerings were most liberal, amounting, in all, to the sum of \$335.

ALCOMA.

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

Burk's Falls.—All Saints.—On Tuesday, October 8th, a special service took place in this church at 8 p.m. Thanksgiving selections suitable for the occasion were taken in due order, with evening prayer by Rev. Canon Allman, B.Sc. The choir sang the anthem, "Great is the Lord," which was rendered admirably under the leadership of Mr. T. F. Yeomans. The preacher was the Rev. E. J. Harper, B.A., rector of Huntsville, who delivered a lucid discourse

from Psalm lxxviii., which was full of instruction and inspiration. The Building Fund debt was the object announced, and a noble response was made by the local Branch of the Woman's Auxiliary, reaching \$135, the total being \$220. The sum still needed (to meet a grant lying in England) is \$230, which must be raised before the end of the present year or the grant will be lost, which would be disastrous. On Thursday, October 17th, the Rev. Canon Allman was present, as a diocesan delegate, at the Provincial Synod, held in Montreal, and continued in attendance throughout the sessions of the same.

Fort William.—St. Thomas.—The harvest services of this church were held on Thursday, October 3rd, and following Sunday. The preacher on Thursday was the Ven. Archdeacon McKim, of St. Alban's Pro-Cathedral, Kenora, an old friend of the incumbent of St. Thomas. The Archdeacon's sermon was based on St. John iv. 35, and was helpful and inspiring. On Sunday, October 6th, the Rev. F. G. Sherring was the special preacher, and he took as his text Leviticus xxiv. 10. At Evensong the Rev. A. A. Adams, the incumbent, preached to a large congregation, completely filling the church. The collection on Thursday evening was for the Superannuation Fund, and amounted to \$9.30, while those of Sunday amounted to \$55. The Children's Service in the afternoon was largely attended, and an "acrostic" address on the word "Fruits" was delivered by the incumbent. "Rally Day" was observed at this church by a special address to the children in the afternoon, and a sermon in the evening on the work of the Sunday School Commission and the responsibility of the Church to the Sunday School. The collection from the Sunday School amounted to over \$7.

St. Luke's.—Friday, October 18th, being the Patronal festival of this church, choral Evensong was said at eight o'clock, the special preacher being the Rev. L. C. Stretfield, of Nottingham, Eng., the other clergy present being Rural Dean King, of St. Paul's, and the Rev. A. A. Adams, St. Thomas, who assisted in the service. There was a large congregation. The congregation of this church deserve the highest commendation for the splendid way in which they have arranged and carried out the festival events, which cover a full week, in the absence of their rector, the Rev. S. M. Rankin. This is an evidence that the laity can, and do, work when they have made up their mind to accomplish a certain object. In this case the "object" is the wiping off of the debt of \$1,200 which rests on the church, and we quite believe that they will obtain the desired amount. All honour to the churchwardens and members of the congregation! On Sunday, October 20th, the special services were continued, the preacher in the morning being the Rev. H. G. King, of St. Paul's, and in the evening the Rev. L. C. Stretfield, who is on a visit to Canada, and who is taking the duty at St. Luke's for a couple of weeks.

St. Paul's.—At the harvest festival on October 13th, the preacher at the morning service was the rector, the Rev. H. G. King. At the evening service the preacher was the Rev. Canon Hedley, of St. John's Church, Port Arthur.

Novar.—St. Mary's.—The annual visit of the Bishop to this parish and the other churches of Ilfracombe, Stanlevdale and Ravenscliffe was very successful. His four sermons were all edifying and helpful to the incumbent and the people. Before leaving he expressed satisfaction in the work as carried on by the Rev. L. Sinclair. While in Novar the Bishop and incumbent visited some of the people. Many thanks are due to all who so kindly entertained and conveyed them to the stations throughout the Mission.

RUPERT'S LAND.

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

Winnipeg.—At a meeting of the House of Bishops of the Ecclesiastical Province of Rupert's Land, which was held in St. John's Schoolhouse in this city on Thursday, October 24th, the Primate presiding, the Ven. Archdeacons Edward Robins, of Athabasca, and James R. Lucas, of Mackenzie River, were elected Bishops of Athabasca and Meckenzie River, respectively.

Both Bishop-elect Robins and Bishop-elect Lucas have had long experience in the north country, Archdeacon Robins having been connected with the Diocese of Athabasca since 1909, and Archdeacon Luca with Mackenzie River since 1892. The vacancies were caused by the death last year of Dr. G. Holmes, the last Bishop of Athabasca, and the resignation three years ago of Bishop W. D. Reeve, of Mackenzie River, now assistant Bishop of the Diocese of Toronto. The Very Rev. Dean Coombs presided over the

Standing Committee of the Provincial Synod, and Mr. James G. Dagg, was elected secretary of the Provincial Synod.

Christ Church.—Mr. J. A. Machray, a nephew of the late Primate, gave an interesting address in the parochial schoolhouse on Tuesday evening, October 15th, before a large number of the members of the local Branch of the C.E.M.S. on the subject of the pioneer work of the Church on the prairies.

Edmonton.—The Mission of Help was begun in Edmonton on Saturday evening, September 28th, by Bishop Joscelyne at All Saints' Church, and Rev. C. S. Quainton at St. Faith's Church, these being the chosen centres for this city. At All Saints' a brief service was held on Saturday evening, at which the rector greeted the Missioner in the name of the congregation, and the Missioner outlined his arrangements. On Sunday, both morning and evening, large congregations assembled and heard the Missioner's earnest and masterly address. In the afternoon at the Men's Meeting the attendance was not so good, but a very helpful service was held, which bore fruit during the week. The interest aroused on the opening day was well sustained throughout the week, both at the afternoon meeting as well as at the evening service, and Sunday evening, October 6th, the church was filled to overflowing. The Mission was brought to a close on Monday evening by a service of thanksgiving. The Mission has undoubtedly been successful, if not in touching outsiders, certainly in deepening the spiritual life of the parish generally.

At St. Faith's there were good congregations, mainly of the faithful. Each Sunday evening the church has been packed to overflowing. On week-days, and in a lesser degree on Sundays, the services have been largely attended by the faithful of St. Paul's and St. Michael's, as well as St. Faith's. The morning services have been very little used.

The last service on Monday night consisted of Evensong and short addresses given by the three incumbents of St. Faith's, St. Paul's and St. Michael's, followed by the concluding words of the Missioner. It is felt that the parish has made a real step forward, but, of course, at present it is quite at the beginning of things.

To the Rev. C. W. E. Horne, Calgary.

CALGARY.

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

Cleichen.—The Mission of Help.—The Missioner (the Rev. F. G. Newton, of Sarnia, Ont.), has come and gone, but the good work remains. The preparation for the Mission was full of difficulty and discouragement. The rector, who had extended the invitation to the Missioner, resigned three months ago, and his successor has not yet been appointed. Some were in favour of abandoning the idea of a Mission, but all felt the need for one; and so a few prayed and worked, notwithstanding obstacles; and now, we think there is but one opinion as to the good done. Minds and hearts that had grown careless, and perhaps indifferent, are thankful to God for having called them back by His grace, to a sense of their responsibilities and privileges. All who attended have benefited. The attendances were exceedingly good. Many hearts will follow the Missioner in grateful prayer and praise when he returns to his pastoral duties in Sarnia. All are longing for a new rector like minded with the Missioner and ask for prayer that their desire may be granted.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

Vancouver.—Holy Trinity.—This parish, having secured four excellent lots in a more central position, has built a combined Church Hall and Sunday School, with provision for the various Church societies. The hall, fitted up as a church, will seat 350 and the school rooms 250. The building was opened by the Bishop before he left for Montreal, and a number of clergy were present to congratulate Rev. H. Beacham on the most complete building of its kind connected with the Church in the city. Many handsome gifts were made, including a brass lectern, and a reredos with figures of angels, the duplicate of one in a church in London, the gift of Miss Irene Falcon, of Milverton, England. The design is unique, and there is nothing to equal it in Western Canada or British Columbia. A rectory will shortly be built, and the corner lot is left for the permanent stone or brick church in the future.

Personal.—The Bishop will return from the East about November 1st.

Rev. J. E. Watts-Ditchfield, M.A., vicar of St. James the Less, Bethnal Green, London, who has

been visiting Australia, New Zealand, and Tasmania in the interests of the "Church of England Men's Society," arrived in Vancouver, October 15th, and gave a course of lectures in Latimer Hall, and delivered two lectures in Christ Church. Mr. Watts-Ditchfield is one of the leaders of the Evangelicals, and created a profound impression in Australia, where he spoke on one occasion to 3,000 men. The Archbishop of Melbourne said that he carried back with him "the esteem, affection and love of thousands of people."

St. Mark's Hall, of the Provincial Theological College, has made a start with seven students, who represent the Dioceses of Columbia, Kootenay and New Westminster.

Rev. T. J. Pughe, vicar of Hursley (Kebie's parish), spent a day or two in Vancouver on his way to Australia.

Rev. Jocelyn Perkins, of Westminster Abbey, has returned to England, after visiting the dioceses in British Columbia. We shall have the impressions of his visit in "Across the Rockies," the monthly paper published in London in the interests of the Church in British Columbia.

Correspondence

OUR LAY READERS.

Editor Canadian Churchman:

Your note on this matter is a kindly one. While, as you suggest, the matter is wholly in the hands of the Bishops, no blame can be attached to them for failing to take any positive action, for several reasons. In the first place the question of the status of a Lay Reader is very indefinite, every diocese having its own standard for admission and its own regulations as to what they may do and what they must not do. The Canons of the General Synod have nothing to say on the matter, but at the recent Synod in London a resolution was passed authorizing the joint committee on lay help was asked to continue its work "and to report to the next Synod one definite scheme for the organization of lay help throughout the Church in Canada." Until this is done it would not be of much use for any one of our Bishops to make any radical changes from present practices.

While the joint committee of the General Synod has the matter under consideration a really useful work could be done by the lay readers themselves if an association were formed in every diocese for mutual counsel and help. The members should make themselves thoroughly acquainted with the position which the lay reader has held in the Church, in order that they may be able to show to clergy and laity—for they both require to be enlightened—that the office is one of antiquity and dignity, and is not a makeshift one designed for the purpose of clothing an "ecclesiastically minded" layman with a little dignity, and giving him the opportunity of acting the parson in an emergency. The existence of something like this belief is responsible for the fact that a lay reader's ministrations are looked upon with disfavour by large numbers of worshippers and are not welcomed by many clergymen. In the second place the lay reader should give some time to the study of theological subjects in an elementary way. There are many good and cheap books to be had, written by men of standing in the Church, and specially adapted for reading by lay men who are not studying for Orders. The reading of these at home and their discussion at the meetings of the associations will be found to be helpful in the work. In the third place the association should aim at making its members a real working missionary force in the diocese as a whole. Primarily, a lay reader holds a parochial office, but in the Canadian dioceses his principal work is found outside his own parish. There should be allied with each association, the secretary, or whatever other clergyman who has charge of the domestic missions of the diocese, who would have a list of men before him whom he could call upon to give the help required in any part of the diocese.

As you say, the material is there, but it is not utilized. It cannot be utilized until there is a thorough organization, and there cannot be any effective organization until the General Synod has given an authoritative declaration on the status of the lay reader in the Church, fixed the standard for his admission, and definitely defined his duties. When this is done the Bishop will be able to send out his lay readers clothed with full authority, and clergy and people alike will have to accept their ministrations as those of a duly accredited officer of the Church.

At the present time every lay reader within the Province of Canada is acting contrary to Canon 6, sec. 2, which declares that "no person shall be

permitted to celebrate divine service or perform any office of the Church permanently or occasionally . . . except he shall have been episcopally and canonically ordained." As a lay reader is only licensed and admitted to an office, he cannot be said to be "episcopally and canonically ordained," hence his holding a full service in a consecrated building, although it is permitted by the Bishops, is a violation of the canon. Because of the existence of this canon, and the fact that lay readers are allowed, of necessity, to take full services and to preach in consecrated buildings, it is advisable to let things go on as they are pending action by the General Synod. In the meantime the more study that is given to the position, and how best to utilize the services of lay readers in our Church, and the more discussion there is by Bishops, clergy, lay readers and laymen generally, the better it will be.

John Keir,

Lay Reader of the Diocese of Toronto.

ATHANASIAN CREED.

Dear Sir,—Many people welcome Canon Plumtree's articles on the Athanasian Creed, as a valuable contribution to a very burning question. We may not agree with all he says, but his articles are forcible, and represent the standpoint of men who are not ignorant, not in the least inclined to a disbelief in the great truths of the Christian faith, not self-indulgent, and not inclined to minimize the eternally disastrous consequences of sin. There are only two verses that bear directly on the subject of sin and self-indulgence, namely: "At whose coming," etc., and the following verse.

From the standpoint of the ordinary reader, the Creed deals entirely with the question of accuracy of belief; and contains a number of theological propositions which are quite unintelligible to him. The late Archbishop Magee has a very interesting dissertation on the subject, which will be found in his first charge, bound up in the volume of sermons called "Christ the Light of all Scripture," which charge is, in its entirety, well worth reading. He points out, for instance, that the controversy has reached a stage at which it cannot stop. He expresses a hope that the disputers on both sides will agree in not attributing any but the highest motives to those who disagree with them. His remarks on the question, "Has the Church of England a right to tamper with the form of the Creed," are very forcible, especially in view of the fact that the Western part of the Church has altered the clause relating to the procession of the Holy Ghost. He points out, with great clearness, that while the truths contained in the Creed are necessary to salvation, the form of the Creed may be open to grave objection; and that it may obscure the truth, instead of helping it. When discussing the parallel drawn by some, between the damnatory clauses and our Lord's words in St. Mark, he points out that the Creed seems to attach a penalty to **misbelief** in its least degree, which our Lord only attaches to **unbelief** in its highest degree. Do our Lord's words in St. Mark suggest that a man must believe in a particular illustration of the Incarnation, just as he believes in the Incarnation? Consider the words, "As the reasonable soul and flesh is one man, so God and man is One Christ." I accept the fact of the Incarnation, but that special illustration may mean nothing to me, because I may know nothing as to how a soul and flesh is one man. The statement of the unity of the two natures is one thing. The comparison of it to something else is quite another thing, and ought not to be (apparently) included in the truths which go to make up the Catholic Faith. Or again—shall I, living in the East, be safe in accepting the procession of the Holy Spirit from the Father—and shall I be in danger of being lost, if, living in England, I agree with the East, and refuse to accept the additional procession from the Son. Do the terms of salvation differ in East and West. The very eloquent Archbishop has something to say on the other side, but his whole treatment of the subject shows that the objections to the form of the Creed cannot be dismissed as being confined to ignorant, or careless Churchmen. Year after year we listen to explanations as to the object of the Creed, the real meaning of the terms used, the real meaning of the damnatory clauses. Such explanations seem to be unceasingly needed, and they are not always in harmony with each other, and they seem to suggest that the form of the Creed (not, of course, the truth contained in it), needs some very clear and convincing defence. We believe that right living depends on right belief, and we believe that the Catholic faith is the supreme relation of God to man, and is, therefore, a faith that is "necessary to salvation." But it is open to anyone to question whether this

special form expresses all that in the clearest or happiest fashion; and it is also open to question whether this form adds anything of value (as far as the laity are concerned) to the Apostles' or Nicene forms. When I remember that the Church got along without the Athanasian Creed for many years, I do not share Mr. Nevitt's fear, that if it is not recited in our churches, the danger of loss to souls will be immeasurable, and the Cross will become an empty sign. With this whole discussion is bound up a great question, which, I think, has a bearing on other puzzling questions, namely, the presence of the Holy Spirit as a living Guide to a living Body. It is quite possible that as the result of our great respect for the past, and for the Father of the Church, we may become mechanical and ineffective, forgetting that the Holy Spirit is as much with us as He was with them. Archbishop Magee gives us this advice, "Let us take care that in our dread of the heresies denounced in the Creed, we do not fall into one of the most perilous of all heresies, the practical denial of the living, guiding, guarding presence of our Lord with His Church, now as well as in past times, hereafter as well as now."

Yours,

F. G. Plummer.

OVER ORGANIZATION.

Sir,—I strongly endorse all that "Criticus" says in a recent article on the over-multiplication of societies and organizations in our Church. I have long felt that we have gone too far in this direction. As I heard some one say (or read it), "we can do nothing now-a-days without getting up a society." The great need of the day in our Church work is direct personal contact between pastor and parishioner. "Nothing," as "Criticus" says, "can take the place of personal influence." So many clergymen are trusting to the work of societies and are missing their true vocation. I am saying nothing against societies in their proper place. "Criticus" points out their use. But they can only go so far, and they are apt to be disastrously overdone. It is time that a reaction set in. "Criticus" has given us a most suggestive and thought provoking article on this important subject. Yours truly,

Parochus.

CHRIST'S CHURCH, ST. GEORGE'S, ST. JAMES', MONTREAL.

Editor, Canadian Churchman:

Dear Sir,—Under the Montreal news of your last issue there is a paragraph so utterly untrue that I must ask you to publish this letter. Your correspondent cannot be very well acquainted with the Church situation in Montreal. Had he known the last thing about St. George's, Christ Church Cathedral and St. James' the Apostle, he would never have sent in the wholly erroneous statement that the congregations had become so reduced by migrations from the centre of the city as to necessitate the merging of the three congregations into one. So far is this from the truth that I am glad to be able to say that never in the history of these three parishes have the congregations been so large. Christ Church Cathedral has never had so many pews rented and occupied as at present. The income last year was the biggest in the Cathedral's history. The same is true of St. George's. At St. James the Apostle every pew is rented and there is a considerable waiting list. At the last Easter meeting we at St. James' decided to enlarge the church so as to make room for the growing congregation. These three churches are increasing their missionary gifts by more than fifty per cent. There is not the slightest evidence of decreased interest or attendance. The contemplated plan of merging the three congregations was upon a totally different basis. These properties are of tremendous commercial value. Splendid offers are being made for them. They are within close range of each other. It was thought by some to be advisable to sell up the three properties and build a magnificent Cathedral. This Cathedral could be splendidly endowed and carry a staff of clergy well qualified to carry on the work at present accomplished by the three churches. Needless to say, this proposition has not been generally approved. The whole question arose through the increasing values of the properties and the wisdom of planning the work on an adapted Cathedral system. But the failure in church attendance or the decrease in interest was never so much as mentioned. The merger was largely a matter of business, of economy in management, of rich resources for endowment and extension work. How your correspondent (if he be a Montreal Churchman) could make so absurd a statement in the face of all the facts, is a mystery to me! I hope that you will correct the false im-

pression created place to this

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We regret from "Montreal. —E

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pression created by your news item by giving place to this letter. Yours &c., Allan P. Shatford, Rector of St. James the Apostle, Montreal, Oct. 25th, 1912.

We regret report slipped in unchecked, as taken from "Montreal Herald," during my absence in Montreal.—Editor.

BOOKS AND BOOKMEN

Among the autumn announcements is a novel, The Upas Tree, by Florence L. Barclay, authoress of The Rosary, and other remarkably successful stories. Mrs. Barclay is the wife of an English clergyman and sister of Mrs. Barrington Booth, of New York. Her works have obtained an astonishing circulation the last few years, and there is scarcely any writer at the present time more popular or acceptable.

Shakespeare, Bacon, and the Great Unknown, is the title of a book which Andrew Lang had about completed at the time of his death. It attempts to confute the Baconian hypothesis and also the theory that some unknown person of distinction was the author of the plays. The book will be issued by Messrs. Longmans.

Any writer who is able to invest a familiar passage of Scripture with fresh interest is sure of a warm welcome. This will undoubtedly be given to a new book, The Waiting Life, by Dr. H. Foston (Pilgrim Press, Boston). It is a Commentary on the First Psalm, and even the most careful reader of that passage will be surprised and delighted with the novelty and vividness of the treatment. To clergymen and Bible Class leaders, in particular, this little book may be commended, but most of all it is noteworthy for its spiritual helpfulness and profit.

In The Charterhouse of London (Dutton), W. F. Taylor tells anew the story of that famous foundation in its three successive stages, as Carthusian convent, as palace, and as school and hospital for pensioners. The Gothic fabric itself, made so familiar by Thackeray as the "Greyfriars" in "The Newcomes," serves to maintain the unity of a story that is full of vicissitudes.

From time to time enquiry is made for handbooks on missionary work, and it is a pleasure to call attention to one recently published entitled The Missionary Campaign: Its Principles, Methods, and Problems, by the Rev. W. S. Hooton, formerly a missionary in Southern India (Longmans). The aim is to group together in broad outline some leading features of the complex organization of modern missionary work. It contains fifteen chapters, full of varied and fascinating interest, written in clear view of the latest information. While the subject is approached from the standpoint of the Church of England and the illustrations are taken in the main from Anglican Missions, the work of other Churches is not ignored. For preparation of sermons and addresses, and for the leadership of missionary Study Bands there are few books likely to be more useful.

The Coadjutor Bishop of Jamaica, Dr. Joscelyne, who has recently taken part in the Mission of Help, has published a little volume, Words to Worshippers, consisting of ten "Plain Talks on Prayer Book Subjects." Starting from the thought of the Church as God's House various aspects of our services are simply and helpfully dealt with. The Bishop is not quite accurate in his account of the origin of the Eastward Position in the Creed, and we observe that the name of the well-known authoress should be spelt "Yonge," not "Young." There is much in this book to help towards a better understanding and a more thorough appreciation of our Prayer Book services.

We often hear complaints of the difficulty experienced in following our Prayer Book services. This problem has been effectively solved by the publication of Morning and Evening Prayer Continuously Arranged, together with "Litanies, Collects, Holy Communion, and Psalms" (Oxford University Press, Oxford and Toronto, ed.). There are ninety-six clearly printed pages containing all that is required for ordinary services. For new Mission districts and other places where the difficulty has been felt this book may be very heartily commended.

We have received the report of The Proceedings of the Fourth Medical Missionary Confer-

ence (interdenominational), held at the Sanatorium, Battle Creek, in January last. It contains a number of valuable addresses and discussions by experts in Medical Missions, and ought to be extremely useful to all students and workers.

Family Reading

GOD'S BOOK OF NATURE.

This wondrous world, my God, a book I deem, Wherein the author's heavenly glories shine; The petals of the wayside flowers meem Its pages, pencilled o'er by hand divine.

The sun that soars above the eastern deep Toward the realms celestial, beckoneth me; The glowing orb, which westering sinks to sleep, Tells of eternal rest and peace with Thee.

Within my breast fair spring's life-laden wind Kindles new hope in Thine abounding grace; The gathering gloom of autumn bids me find Within Thy sheltering arms my hiding place.

The countless stars which gleam athwart the sky, Speak of Thine eyes which sleep not day nor night;

While at my feet the earth-born flowers reply, "We live our lowly lives within God's sight."

Grant me, dear Lord, to scan Thy works, until My heart their soothing ministry doth own. What though they might the flesh with awe instil? The spirit yearns to Thine all-gracious throne.

After the Icelandic of Bishop Valdimar Briem.

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all. But to be able to live peacefully with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace and a most commendable and manly thing.—Thomas à Kempis.

Plummer.

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He Bought Her a 1900 Washer

ONE OF OUR READERS TELLS HOW HER HUSBAND LEARNED

What Washday Means to a Woman

DEAR EDITOR:—Most men have no realization of what "wash-day" means to a woman. My husband is one of the best men that ever lived, but he laughed when I asked him one day to get me a 1900 Gravity Washer. I told him it would wash a tubful of clothes in six minutes. "Why, wife," said he, "a washing machine is a luxury. And besides, there's no better exercise than rubbing clothes on a washboard. It's good for the back. I think we had better wait 'til we get the farm paid for before fooling away money on such new-fangled things as washing machines."



John's "Busy Day"

I am not very strong, and the washing, with all my other work, finally got the better of me. I had quite a sick spell, and after things had gone at sixes and sevens for nearly two weeks, I suggested to John that he had better do the washing. We couldn't hire a girl for love or money, and the situation was desperate. So one morning he started it. My, what a commotion there was in the kitchen! From my bedroom I occasionally caught glimpses of poor John struggling with that mountain of dirty clothes.

If ever a man had all the "exercise" he wanted, my husband was that man! Couldn't help feeling sorry for him, and yet it made me laugh, for I remembered how he made fun of me when I hinted so strongly for a 1900 Gravity Washer. When he finally got the clothes done and on the line, he was just about "all in."

That evening John came to my room, and said kind of sheepishly—"What's the name of the firm that makes those washers you were telling me

about?" I looked up their advertisement and found the following address:

L. P. MORRIS, Manager The 1900 Washer Co., 357 Yonge St., Toronto, Canada

That's all he said, but he lost no time in sending for their Free Washer Book. The book came in due time and with it an offer to send the 1900 Gravity Washer on thirty days' free trial. My husband jumped at the chance to try the Washer without having to spend a cent. "We'll have four weeks' use of the Washer anyway, even if we don't decide to keep it," he said! So he told the Company to send on the Washer.

It was sent promptly, all charges paid, and the 1900 Washer Company offered to let us pay for it in little easy payments. The next week I felt well enough to use it. It is the nicest Washer I ever saw, and it almost runs itself. Takes only six minutes to wash a tubful, and the garments come out spotlessly clean.

We were all delighted with the Washer, and wrote to the Company that we would keep it and accept their easy payment terms of 50 cents a week. We paid for it without ever missing the money and wouldn't part with the Washer for five times its cost if we couldn't get another just like it.

If women knew what a wonderful help the 1900 Gravity Washer is, not one would be without it. It saves work and worry and doctor's bills. Takes away all the dread of wash-day. I feel like a different woman since I have quit the use of the washboard. And if any woman's husband objects to buying one of these labor-saving machines, take a hint from my experience. Let the man do just one big washing by hand-rubbing on the old-fashioned washboard, and he will be only too glad to get you a 1900 Gravity Washer.

Anybody can get one on free trial, by first writing for the Washer Book.

Excuse me for writing such a long letter, but I hope, Mr. Editor, you will print it for the benefit of the women readers of your valuable paper. Sincerely yours, MRS J. H. SMITH.



Personal and General

The Bishop of Winchester, during his stay in Brockville was the guest of Judge McDonald.

Bishop Roper of Columbia Diocese was a most welcome visitor in the East during the Provincial Synod.

This has been a notable year for the Church in Canada, fourteen missionaries have been sent out to the foreign field.

We regret to hear of the serious illness of the Bishop of Fredericton, but hope for early word of his recovery.

Rev. W. J. Southam, Mrs. Southam and their little son have returned from England greatly benefited by their long summer abroad.

The Palestine Exhibition in Montreal was a magnificent success, on several nights crowds were turned away so vast was the attendance.

The annual Field Day of Wycliffe College was held on Tuesday, October 22nd, when, in spite of the inclement weather, a very successful programme was carried out.

The Rev. Dr. Llwyd, and Mrs. Llwyd, of Trinity College, Toronto, left on Tuesday last en route for Halifax, N.S., where they will in future reside.

In Montreal at the farewell missionary meeting a most instructive and admirably given address on that noble missionary to India, "Henry Martyn," was given by Archdeacon Cody.

Viscount Peel, who was Speaker of the British House of Commons, from 1884 to 1895, died last week at the age of 83. He was created a Viscount on his retirement from the speakership.

Mayor Hocken of Toronto had a narrow escape in an automobile accident on Thanksgiving Day, his car collided with a street car, but it is hoped the

Mayor's injuries will not prove serious.

All Saints' Day Service.—The annual service for the Associates of the Church of England Deaconess and Missionary Training House will be held in the Church of the Redeemer, Toronto, on All Saints' Day, at 11 a.m.

What an inspiration! the Esquimos of Mackenzie River district, sending hundreds of dollars as their missionary offerings to spread the knowledge of a "Saviour," Bishop Stringer brings us this good news.

Trinity College conferred the Degree of Doctor of Divinity honoris causa on the Right Reverend Heber James Hamilton, of the Missionary Diocese of Mid-Japan, on Tuesday last in the presence of a distinguished company.

A very large "At Home" was given last Wednesday afternoon in the Parish House of St. Paul's Church, Bloor Street, for the purpose of welcoming the members of the various branches of the W.A. About 700 people were present.

The condition of the Russian Crown Prince is causing the greatest anxiety at the Imperial Court and among the general public. Religious services, at which prayers for his recovery were offered at Spala and Moscow, many court dignitaries attending the former.

At the session of the House of Bishops of the Province of Rupert's Land, October 24th, held in Winnipeg, the Venerable Archdeacon Edward Robins, of Athabasca Landing, was elected Bishop of Athabasca, and Rev. James R. Lucas, of Fort Chipewyan, was elected Bishop of Mackenzie River.

Shakespeare produced all his plays with about 15,000 different words. Milton's range comprised about 8,000, and the Old Testament's limit is 5,642. A person of good education seldom exceeds 4,000, while many people are limited to about 300.

THE DOMINION BANK

SIR EDMUND B. OSLER, M.P., President
W. D. MATTHEWS, Vice-President

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Reserve Fund	5,900,000
Total Assets	73,000,000

C. A. BOGERT, General Manager

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W. D. ROSS, General Manager.

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"Murder in the first degree" was the verdict against Lieutenant Chas. Becker, charged with the murder of H. Rosenthal, the gambler; the case was one of the most amazing and appalling in the history of crime, a police officer through confederates killing a man who knew too much.

Amid the hurrahs of their countrymen, upwards of one hundred Macedonian volunteers, waving banners and flags, marched last night from the Greek Church, Toronto, to the Union Station, there to take the train that would carry them the first stage of a five-thousand-mile journey to the scene of hostilities in the Balkans.

The feeling of sincere sympathy will be universal with the relatives and friends as well as with the victims themselves of the sad accident which occurred at Streetsville Junction on the afternoon of Thanksgiving Day whereby two members of the 48th Highlanders were killed outright and nearly thirty others were injured, some of it is feared, fatally.

A gentleman, who was once stopped by an old man begging, replied, "Don't you know, my man, that fortune knocks at every man's door?" "Yes," said the old man, "he knocked at my door once, but I was out, and ever since then he has sent his daughter." "His daughter?" replied the gentleman. "What do you mean?" "Why, Miss Fortune." "Flashlight."

Lady Mulock, the wife of Chief Justice Sir William Mulock, died on Monday last at Wellesley Hospital on Homewood Avenue, Toronto. Two or three weeks ago she underwent a critical operation in the Wellesley Hospital, from the effects of which she never recovered. The funeral took place at St. James' Cemetery, Wednesday.

Laymen's Anniversary.—Elaborate preparations are being made by the Executive of the Laymen's Missionary Movement to celebrate the fifth anniversary of the inauguration of that enterprise. The anniversary exercises will be held in St. James' Parish House, and will be marked, it is hoped, by addresses from Rt. Rev. W. Boyd Carpenter, Canon of Westminster, and J. Campbell White, of New York.

The annual distribution of the bulbs to the agents and trainmen along the lines of the C.P.R. took place last week. There was a fine display of flowers at the head offices of the floral department. No less than one million bulbs were sent out, and as the many agents and other employees of the company are being encouraged to preserve the bulbs of the previous year millions of bulbs will soon be planted at the stations of the C.P.R. from the Atlantic to the Pacific.

Sir Robert Baden-Powell's marriage to Miss Olive Soames, in Dorsetshire, during the first week in December, is to be fittingly recognized by the corps which he has successfully organized. Two hundred thousand Boy Scouts, hailing from all parts of the United Kingdom, are combining to make a wedding present to their chief. Each will contribute a penny, and it is believed that between £600 and £800 will be raised. The Boy Scouts in Canada are going to give a wedding present also, and, as each boy is giving five cents, and there are many thousands of them, the present will be rather an important one.

The marriage of the Rev. F. A. Pakenham Chadwick, the rector of St. Paul's, Vancouver, and Miss Crema R. Henderson, of Windsor, Ont., took place in All Saints' Church in that place on Tuesday, October 22nd. The marriage ceremony was performed by the Rev. Arthur Carlisle, the rector of the parish, assisted by the Right Rev. A. V. de Pencier, the Bishop of New

Westminster, B.C. In compliment to the groom, who was former rector of All Saints' Church and rural dean of Essex, the following clergy were also present: Rev. W. H. Battersby, of St. Mary's, Walkerville; Rev. W. H. Snelgrove, Church of the Ascension, Windsor; Rev. A. B. Farney, Christ Church, Amherstburg, and Rev. Cecil Harding, curate of All Saints'. The service was fully choral.

The Phone and the Hymn. An admiring parishioner of a young divine recently had a telephone installed in the clergyman's house. The good man was delighted with the convenience, and used it immediately before going to church. When the time came for him to announce the first hymns, he read the first lines with unusual impressiveness, and concluded with: "Let us all unite in hymn seven O three."

British and Foreign

A handsome pectoral cross, set with large amethysts at the extremities, and illuminated with the symbol of the Agnus Dei at the centre, has been presented by the congregation of Trinity parish, Marshall, Mich., to the rector, the Rev. J. Hartley, Ph.D. This cross is to take the place of one that was lost or stolen when Dr. Hartley was viciously attacked by a ruffian some time ago. Other clerical vestments of rare value were presented to the rector at the same time, tokens of his people's appreciation of himself and of his services.

Four new candelabra have just been installed in each of the corners of the Belmont chapel in the Cathedral of St. John the Divine, New York. These are made of the choicest Canora marble from Italy and are nine feet high. Each is surmounted by an alabaster bowl 24 inches in circumference containing a cluster of five incandescent lamps. The candelabra are ornamented with a series of delicate carvings of flowers, leaves, scroll work and other designs. The principal decorative feature occurs in the centre portion and consists of five standing sculptured figures, 10 inches high, set in Romanesque arches. The

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after a careful work of preservation which has saved the walls from threatening collapse. "Widecomb" was given by King Athelstan (tenth century) to his Abbey of Milton, and the capella here built was probably served by a priest appointed by the Abbot or a monk sent from Milton. When the Early English east wall of the chancel was being taken down for more stable re-erection, three of the largest stones were found to have been portions of a richly carved cross of

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next important carvings appear in the panels just below, being a series of four winged cherub faces, intermingled with garlands and wreaths of leaves. Each of the candelabra has the same decorative treatment in detail, though representing different figures of the various evangelists together with their symbols.

The church of Whitcombe, near Dorchester, Dorset, a building of much historic and archaeological interest, has just now been re-opened

Scandinavian (not Celtic) type. A fine and well preserved fresco of St. Christopher was uncovered beneath the coatings of whitewash on the north wall, and also Early English arched in fresco. Whitcombe church is a donative worth but £13 a year, and is now attached to the rectory of Winterborne Came. Perhaps it may be well to explain that a "donative" is a benefice presented by the founder or patron without reference to the Bishop.

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Children's Department

THE GODMOTHER
A Story in Four Parts

Conclusion

"Your godson? How delightful! But he does not know you, Lady Sherwell."

"He soon will, my dear."

And it was sooner than either of them thought.

The two ladies were sitting at afternoon tea, a caller had come, and lively conversation was going on. The butler brought a card to his mistress.

"The gentleman will not come up; he asks to see your ladyship on business. I have shown him into the library."

Lady Sherwell read the card, and nearly uttered an exclamation; then she glanced at Betty. She was talking eagerly over some foreign photographs.

"Mrs. Miller, will you excuse me a few minutes?" she said; "indeed I fear I may be detained."

"Oh, don't speak of it, dear Lady Sherwell, I will say good-bye now, and then you won't feel hurried, and when Miss Leigh and I have finished our chat I will just make myself scarce."

Lady Sherwell smiled, and, pressing a farewell kiss on the brow of the younger woman, took her courage in both hands, and went downstairs. "Why has he come?" she asked herself. "What does it mean? How dare he come?" Yet when she opened the library door and saw the man standing there her heart stood still. For it was not a slight likeness she saw, like that of the young man in the bank. It was the living image of the man she had loved, and whose face had been the face of a saint.

"Lady Sherwell, will you listen to me for a few minutes?"

She could not speak, she merely bowed her head.

"Do you remember coming early last week to Dolman's Bank?"

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"I do; you served me," she said, with a little touch of bitterness in her tone, "you."

"Then, perhaps—", he hesitated, "you have found out; you know?"

"The cheque is there," she answered, "in pieces." And she pointed to the wastepaper basket. "There is no evidence."

He shrank as though he had received a blow. "I have not come here to plead for mercy, or even to explain," he said. "I have come," laying nine sovereigns on the table, "to make such restitution as is possible, and to ask your forgiveness. If you think it is right to prosecute I shall say nothing against it."

"But I shall!" she cried, fairly roused from her calm. "For Agatha's son there is no prosecution; for my own godchild there is not only forgiveness but sympathy and a mother's love," and she opened her arms.

His mother's friend! His godmother! George's amazement was only equalled by his shame and remorse. That he should have robbed her! The dear old lady strove to put him at his ease, and overwhelmed him with her kind solicitude for his future. He, however, firmly refused to go at her expense to Oxford, and would not see Betty, earnestly begging that she might not hear of his visit, and to this she reluctantly agreed. Through her influence, however, he was transferred to a bank in New Zealand, where he worked with credit for five years. Betty was not allowed to forget him, though his letters were very brotherly, but at the end of that time he allowed himself to be persuaded to return home, and in due course to woo and win his bride. He was then in a position to help his mother and her younger children, most of whom obtained openings in the Colonies. But Lady Sherwell point blank refused to part from her little daughter, so when the honeymoon was over, bride and bridegroom returned to cheer her old age.

When Betty's boys were despatched for their early education to a certain Cornish Vicarage, she used to say, "I believe, George, you think more of

Mr. Hutchins than of anybody in the world!" and he would answer her only with a sad smile, for Betty never knew what her girlish experience of bridge cost her husband.—R. E. Faulkner.

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