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No. 37

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The successor of the Rev. Alex Morgan as Incumbent of St. Mark's, Kemp Town, Brighton, will be the Rev. Henry Venn Elliott, Rector of Wooton, near Basingstoke. The new Incumbent is the eldest son of the late Sir Charles Elliott, who died suddenly a few weeks ago while attending service at St. Paul's Church, Wimbledon.

YOUR VOTE AND INFLUENCE

are respectfully solicited for the election of

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FOR

WEST TORONTO

The clerical life certainly seems to be conducive to longevity, for lately the Rev. Canon Fraser, Vicar of South Weald, Brentwood, Essex, celebrated his ninety-seventh birthday. Canon Fraser regularly takes the services at the Parish Church, and undertakes pastoral duties. He graduated from Trinity College, Cambridge, as far back as 1837, and has been at South Weald since 1877.

The Committee formed to make a presentation to Dr. Wilkinson, for a quarter of a century Bishop for Northern and Central Europe, has sent him a cheque for 100 guineas to dispose of as he wishes for some missionary cause, together with an address. The address takes the form of a mitre when closed, and when open of a triptych. The signatories expressed gratitude for the marked development of Church life and work that the Bishop's devotion and energy have been brought about.

The Very Rev. Dr. Owendon, Dean of Clogher, has been appointed Dean of St. Patrick's Cathedral, Dublin, in the place of the Right Rev. Dr. Bernard, D.D., Bishop of Ossory.

At the consecration of the Bishops of Gibraltar, Korea, and Taunton, respectively, held in St. Paul's Cathedral lately, no less than seventeen Bishops joined with the Archbishop of Canterbury in the actual act of the laying-on of hands.

A new diocese, the eleventh in the Province of South Africa, has been formed out of the dioceses of Capetown and Grahamstown. It is to be named the Diocese of George. The Ven. H. B. Sidwell, M.A., Archdeacon of Pretoria, has been elected to the Bishopric. The Bishop-elect was born at Grahamstown 54 years ago, and he will thus have the distinction of being the first South African-born Bishop of the Church of the Province.



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Lessons for Sundays and Holy Days.

September 17—14 Sunday after Trinity.
Morning.—2 Kings 9; 2 Cor. 9.
Evening.—2 Kings 10:1—32 or 13; Mark 14:1—27.

September 21—St. Matthew A. Evan. & M.
Morning.—1 Kings 19:15; 2 Cor. 12:14 & 13.
Evening.—1 Chr. 29:1—20; Mark 15:42 & 16.

September 24—15 Sunday after Trinity.
Morning.—2 Kings 18; Gal. 3.
Evening.—2 Kings 19 or 23:1—31; Luke 1:57.

September 29—St. Michael & All Angels.
Morning.—Gen. 32; Acts 12:5—18.
Evening.—Dan. 10:4; Rev. 14:14.

October 1—16 Sunday after Trinity.
Morning.—2 Chron. 36; Eph. 2.
Evening.—Neh. 1 and 2:1-9 or 8; Luke 5:1—17.

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

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 397, 525, 553.
Processional: 10, 612, 624, 626.
General: 22, 491, 535, 651.
Children: 710, 719, 731, 733.
Offertory: 556, 565, 627, 679.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 238, 250, 254, 433.
Processional: 384, 386, 465, 530.
General: 5, 23, 453, 456.
Children: 233, 703, 708, 709.
Offertory: 391, 573, 681, 768.

How appropriately the call of the Ember Days fits in with the peculiar circumstances of our Canadian life! The summer with its heat and slackness, with all the subsequent relaxation from business cares and scholastic burdens, has passed into the fall. We take up the threads of our work once more, those of us who have a life work. And many a lad returns to school and college not yet having decided what he is going to do with his life. Now is the psychological moment to echo far and near the dominant claims of religion, and especially the ever-increasing and ever-insistent-need of more labourers in the vineyard. Many of us are back to new endeavour on behalf of the Kingdom. Let us begin by placing before our lads the Church's need of men for the sacred ministry, and the world's need of the ambassadors of light and truth. We may look at the need from two standpoints, the Church and the world. Let us regard it from the standpoint of the world, and therefore make an appeal for true philanthropists. (1) **The world needs priests.**

The priest stands in between God and man, to represent God to man and man to God. The priest is a praying-man. And once we learn the value of prayer, of intercessory prayer, we shall put a higher value on the priest as a praying-man. If we believe prayer to be necessary, then we shall also regard the priesthood as essential to society, and we shall not only hear if God calls us to be priests, but we shall also refuse to put stumbling-blocks before those who are seeking the priesthood, seeking it in answer to God's call. Last week we learned to manifest our love of mankind by prayer. "The effectual, fervent prayer of a righteous man availeth much." Consider how much the world needs intercessory effort on its behalf. Admit the objective value of prayer, and the admission is a tribute to the all-importance of the priesthood. (2) **The world needs prophets.** We are always the better for a vision of ideals. And the work of the prophet, the preacher of righteousness, is to instruct men in the Lord's way, which sums up all ideals, and to recall those who err from that way. He who sins has lost sight of ideals. Sin destroys the usefulness of man. What nobler work, considered in its effect upon the sinner, and its wider effect upon the world, (for no man sins unto himself), than to give men a new vision of reality. All earth's problems are due to lack of vision, to the neglect of ideals. The world's reform is, under God, the responsibility of the prophet. Can any young man be called to a higher or more important work? (3) **The world needs the ministry which results from the combination of the priest and the prophet.** The ordained man stands at the altar. The hungry draw near to receive the bread of life. The priest's prayers are answered. The prophet's vision has been contemplated. And men draw near to Jesus, to abide in Him. Is there any nobler work than this? Let us put the call of the Church on this higher plane of philanthropy, the love of mankind, and like Matthew of old, men will hear the call of the Lord.

A Broad Outlook.

That was a point well taken by the Primate at the outset of his able address to the General Synod at London: That "the Church can only move in a large way in the furtherance of the bigger enterprises that are before it when it is backed by the momentum of the Church." To rise to the height of great measures you need men of large mental grasp, specially trained to deal with large affairs—in a word, men of broad

outlook. The proper field for the training of Church statesmen is the Supreme Council of the Church. These large measures cannot be relegated to vestry meetings, or even to Diocesan or Provincial Synods. The proper forum for their discussion and decision is the General Synod. This Synod bears a somewhat analogous position to that of the House of Commons as compared with the Provincial Legislatures and municipal councils, though, of course, the General Synod deals with the larger measures of the Church, whilst the House of Commons deals with the larger measures of the State. It should, moreover, be borne in mind by our Synods that the best results can only be attained by choosing from amongst their ranks as delegates to this important body the best material at their disposal—in a word, men of the largest mental and moral calibre and of the widest experience in dealing with large issues. The work of such men will so commend itself to the Church at large that it is bound to be backed by "the momentum of the Church."

Sunday School Commission.

Another notable feature in the Primate's strong and inspiring address was his reference to the Sunday School Commission, and the unspeakable importance of the Sunday School to the Church. Alas! It is only too true, as was urged in feeling and almost pathetic words: "There is no department of the Church's work to-day that is more profoundly important than that of the Sunday School. In these days, when there is little or no religious teaching in our day schools; in these days, when in so many homes the sacred parental prerogative of teaching the children the things of God is entirely overlooked, the work of the Sunday School supplies us with the only substitute for what our age has lost." Then, again, the Primate spoke with pleading power for the reading of the Word of God in the Public schools of our country. The practical banishing of the Word of God from our Public schools is a sign of the growth and power of worldliness and of utter indifference to the pure, unselfish, beneficent influence of true Christianity. There is a so-called liberalism that is a determined enemy to Truth and a zealous friend of the forces that are sapping the foundations of our Christian civilization.

An Anniversary Celebration.

In the "Greater Britain Messenger," published by the C. and C.C.S., among other Canadian items we come across one which, although belated, will probably interest many, as it throws a light on the energetic leading of Principal Lloyd. The first anniversary of the sailing of the 1910 party was celebrated by those of them who were on April 15th of this year students residing in Emmanuel College, Saskatoon. The first year students had shacks, six in number, to live and sleep in, and No. 5 shack was the place of honour to which the others were invited. The meeting opened by singing, "Lord, speak to me that I may speak," being the hymn sung at farewell meetings in London and Liverpool the year before. After devotional services tea and biscuits were handed round to the party, which sat on boxes, beds or chairs and talked over memories of the past eventful year.

Lloydminster.

The preceding paragraph is one of the class which delights many readers, and is an incentive to the young and ardent of both sexes. It is the day of small things with Emmanuel College, but the small will soon give place to a larger growth in the West. In another page of this very number are reflections by the clergyman in charge of the

Minster Church at Lloydminster. It seems incredible that the first service was held in a tent upon the spot in 1903, and now there is a permanent church, a beautifully rendered service, a handsome pulpit (there was no room for one in the first church), electric light, and a fine organ. In the choir chancel, on a side wall, were placed a silver cup and shield, trophies of the Saskatchewan musical festival at Saskatchewan last summer. This was the English Barr colony, which it was thought would founder through the ignorance of country life of the immigrants, but they came of a bulldog breed, and have prospered, and have not forgotten God in doing so.

Binding and Loosing Power.

At the annual meeting of the Church Reform League, held at the Church House, with the Right Hon. Alfred Emmot, M.P., Deputy Speaker of the House of Commons, in the chair, Bishop Gore, of Birmingham, spoke with customary courage and clearness of this great gift of God to His Church, and of our perilous position through neglect of it: "I am convinced," said Dr. Gore, "that we cannot go on without that binding and loosing power with which Christ endowed His Church. We have suffered it these centuries to be in paralysis. We must recover it. Of course, there will be difficulties. There are always difficulties about recovered life. But I am convinced that it is better to face difficulties by standing strongly, courageously upon our principles, and I do from my very heart pray that the average member of the Church—clergy and laity—may wake up to the fact that the Church of England is trying to live without an essential element of the life with which Christ endowed His Church, and that until we have grasped that position and the importance of it, and set ourselves with one resolute determination to recover it, we shall have no chance of fulfilling the mission—the great and most conspicuously needed mission with which the Church has endowed us." It is pitiful for Bishops to whom God-given power has been committed not to have the self-sacrificing courage to exercise it on great occasions as well as small. Shall the fear of men, or deference to worldly wealth, birth, power, or fashion stand as an efficient excuse for the neglect of its use on due occasions when final judgment is given?

A Women Emigration Agency.

One reflection often recurs on reading the missionaries' records: that is, the need of more and regulated emigration of women. So often one reads of young English bachelors who live—rather, who exist—in their little shacks. As time goes on they marry somehow—too often do not, while there are over a million superfluous women in England. It is not right that the sexes should be separated in this way. It is not the first time that we have pointed out that arrangements might, and should, be made with such organizations as the Church Army for the encouragement of young women homes both in England and Canada: in England practical training in house and home work, and the suitable ones could be sent to Canada. There are many young women who could come out and stay in such homes before being married, and feel very differently about the plunge than they would do under present circumstances, knowing, possibly, no one but the old sweetheart. And, on the other hand, many a young fellow is deterred from sending across the ocean for one who, he feels, has been leading a life during his years of toil constantly widening the differences, until he feels it would be too great a risk and unfair to both. Had young women a better knowledge and more opportunities of obtaining such knowledge, much good would be done.

A Bishop on Cremation.

That certainly was a strong argument advanced by the Bishop of Carlisle recently in

favour of cremation. "The time will come," said Dr. Diggle, "when there will be no such things as cemeteries and churchyards. It is a very serious thing burying dead bodies, many of them full of disease, in the middle of great populations." With a good deal of force the Bishop thus met the argument from Christian sentiment: "Well, we think very highly of such Reformation martyrs as Cranmer, Ridley, and Latimer. Their bodies were cremated; they were burned to ashes. We have not the slightest doubt—at any rate, I have not—about their resurrection and eternal life as certainly as if they had been buried in a quiet country churchyard. Burning is only an acceleration of the process which takes place after burying, and, therefore, I want you not to think hardly of people whom you come across who are in favour of cremation."

The Zionists.

We have shown an interest in this organization of Jews who strive after a home for the race, and ultimately the recovery of the promised land of Palestine. Considering the number of Jews dispersed throughout the world, and engaged chiefly in city handicrafts, efforts were made for years to find a tract of land where they could consolidate and exercise the rule of a united people. Various sites in south, central and northern Africa chiefly were considered, but given up in the end. Latterly it was hoped that the late Sultan would grant Palestine, and that the leading powers of the world would guarantee protection and independence. After the deposition of Abdul Hamid these hopes seemed brightening; but the rise of the young Turks has had quite the opposite result. They are Turkish patriots, and want their empire to be strengthened, which would not have been the case with a self-governing people in such an important region as Palestine. At present there is discouragement, and the only course open is to continue the policy of recent years, namely, separate colonies in Palestine, where the people should be encouraged to develop the land and restore the ancient fertility, at the same time carefully educating the young in all branches of literature and practical science. The research of all nations in the Holy Land, and chiefly that of Germans, has resulted in the rediscovery of numerous fertile tracts, chiefly round the Dead Sea, which could support large farming communities.

Versailles.

Very many of our readers will have read lately a strange book, called "An Adventure." It is written by two cultured ladies, teachers in London, and records the strange and weird experiences they passed through in two visits some years ago. They saw scenes and buildings long since changed, talked to people dressed in the fashion of over a century ago, and heard music which they noted down from memory, and which is recognized as that played by Marie Antoinette's band of violinists. The enquiries they made attracted much attention, and eventually led to the publication of the story and their subsequent researches. Probably it prompted the changes which are now being made at Versailles, where, we read, the Napoleonic buildings are being removed, the Grand Trianon restored to what it was in the days of Louis XVI. and Marie Antoinette, and other changes of a similar character.

HOUSE-TO-HOUSE VISITING.

The clergy of our Church in all parts of the world, we think it will hardly be denied, have hitherto been honourably distinguished among the ministers of all denominations for their thoroughness and assiduity in pastoral visiting. As a class, we may venture to say that this ap-

plies especially to the clergy of the Anglican Church of Canada. This is a tradition, no doubt, directly inherited from the Mother Church, whose clergy, during living memory at all events, have discharged this duty with exemplary fidelity. Of late years it would, however, appear from a correspondence now going on in the columns of the "Church Times" that there has been a decline in systematic parochial visiting in England, especially among the younger clergy. It is now claimed by some that there is vastly more important work. A great deal of the time expended on parochial visiting, it is urged, might be far more profitably used in other kinds of work. Again, it is argued, that there is visiting and visiting. Some advocate the policy of what they call "concentration." "Quality," they say, is above "quantity." The clergyman should devote his energies to the building up of a comparatively small body of exceptionally faithful Church people. They should work, as it were, from a centre, create a core of Churchmanship, bend their efforts in the direction of infusing a select few with the spirit which eventually will infuse, and leaven, and transform the whole parish. It is a mistake, therefore, to dissipate one's time and energies, so they say, in general, systematic, and indiscriminate visiting. Visiting should be confined within the narrowest possible bounds. This sounds plausible, and, like all arguments honestly and seriously advanced, it has a certain amount of undeniable truth in it. Parochial visiting, as we once pointed out, can be, and is, occasionally abused. It can be overdone, and valuable time may be frittered away. Moreover, it is possible to visit the wrong class of people at the expense of the right class. There are people in many of our parishes who are not benefited, but rather the reverse, by the regular and systematic visits of the parson, and who are the better for being left, if not "severely," at least mostly alone. But, conceding all this, the broad, unmistakable fact remains that steady, painstaking house-to-house visiting is the backbone of the parson's work and influence. No man, be his other gifts what they may, can succeed as parish priest in Canada in nine parishes out of ten who neglects parochial visiting. Over and over again we have heard the complaint against a clergyman in these words: "So-and-so is an excellent preacher; he's a fine man; but we've only one thing against him: he doesn't visit." At this moment of writing we can call up at random, and in all parts of Canada, cases of eloquent, able clergymen who have had to leave their parishes for this one reason. It is astonishing what the average parish will put up with in the parson who is a good visitor. We cannot now recall a single case of a good visitor ever having had a disagreement with his parishioners, and we can recall cases without number where men of very ordinary, and sometimes less than ordinary, gifts have retained their hold upon their people simply because they were indefatigable parochial visitors, and, as the saying is, "Never passed a house." From our experience we should be inclined to say that, outside of actual misconduct or scandal, at least three-fourths of all our parochial troubles between parson and congregation arise from the neglect of visiting. No man, we are convinced, who is handicapped with an unconquerable aversion, as some few of our parsons seem to be, to parochial visiting, has the remotest chance of making a real success of his work, especially in Canada, and it would seem, from the great majority of the letters to the "Church Times" on the subject, in England either. Nothing can take its place—eloquence, business ability, charm of manner, or any other conceivable gift; and, on the other hand, there is scarcely any other conceivable deficiency for which it will not compensate. We purpose shortly returning to this subject, which, under its varied and multi-form phases, it is impossible to adequately con-

sider within the limits of a single article. Speaking generally, and from a long, wide and varied experience, the writer says, without hesitation, that the one unpardonable failing in the eyes of our otherwise good-natured, tolerant, uncritical Canadian Church people is the systematic neglect of parochial house-to-house visiting.

THE LIMITS OF HUMOUR.

One used to hear the expression quite frequently years ago, a "seriously minded" person, which generally meant a religiously minded person. It is seldom or ever heard now. Making all due allowance for changes in phraseology, the substitution of new for old words, the modification of finer shades of meaning, etc., the change is significant. It is not considered a compliment or a mark of respect to call a man "seriously minded" nowadays, even in the matter of religion. We do not describe religious people in such terms. If we did, we would not be understood. Thirty or forty years ago seriously minded and religiously minded were synonymous terms. Today, probably the vast majority of professed Christian people would resent the term as applied to themselves. What does this indicate? It seems to indicate that seriousness has gone out of fashion, and almost ceased to become a virtue. It is curious how we gain one virtue and lose another. The especial virtue of the present age is undoubtedly tolerance. In this virtue we have made unmistakable and undeniable progress. We are infinitely readier to hear both sides of every question, to give an opponent credit for pure motives, to admit our own fallibility, etc.; and this is certainly an immense gain. But there has been the corresponding loss of what we may call seriousness. Whatever else it may or may not be, and whatever other ages may or may not have been, this present age is not a serious one. With all its virtues, and they are neither few nor insignificant, the age is a flip-pant one. There is a tendency, as perhaps never before, to treat the most important questions with levity. We seem to have largely lost our capacity for taking serious views of life, for discerning vital issues, and making distinctions between the essential and the non-essential. And so it has come about that almost everything under the sun is regarded as being a fit subject for humour. Every day the lines are being more loosely drawn; every day the boundary between the legitimate and illegitimate in humour is being more and more blurred and confused. "Fools," said the wise man, "make a mock at sin." In former ages of the world there has been a tendency, if not to over-emphasize sin and to create fictitious sins, to transform faults into crimes, and to be, what now seems, at all events to us, morbidly fearful of the direct evil consequences of our transgressions of Divine law. We have travelled far from those days. Sin has now to many thousands of people its funny side. We have, unfortunately, got into the habit of talking lightly on certain subjects, and of making fun of what is essentially vicious. Now, to make fun of a thing is to half apologize for it, and in a sense to eventually justify it. It is impossible to feel very deeply and seriously about the thing we are accustomed to laugh about; and what thing is there to-day that is not at times made an object of "humour," so called? Thousands of well-disposed people are every day unconsciously falling into this practice, and are making a "mock" at what is, fundamentally and radically, base and bad and vicious, and so indirectly encouraging it. This is a matter that should be faced as representing one of the most serious evils of the day, this misdirected humour, which spares nothing, this flippant way of speaking of things utterly vile, when rightly understood. The average man to-day is so afraid of being called "goody-goody," or "old-fashioned,"

or "a back number," and of being held up to ridicule as one who has no "sense of humour," and this, just at present, seems to be the unpardonable sin, that he seems to have forgotten the fact that there are subjects outside the range of what is commonly called humour, and which to treat humourously is to profane. What everyone needs to bear in mind, and what the rising generation needs especially to have impressed upon them, is the fact that Right and Wrong are fixed terms, and that what is essentially base and bad and vile and mean cannot be laughed or joked or sneered away, and that humour, in its true sense, never lends itself to the confusing of moral issues and to the debasing of moral values, and that all humour that does so is unworthy of the name. This is a matter of especial moment to the young, and, therefore, also to parents. How many thousands of children in their early, impressionable years, and before their judgment has matured, have been familiarized with vice by the criminally foolish jokes of their parents, and this is a subject of its own, by being permitted to devour unchecked the contents of the "comic" supplement and other garbage provided by the purveyors to and, in a sense, the creators of a vulgarized, morbid, vicious public taste in reading! It is certainly time that most of us called a halt and seriously considered our position in this matter.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Probably not since the confederation of this Dominion has so much interest centred in an election as is now manifest on every side. The issue seems to be one that has laid hold of our people, and a profound sense of fatefulness is the conviction that has gripped our citizens at this critical moment. A government has appealed to the country to ratify an agreement for the enlargement of trade with a neighbouring country. It claims that great commercial advantages will be the inevitable sequel to such a treaty. Canada has done splendidly without this treaty, but it is proposed to add abundance to prosperity, and hence we are called upon in the name of progress and commercial development to set our seal of approval to this act. On the other hand it is argued that at the very best the commercial advantage is extremely doubtful. To many it is but the questionable policy of opening our doors and inviting our keenest rivals to come in and share our prosperity. Instead, therefore, of augmenting the wealth of Canadians we are giving a larger field on which American citizens can exploit their energies. But assuming that a substantial advantage to Canadian commerce will follow the ratification of this treaty is that the

only consideration? It is here that the point arises which touches the hearts and stirs the finest fibre of our citizens, a fact which the leader of the Opposition was singularly slow in realizing. It is the prospect of perhaps the slow but inevitable drawing together of commercial and eventually political ties with the United States, and the unwilling, but nevertheless inevitable loosening of the ties which bind us to the great British Empire. There is no charge of disloyalty on the part of the government of Canada, but there is a dread that they who committed the government to this policy did not see the ultimate issue of their act. Above the falls the water is smooth, and the sailing is apparently safe and delightful, but there is a strong if imperceptible current that culminates in the cataract. If American statesmen believed that Canada was at "The parting of the ways," and that it is a case of now or never with them it is not probable that they would call particular attention to the cataract. Whether the thing is ultimately possible or not, whether the Canadians will believe in the danger or not, it seems absolutely certain that from the President down, the Americans look upon this as something far more than the exchange of cabbages or cattle and that bigger issues are bound to follow. Eighteen months ago after representatives from the United States and Canada had wrestled over the question of international commerce the people of Canada were amused to learn that some valuable concessions were made to Canada by the Americans for the privilege of sending "nuts and prunes" duty free into this Dominion. Our American friends laughed good-naturedly over it, and said that "it was only a beginning." Eight months ago Canadians were completely taken by surprise when it was announced that it was no longer a question of "nuts and prunes," but that the whole agricultural and animal products of our country were involved. Still the Americans say "this is only a beginning." "The ties that bind Canada to the Mother Country are almost imperceptible," says President Taft. "Canada is at the parting of the ways." "This is only a beginning." If the leading statesmen of ninety million people look thus seriously upon the situation, not merely from a commercial, but a political point of view, it ill becomes the statesmen of nine millions to treat the apparent crisis in a jaunty, cavalier spirit. That is where the thinking men of this country are going to pause and consider, and they who wish to persuade them to take the step which the government of our country is committed to must advance strong and unanswerable reasons for doing so. Canadians are not willing to play a game of chance with Canada as the stake. "Spectator" recently bought a copy of an extra Canadian edition of the Boston American journal on the street in Montreal. It is issued and sold not as a venture of commercial enterprise, but as part of an avowed campaign to influence Canadians to accept this treaty. It comes with the vulgar display headings such as are well known in American cities, but are happily out of place in this country. It comes with audacious effrontery to enlighten us as to our duty in Canada and forsooth to save us from the American trusts. This vagary in journalism is, in our judgment, as stupid as it is audacious. It shows a singular ignorance of the temper of the Canadian people, and is sure to defeat its purpose. The thing, however, to be remembered is that the commercial advantages to be reaped are very doubtful while the danger is very real.

While "Spectator" is keenly interested in the issues of this election, he is saddened by the situation in the Province of Quebec. In many constituencies in that province the only alternative that the electors have, is to vote either for the government candidate or a Nationalist. We have

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it on excellent authority, the authority of private conversations with prominent French Roman Catholic citizens, that Mr. Bourassa voices the aspirations of the Roman Catholic Church in Quebec if not in Canada. The Archbishop of Montreal has, in a pastoral to his people, called upon the faithful to subscribe for Mr. Bourassa's paper, and in many ways ecclesiastical favour has been heaped upon him with fervour even if it be done quietly. Sir Wilfrid Laurier is not favoured because he is not pliable enough. The settlement of the Manitoba school question was never satisfactory to the Church, but it had to be endured. The feeling is now quite evident that the Church has found her advocate in Mr. Bourassa, and the support which Sir Wilfrid retains is really a declaration of political independence on the part of his followers, so far as the Church is concerned. They say to their spiritual advisers, "in matters of faith we obey you, but in politics we claim the right to judge for ourselves." Any party coming into power through the aid of the Nationalists has to prepare itself to make some substantial concession to the Roman Church. It has also to prepare to take some modified course in regard to our imperial aspirations. We feel bound to say these things in justice to our readers and ourselves. How far Mr. Borden has identified himself with this party we do not know, but there is evidently some understanding, while at the same time Mr. Bourassa repudiates Mr. Borden as a leader. At a great Nationalist meeting in Montreal last week at which "Spectator" was present, the name of Borden received but the coldest acknowledgment, while the Nationalist leader was tremendously cheered. We say that the situation in Quebec is a pathetic one from every point of view, from the point of view of the leaders' place in public esteem, and from the point of view of the future of our country. Hundreds of good citizens desirous of taking no chances with American coquetry can only give effect to their wish by voting for an aggressive Church movement, and for an emasculated navy. The only hope seems to lie in a majority from the other provinces so large that the incoming government will be entirely independent of the Nationalist party.

"Spectator."

PRAYER BOOK STUDY.

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

211. What does transubstantiation mean?
212. Name those "Five commonly called Sacraments."
213. By whose command are General Councils called together?
214. What God-parents shall there be for "every male child"?
215. What God-parents for "every female"?
216. What is the Black Rubric?

ANSWERS.

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

188. "That persons should be more studious of unity and concord than of innovations and newfangledness." In the preface, entitled "Of Ceremonies."
189. The word "quick" means the living.
190. "Eschew" means to shun, flee from, avoid. In common English its use is retained in the word "shoo," used to frighten away fowls.
191. Apocalypse refers to the Revelation of St. John the Divine. The word is from the Greek, and means to disclose or reveal.
192. Parts of the Apocalypse are read in the Church during December.

THE GENERAL SYNOD.

London.—The Opening Service.—The 6th session of the General Synod of the Canadian Church began on Wednesday, Sept. 6th, as every Synod of the Church begins, with Divine service. The bishops and delegates assembled at Cronyn Hall, London, Ont., at 11:30 a.m. and the procession entered the west door of St. Paul's Cathedral at 11 a.m. It consisted of choristers, lay delegates, canons, archdeacons, deans, Bishops, and Archbishops with their chaplains. Morning prayer having been previously said, the Litany was sung by the Rev. G. F. B. Doherty, curate of St. Paul's Cathedral, the rector, the Rev. Canon Tucker, read the notices, the Primate, most Rev. Archbishop Matheson, was celebrant, and read the Gospel, and the most Rev. Archbishop Hamilton read the Epistle. The preacher was Rt. Rev. James Dow Morrison, Bishop of Duluth, and his subject was St. Paul's Commission as declared in Acts 26:17, 18. He uttered a clear warning to the Synod to beware of watering down the Gospel of Christ, and charged all present to preach what St. Paul preached—Jesus Christ, the Divine Saviour of men. These are days of clubs and fraternal societies and social settlements; but what sinful humanity wanted was the grace of God and a Divine Saviour.

The Primate's Charge.—The Primate extended a hearty welcome to all and described the growing importance of the Synod's work, and did not think a session once in six years, as proposed by the Bishop of Ontario, would be sufficient. He alluded feelingly to the prelates who had passed away since last sitting of Synod, and welcomed the new bishops and proposed that a message be sent to Bishop Perrin, Bishop of Columbia, who had just resigned, inviting him to join with the other bishops at this session. The Primate thanked God for the bicentenary celebration at Halifax, and for the Coronation of King George, complimenting the King on three grounds: (1) that he was loyal to God's word, (2) that he was loyal to God's church, (3) that he maintained the sanctity of the home. He was grateful for the appointment of Bishop White to Honan, China, and described the proposed canon on missionary bishops, and touched briefly on other matters coming before the Synod, viz.: Sunday School work, Bible in schools, Christian union, and the loud calls of the expanding west and of heathen lands.

Election of Prolocutor.—After considerable balloting, Rev. President Powell, of King's College, Windsor, N.S., was elected prolocutor of the lower house and other officials were appointed as follows: Rev. Canon Tucker, deputy prolocutor; Ven. Archdeacon Ingles, clerical secretary of the lower house; Rev. Canon Phair, secretary of the upper house; F. H. Gisborne, K.C., lay-secretary of the lower house; Chancellor Davidson, K.C., and Chancellor Worrell, K.C., the prolocutor's assessors; and the honorary lay secretary, Judge MacDonald. The new prolocutor is a Huron man, having been educated at Kincardine High School, of which his father was classical master. He graduated with distinction from Trinity University, Toronto, and was ordained in 1893. Being appointed to St. Clement's Parish, Eglinton, he soon built up a flourishing school there. St. Clement's school, of which the present headmaster is Rev. H. K. Griffin, Mr. Powell's brother-in-law. He was next called to preside over King's College, Windsor, N.S., which has taken a new lease of life under him and is making rapid and substantial progress. Though he has refused many honours, the church rejoices that he has accepted the presidency of King's College and of the lower house of General Synod.

Joint Session of the Two Houses.—Chancellor Worrell asked leave to withdraw this matter, as the mover, Canon Welch, was absent from Canada. Leave was refused, and the matter was pressed to a vote. A large majority of laymen voted for joint sessions, and many of the clergy also favoured it but the motion failed in the lower house for lack of the necessary two-thirds majority vote. Dr. Hoyles, Chancellor Conybeare, Dr. Paterson-Smyth and many others warmly supported it; and it would not be surprising to find it appearing again on the docket of next Synod's business.

The Mayor's Welcome.—Mayor Beattie, a loyal son of the Church, gave a very hearty welcome on behalf of the city to the Synod. He thought that London was entitled to the Synod on this occasion, on account of the importance of Huron Diocese, and he referred proudly to the distinguished list of bishops born or trained in Huron Diocese. Not only did several bishops, as

Drs. Fanquier, Cronyn, Baldwin, McLean, Hellmuth, Carmichael, Dumoulin, Sullivan, Sweetman, Mills, Farthing, Williams, and Stringer, get some part of their training in Huron, but many distinguished clergy and laymen as the prolocutor, Hon. S. H. Blake, Charles Jenkins, etc., and the same Mayor Beattie commended his city for its lighting system, its water supply, and the thrift of its citizens, and offered the Synod unstinted hospitality and the freedom of the city. The Primate and Prolocutor replied, thanking the Mayor, and rejoicing that Church's efforts after righteousness were so heartily recognized by the civic authorities.

Greetings from the American Church.—Mr. Wm. R. Butler, of Mauch Chunk, Pa., U.S.A., a director of the Lehigh Valley R.R., presented greetings from the American Church. The other members of the deputation were Bishop Keator of Olympia, Rev. Dr. Dewitt, of Chicago, Bishop Nelson, Co-adjutor Bishop of Albany, Rev. Mr. Holden, and Mr. Arthur Ryerson, and were prevented from various causes from attending. Mr. Butler had a clear ringing voice and a good presence and carried an affectionate message from Bishop Tuttle, presiding bishop of the Sister Church, and supported it by many apt references to the good work of the Church in Canada and her help to the Sister Church across the line. He referred to Bishops Brent, Anderson, Rowe, Scadding, Morrison, etc., whom the Canadian Church reared and gave up to her American neighbour. The Primate and Prolocutor cordially acknowledged his greeting, and Hon. S. H. Blake, K.C., was called on to speak for the lower house, and made a touching, eloquent response for the Canadian Church, commending President Taft for his great work in the interests of peace and referring to the glorious advent of the Prince of Peace, on which the Church's eye must be ever fixed.

A Passing Breeze.—During the noon recess a plentiful supply of Roman Catholic pamphlets giving the text of the "Ne Temere" decree and the Romish explanation of it was distributed in Synod, and Mr. John Ransford asked who did it and who authorized it, and wondered what kind of reception the same amount of Protestant literature would get in a Romish assembly. The Prolocutor stated he had refused leave to circulate these pamphlets, but the clerical secretary stated he had consented to it, believing it would help the discussion on this subject later on.

Missionary Bishops.—This and other matters of the highest importance to the missionary work of the Church came up for consideration at this Synod. The proposed canon on missionary dioceses and bishops, consisting of 30 clauses and printed in the convening circular gave rise to some spirited debates. It provides how missionary dioceses are to be created, how negotiations with neighbouring bishops are to be carried on in such a case and other matters of that kind. The big battle occurred over the method of electing a bishop. Would it be done by the House of Bishops, or the mixed body known as the Board of Management? Would the Board in such case select one name or more than one, and send on these names to the House of Bishops? It was finally resolved in the lower house that only one name would be voted on at a time by the Board of Management and that name being selected by the Board would be passed up to the Upper House for confirmation. The canonical objections, the regulations respecting consecration of the bishop and other cognate matters were included in this canon. The new bishop would not be a member of the House of Bishops unless the constitution is altered, and must remain in the mission field five years.

Dr. Worrell.—Chancellor Worrell who was nearly left off the Toronto delegation of Synod again and again showed what a useful and influential member of Synod he was. The Bishop of Toronto deserves the thanks of the whole Church for insisting on Toronto Synod sending Chancellor Worrell to the General Synod. His grasp of affairs, his ripe experience, his fairness and broadmindedness, shown especially in the conduct of the canon on missionary bishops, marked him out as one of the big men of the Synod, and the Synod on motion of Hon. S. H. Blake, seconded by Canon Tucker, thanked him for his splendid services as honorary treasurer of the Missionary Society. Dr. Tucker hoped he would be kept busy receiving and entering donations and bequests to the society.

Secretary of Board of Management.—Dr. Worrell asked for two secretaries for the Board meeting, and Archdeacon Ingles was appointed clerical secretary and Mr. R. W. Allen (assistant secretary to Canon Gould) was appointed lay-secretary.

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Hitherto there have been no regular secretaries of Board meetings, and often important matters were not recorded.

Triennial Report of the Board of Management.—This ponderous document of nearly forty pages was presented to the Board meeting, consisting of bishops, clergy, and laity, by Rev. Canon Gould. The bare mention of the heading of the report show its comprehensive character, e.g.: The history and composition of the missionary staff organization, missionary prayer and study, Women's Auxiliary, finance, the Canadian field, the immigration chaplains, Columbia Coast Mission, Indian and Eskimo work, foreign work, the China Diocese, the new dioceses to be formed in Japan and India, the Jerusalem work, and Africa. Canon Gould, on motion of Mr. Charles Jenkins, succeeded in getting through it with astonishing speed, and proved now (if it was in doubt before) that he has remarkable gifts in marshalling and presenting his facts, and that he is indeed an expert and leader of the Church's missionary campaign. Dr. Gould, on motion of Mr. Charles Jenkins, seconded by Canon Davidson, and carried by a standing vote, was thanked for his masterly presentation of all the weighty matters in this triennial report and made a feeling reply.

Missionary Province in Japan.—The Church of Japan proposed that the Canadian Church would accept four provinces (Niigata, Nagano, Aichi, and Gifu) as the Canadian field, and this was adopted by both houses of General Synod.

English Missionary Societies.—The generous help of these societies was carefully noted in the report, but a small committee consisting of Dr. Gould and Principal Lloyd was appointed to amplify this notice and express our gratitude more specifically still, and this was added to the report, and again later on a special vote of thanks to them on motion of Archdeacons Armitage and Dewdney was also passed. The extraordinary liberality of the Mother Church was again and again gratefully recognized.

Indian Work.—An interesting motion by Archdeacon Renison, of Moose Factory, proposed that the Dominion and Provincial Governments should be asked to employ Indians as fire rangers in conservation of the natural resources of the land, and at once passed the lower house.

Ven. Archdeacon McDonald.—One of the Church's greatest missionaries, Archdeacon McDonald, visited this Synod. Prolocutor Powell called attention to his presence, and the Synod rose to its feet at once as a token of their great regard for this missionary hero. He is now 82 years of age and has been living retired in Winnipeg with his wife and sons since 1904. He was called out into active work by Bishop Anderson, who found him in a Methodist mission school, and he ministered at a mission station in Manitoba until 1862, when he went north. His illness occurred in 1864 and the news of it was sent to England by Archdeacon Kirkby. Bishop Anderson believing that he was near death, appealed for some one to take up his work, and the great missionary, W. C. Bompas, responded at once. Archdeacon McDonald has not only done heroic service as a missionary, but has translated the New Testament and Prayer Book into the Tukudh language. Since his retirement he made a dictionary and grammar of this language, which has just been published.

(To be Continued.)

TEACHER TRAINING EXAMINATION RESULTS.

One-Year Course.		Marks
First Class —May, Hilda, St. John's, West Toronto, Toronto		91
Two-Year Course.		Marks
First Class —Mebins, L. A., St. Paul's, Nanaimo, B.C., Columbia		96
Lamb, Estella M., St. Cuthbert's, Leaside, Toronto		85
Lawrence, Florence, St. Paul's, Nanaimo, B.C., Columbia		80
Lofthouse, M. G., St. Alban's, Kenora, Keewatin		77
Sutton, Anthony, St. George's, Trenton, Ontario		75
Second Class —Bulman, Fanny, St. Paul's, Nanaimo, B.C., Columbia		73
Beazley, Florence, Church of Ascension, Montreal, Montreal		67
Gilbert, Gertrude, Finity Ch., St. Thomas, Huron		65
Pope, Agnes, St. Alban's, Kenora, Keewatin		64

	Marks
Stewart, Helen, Christ Church, Dartmouth, N.S., Nova Scotia	62
Mackenzie, Mary, Christ Church, Dartmouth, N.S., Nova Scotia	61
Pass —Pope, Ethel, St. Alban's, Kenora, Keewatin	59
Creighton, Sara, Christ Church, Dartmouth; N.S., Nova Scotia	58
Woodroffe, Helen, Christ Church, Dartmouth, N.S., Nova Scotia	49

Three-Year Course—First Year.

First Class —Lemon, S. Y., St. Stephen's, Toronto	97
Bate, Mary A., Port Maitland, South Cayuga, Niagara	92
Keen, H. G., St. Mark's, Parkdale, Toronto	91
Carr, Emma, Church of Ascension, Hamilton, Niagara	90
Foot, Edith F., Trinity Church, Parry Sound, Algoma	90
Johnston, D. H. (Mrs.), St. John the Divine, Byng Inlet, Algoma	89
Foster, Charles H., St. James', Ingersoll, Huron	89
Smith, Elizabeth, Church of Ascension, Hamilton, Niagara	86
Foot, Mabel G., Trinity Church, Parry Sound, Algoma	86
Mountain, Grace K., Church of Ascension, Hamilton, Niagara	85
Richards, E. Mary, St. Matthew's, Hamilton, Niagara	83
Campbell, Emma S., Hampton, N.B., Fredericton	79
Parkes, Mrs. John, Tamworth, Ont., Ontario	79
Barnes, Florence M., Hampton, N.B., Fredericton	77
Cole, Gertrude, Church of Messiah, Toronto, Toronto	77
Fullerton, Grace L., Prince William, N.B., Fredericton	76
Hobson, Alma A., Church of Ascension, Hamilton, Niagara	75
Ingles, Hilda, St. Mark's, Parkdale, Toronto	75
Cowan, Catherine H., St. Matthias', Ottawa, Ottawa	75
Second Class —Hill, Dudley L., St. Mary Magdalene, Napanee, Ontario	74
Winckler, Nadine, All Saints', Collingwood, Toronto	73
Sturgeon, H., St. Stephen's, Toronto, Toronto	73
De Mille, Annie A., Hampton, N.B., Fredericton	73
Hawkins, Frances, Church of Ascension, Hamilton, Niagara	71
Jarvis, Marjorie, St. Alban's Cathedral, Toronto, Toronto	70
Arthur, Katherine R., All Saints', Collingwood, Toronto	70
Parks, Bertha, St. Stephen's, Toronto, Toronto	69
Sarney, Mai, Trinity Church, Parry Sound, Algoma	69
Lambert, Charlotte, Westbourne, Manitoba, Rupert's Land	69
Faulks, Emily, St. Matthew's, Hamilton, Niagara	68
Aylwin, Horace Y., Clearwater, Manitoba, Rupert's Land	67
Hought, Marion, Ascension, Hamilton, Niagara	67
Burton, Eva, St. Matthew's, Hamilton, Niagara	64

	Marks
Cumbers, Jennie S., St. Matthew's, Hamilton, Niagara	63
Light, H. C., St. Mark's, Pottersburg, Huron	63
Stone, George, St. James' Cathedral, Toronto	63
Keen, Alfred E., St. Mark's, Parkdale, Toronto	63
Axon, R., All Saints', Vancouver, New Westminster	62
Caville, Arthur H., All Saints', Collingwood, Toronto	61
Fisher, Elizabeth M., Holy Trinity, Minnedosa, Man., Rupert's Land	60
Pass —Frink, Helen W., St. Mark's, St. John, N.B., Fredericton	59
Holmes, E. G., Virden, Man., Rupert's Land	59
Bonis, Belle, St. James', Ingersoll, Huron	59
Wrenshall, E. M., All Saints', Collingwood, Toronto	59
Baxter, M. Eliza, Hampton, N.B., Fredericton	58
Stephenson, Florence B., St. Alban's Cathedral, Toronto	58
Crawford, Emily, St. James', Ingersoll, Huron	58
Tracey, Sara F., Vespra, Ont., Toronto	56
Lambert, Helen, Westburne, Man., Rupert's Land	55
Furnival, E. Marjorie, St. Mary Magdalene, Napanee, Ontario	54
MacQueen, Mrs. A., St. John the Divine, Byng Inlet, Algoma	54
Heaps, Constance A., All Saints', Vancouver, New Westminster	52
Stubbs, W. C., All Saints', Collingwood, Toronto	51
Carpenter, Helen S., St. Alban's, Kenora, Keewatin	50
Wood, H. N., St. Paul's, Nanaimo, B.C., Columbia	50
Grobert, Hazel, Trinity, Parry Sound, Algoma	49
Mayers, C. L., St. Matthew's, Hamilton, Niagara	48
Rounthwaite, Jessy, St. Alban's Cathedral, Toronto, Toronto	48
Crawford, Alvaretta, Hampton, N.B., Fredericton	47
Barfoot, Walter, All Saints', Collingwood, Toronto	46
Roy, Lillian, Ascension, Hamilton, Niagara	43
Crisp, Mary, St. Monica's, Toronto, Toronto	41
Radcliffe, Tina, St. Monica's, Toronto, Toronto	40

The Churchwoman

OTTAWA.

Ottawa.—The Woman's Auxiliary in this city has lost a valuable officer and member in Miss Florence Greene, who died last week. Miss Greene had lived the whole of her adult life in the city, having been born in the township of March. Her father was the late Mr. R. Y. Greene of March, one of the earliest settlers in this part of the country. Miss Greene was a very prominent member of the Christ Church Cathedral. She had also held for many years the position of organizing secretary in the Woman's Auxiliary of the Diocese of Ottawa. Another position she held was that of treasurer of the benevolent fund at Christ Church. Her presence and work at Christ Church will be sorely missed. The funeral took place at Christ Church and Beechwood Cemetery, being conducted by the Rev. Canon Kittson. The chief mourners were her two brothers, Mr. Wentworth and Mr. Harold Greene, and her four nephews, the sons of the late Mr. G. B. Greene. There were also a large number of the members of the Woman's Auxiliary present and included amongst the floral tributes were two fine crosses, one from the diocesan branch of the Woman's Auxiliary and the other from the Christ Church branch.

Home and Foreign Church News FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Windsor.—King's College.—Mrs. H. W. A. Wadley, M.A., Cantab., has been appointed Professor of Mathematics, King's College, Windsor. Mr. Wadley was educated at All Saints' School.



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Bloxham, and proceeded to Selwyn College, Cambridge, where he was scholar and prizeman. He graduated seventh Senior Optime in the Mathematical Tripos in 1904. He has had seven years' experience in educational work, two years as senior mathematical master at Wolverley School, Kidderminster, four years at Folkstone Grammar School, and one year at Trinity College School, Port Hope. Those who know Mr. Wadley and his work speak in the highest terms of his ability. This college is to be congratulated on securing his services.

Annapolis Royal.—St. Luke's.—After the breaking up of the Gleaner's Union in connection with this church three years ago a small mission band was organized. It has again been successful in raising the \$50 required for the yearly support of a bed in Dr. Archer's hospital, Ranegât, India. The members of the band greatly appreciate the monthly meetings for prayer, Bible study and mission readings, under the able presidency of Mrs. A. W. Savary. Money is collected in mission boxes.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Lennoxville, Que.—Bishop's College School.—Bishop's College School reopens on Thursday, September 14th, at 9 a.m. The prospects for the coming year are very bright, and there is likely to be a large entry of new boys. The headmaster, Mr. J. Tyson Williams, B.A., Emmanuel College, Cambridge, is assisted by a very able staff of university graduates. The boys receive a thoroughly sound education, and particular attention is paid to their moral welfare. There are several valuable bursaries for the sons of clergymen, and the headmaster will be very glad to answer any enquiries, and to send full information to those requiring it. The school occupies one of the most beautiful sites in Canada, and the air is healthy and bracing. There is a separate preparatory school for boys under thirteen years of age, and the boys are kept quite apart from the elder boys.

MONTREAL.

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

Montreal.—St. Martin's.—The choir and congregation of this church have presented Mr. H. H. St. L. Troop, their organist, with a very handsome travelling bag and pocketbook. Mr. Troop is leaving in order to go to London for two years' study at the Royal College of Music. Mr. C. M. Brewer, of Trinity Church, has been appointed to succeed him.

ONTARIO.

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

Kitley.—Four splendid lawn socials have been held recently in this extensive parish during the month of August, viz., at the Redan, where receipts from all sources were \$75; Newbliss, \$140; Easton's Corners, \$140, and Frankville, \$106, making a grand total of \$451. Former rectors paid the parish a visit on one or other of these auspicious occasions, viz., the Rev. G. W. Swayne, of Oxford Mills, and the Rev. W. E. Kidd, of Napanee, which was much appreciated. At these socials George Taylor, M.P., A. E. Donovan, M.P.P., Dr. Reid, M.P., and G. Howard-Fergusson, M.P.P., appeared on the different platforms and gave most interesting speeches, besides making most liberal donations to help on the good work. A great task lies before the newly appointed rector, organizing Sunday Schools, getting the annual missionary assessments, and keeping up the necessary visitation of the sick, etc. So far the people are loyally holding up their rector's arms by church attendance and in other ways. The day should not be far distant when this parish should be divided, when there would at once be a good opening for aggressive work.

Selby.—St. John's.—A very successful parochial entertainment was held last month under the auspices of the Ladies' Guild, by means of which a goodly sum of money was raised for the benefit of the church funds.

Gananoque.—Christ Church.—The Rev. E. A. Neville, who has been acting as locum tenens for several weeks during the illness of the Rev. J. R. Serson, left lately for his home, accompanied by Mrs. Neville and his mother and sister who have been here. Before going he was presented by Mrs. Charles McDonald with a handsome silver Communion set as a token of appreciation of his services while here.

Milford.—The Rev. W. R. Seaborne has gone over to Europe for some weeks for the benefit of his health. During his absence the Rev. J. G. F. Duckworth, the Dean of Trinity College, Toronto, will take the duty.

Rawdon.—Before the Rev. A. S. Dickinson left this parish for Newboro' he was presented by the parishioners with a coon coat and an address at a farewell gathering which was held in the school-house. Mr. Dickinson acknowledged the gift and the kindly worded address in an appropriate speech.

The holy vessels given by the W.A. of the Diocese of Ontario, to Prince Rupert, in loving memory of Mrs. R. S. Forneri, were used for the first time at the Diocesan Synod service on August 8th, Bishop Du Vernet remarking in his charge that "the West and East thus grasp hands in sacred fellowship."

TORONTO.

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

Synod Office.—Statistical returns of the Diocese of Toronto. The statistical returns for the Anglican Diocese of Toronto for the past year have just been completed by the lay secretary and registrar, Mr. W. S. Battin. Comparing them with the returns of the previous year, the following substantial increases are shown:—In church population of the whole diocese, 6,828; in church population, Deanery of Toronto, 6,337; in communicants, 587; in communicants, Deanery of Toronto, 729; in communicants on Easter Day, 381; in baptisms, whole diocese, 567; in baptisms, Deanery of Toronto, 526; in marriages, whole diocese, 208; in marriages, Deanery of Toronto, 205; in Sunday School teachers and officers, whole diocese, 54; in Sunday School teachers and officers, Deanery of Toronto, 69; in scholars, whole diocese, 576; in average attendance, whole diocese, 399; in average attendance, Deanery of Toronto, 622. Total contributions of Sunday Schools, \$19,466; increase, \$837; amount expended on new churches, enlargements and improvements, \$234,467; increase, \$76,117. Total value of all church property in diocese, \$2,931,260; increase, \$475,219. The bishop has appointed the Rev. J. R. S. Boyd, M.A., assistant curate at the church of the Redeemer, Toronto, to the rectory of St. James' Church, Orillia, in succession to the Rev. Canon Greene who is moving to Toronto to take up work in connection with the ministrations in public institutions.

Grace Church.—The Rev. J. S. Broughall, M.A., will take charge of this parish from tomorrow, Friday the 15th instant. The old building on Elm Street is still being used by the congregation but they will shortly move up on to College Heights, where an old frame building which originally belonged to the congregation of Christ Church, Deer Park, and which has been purchased from them, will be set up on the site secured for the new church and will be in use there until steps are taken to build a permanent brick church.

Movements of the Diocesan Evangelist, Rev. J. Bennett Anderson.—Finding it rather difficult to arrange for missions in the country part of the diocese till the Dominion election is over next week, Mr. Bennett Anderson is still doing his best to help some of our city clergy desiring his help, including Sunday, September 3rd, when he preached morning and evening and also addressed the afternoon Sunday School in St. Olave Church, Swansea, for Rev. W. H. H. Sparks, who preached in our church at Sparrow Lake on that date. On Wednesday, September 6th, he preached inside and also addressed open air meeting for Canon Dixon, between Trinity Church and rectory on King Street, Toronto. The people outside packed the large school room to the doors when Mr. Anderson preached from "God's remembrance of the backslider" (Jer. ii. 2). Last Sunday, September 10th, he preached in St. Bar-

nabas' for Rev. L. B. Vaughan, on the "Seven Overcomes" in second and third chapters of the Revelation, when a deep impression appeared to be made. In the evening he read both Lessons and preached for the Rev. G. I. Taylor, M.A., the venerable rector for over 35 years of St. Bartholomew. The choir of over thirty voices sang "Abide with Me" to a thrilling and most beautiful setting while the organist seemed like one very much inspired. No wonder the rector and people and evangelist were quite carried away. Mr. Anderson's subject was "Peace," the Legacy of Christ Jesus, St. John 14th chapter, verse 27. The editor has been asked to state that the private residence of the diocesan evangelist is still 136 Robert Street, Toronto, and that applications for the Rev. Bennett Anderson's mission services within the Diocese of Toronto may be sent to Ven. Archdeacon Warren, the missionary secretary, or the Rev. Canon Dixon, Synod Office, 15 Wellington Street, Toronto. The evangelist also requests that his brother clergy desiring a mission between the end of September and next New Year would kindly give a choice of two dates lest one should be engaged.

Bishop Strachan School.—New Junior School.—The Council of the Bishop Strachan School, which is shortly to erect new and larger buildings on the beautiful site it has acquired on College Heights, has completed arrangements for opening a junior school in this locality on 14th September, 1911. This junior school will be conducted at No. 221 Lonsdale Avenue, where a large and suitable house has been secured, pending the erection of the new buildings. The junior school will be under the same general management as the other departments of the Bishop Strachan School, the Principal being Miss Walsh, B.A., of Trinity College, Dublin, and the Vice-Principal, Miss Nation, M.A., of Trinity College, Toronto. Miss Nation, who will be in residence in the junior school, will have associated with her in this work a competent staff of teachers, including Mlle. Jennehote, in French; Miss Thring, in Natural Science, and Miss Joy, who has had valuable experience in junior school work. The hours will be from 9.30 a.m. to 12.30 p.m. Boys under nine years of age, as well as girls, will be admitted to the various classes. The school year will be divided into four terms. Parents desiring information concerning the school may apply to Miss Walsh or to Miss Nation at the school. Mrs. E. E. A. DuVernet, Wychwood Park, President of the Bishop Strachan School Association, may also be consulted. Miss Walsh, the new Principal of the school, arrived in Toronto on the 25th ult., and is now in residence. We trust that she may be abundantly prospered in her new sphere of work. The school commences the new academic year under the brightest auspices with a full complement of boarders and a large number of day scholars in attendance.

NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Mount Forest.—St. Paul's.—On Tuesday, the 5th of September, the church and rectory were the scene of a reunion of the family of Canon and Mrs. P. L. Spencer. The day began with Holy Communion at 7.30 a.m., at which all the adults received the Holy Sacrament. At 8.30 Morning Prayer in shortened form was read. At this service there were present both of the parents, the four sons, the five daughters, the two daughters-in-law, and the eight grandchildren, besides some of the juvenile parishioners, who, as is their daily custom, had come to church on their way to school. The little congregation numbered about three dozen. Three of the sons are in Holy Orders, a daughter is married to a fourth clergyman, and another daughter is a missionary on furlough. In the family gathering there were represented eight dioceses, two empires, and the Republic of the United States. Three sons-in-law were unable to be present. This reunion is the first complete gathering of the rector's children that has taken place since the youngest was born in Thorold in the year 1896. At the family feast the eldest son on behalf of all the younger generation made a suitable presentation to the two seniors, in whose honour the reunion was held.

Ancaster.—St. John's.—A most successful harvest festival was held here on 31st of last month. The handsome parish church in this its 95th year, looked even more handsome with the appropriate harvest decorations. There was a very

NEW WESTMINSTER.

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

Vancouver, Eburne.—St. Augustine's.—On Thursday, August 24th, this church was dedicated by the Lord Bishop of the diocese. The Ven. Archdeacon Pentreath, D.D., preached a most inspiring sermon, congratulating the vicar (Rev. W. H. G. Battershill) and congregation on having erected such a beautiful church and the wonderful progress made since the parish was established in February of this year. The visiting clergy were Rev. F. A. P. Chadwick, rector of St. Paul's, Vancouver; Rev. H. C. L. Hooper, rector of All Saints', Vancouver; Rev. E. R. Bartlett, rector St. Barnabas, New Westminster, and Rev. J. M. Donaldson, rector of Steveston, B.C. St. Augustine's is built and furnished in the early English style. The altar and furnishings of brass cross, vases and candlesticks were donated by W. J. Walker, Esq., J.P., of New Westminster. The pulpit by Mr. William Porter, vicar's warden. Lectern, font and credence table by Mrs. Nelson. East end window (3 lights) by Mr. Willoughby Howell and his two boys (the boys paying their portion out of their savings). The organ screen by Master Reggie Porter. Alms dish and collection plates (beaten copper), E. Ormsby, Esq. The dedication service was very impressive, to which the newly vested choir added much, feelingly rendering the anthem "Seek ye the Lord." Mrs. Battershill presided at the organ in the absence of the organist.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Whitehorse.—Bishop Stringer, D.D., of Dawson, arrived in this place on a recent Saturday evening, and conducted the evening service in Christ Church. The Bishop said he was pleased to see the morning service had passed from the status of a small congregation to a larger one, and for the first time in the history of Whitehorse music was furnished in the church by a fully vested choir, consisting of fourteen boys and ten adults. The Rev. W. G. Blackwell has organized a good choir, and is justifiably proud of the results. A Confirmation class of seven members will be confirmed in October on the return of the Bishop from Ontario. A Boys' Brigade has been started with twenty members, and receive weekly instructions and drill. The junior W.A., under the leadership of Mrs. W. S. Watson, are making good progress, and intend this fall to place a new carpet in the church. The annual Sunday School picnic took place Tuesday, the 22nd, to Lake Lebarge on the steamer "Canadian." After a trip through the lake the steamer returned to Jackfish Bay, and the "big feed" was on. The long tables in the dining-room on the boat were utilized by the ladies to feed the children, who thoroughly enjoyed the splendid repast provided for them. At 2.30 p.m. the steamer steamed back to the old police post at the head of the lake and tied up for three hours, during which time sports of various kinds were indulged in, prizes to the value of about \$75 being distributed, the money for which had been generously donated by the merchants of the town. At seven o'clock the steamer started up the river for home, and reached the dock at 9.30 p.m. On the whole, it was a most enjoyable day, and everyone had a good time.

Church Decoration

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large attendance, and the thankoffering was the largest for years. The Ven. Archdeacon A. J. Belt, M.A., rector of Jarvis, preached an excellent sermon from Psalm 104:23. The festival was honoured by the presence of the Lord Bishop of the diocese, who for twenty-one years had been curate-in-charge and rector of the parish, and his old parishioners and friends extended to him and Mrs. Clark a hearty welcome. They also presented to his Lordship a beautiful sofa of solid mahogany for his study, and to Mrs. Clark a Crown Derby cup and saucer. The address was read by Mrs. Beven. Most of the deanery clergy were present, and took part in the service. The day was fine, and the presentation took place on the lawn outside the town hall. Tea was served in the town hall afterwards, and an excellent concert given later.

Port Maitland and South Cayuga.—In the observance of Sunday, August 27th, as a day of thanksgiving for the blessings of harvest, Christ Church, Port Maitland, was particularly favoured this year in having the Provost of Trinity as special preacher. Dr. Macklem delivered two splendid and scholarly discourses to congregations composed in part of summer visitors which filled the little church. The decorations were tasteful and appropriate. Miss Mary Bate, Sunday School teacher of St. John's, South Cayuga, has successfully passed Part I. of the Teacher Training examination under the Sunday School Commission. St. John's Sunday School numbers this year eleven pupils, all told—and all boys.

HURON.

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

London.—On the eve of the meeting of the General Synod a very impressive and significant event took place in the presentation of a pastoral staff from the clergy and laity of the diocese to the Bishop of Huron, the Rt. Rev. David Williams, D.D. The presentation took place on Tuesday evening, 5th inst., and among those present were the Bishop of Algoma, the Bishop of Quebec, the Bishop of Montreal, the Bishop of Ontario, Archdeacon Bogart, Canon Craig, Rural Dean Ridley, E. G. Henderson, Charles Jenkins and John Ransford. Mr. Jenkins made a short speech on behalf of the laity, Rural Dean Ridley spoke on behalf of the clergy and Mr. Henderson read the address as follows: "To the Lord Bishop of Huron. On this auspicious occasion, namely, the meeting of the General Synod of the Church of England in the Dominion of Canada in the city of London, the See City of the Diocese of Huron, a number of our church members take the opportunity of presenting you with a pastoral staff, a recognized insignia of the high office you occupy as shepherd and Bishop of souls. Our prayers go with this that you may long be spared in full possession of health, faculties and abilities to order and direct the work of the Church of the living God in the Diocese of Huron, and as the diocese is part of the greater body, that you may continue to be of high and effective service to the Church in the Dominion in all the movements it takes part in to extend the kingdom of our Lord Jesus Christ." The address was read most impressively by Mr. Henderson, expressing so fully the high esteem in which the Bishop is held throughout the diocese, which was also further enlarged upon by Mr. Charles Jenkins, of Petrolia, and the Rev. Rural Dean Ridley, of Galt. The staff is a handsome and artistic piece of work of polished ebony, surmounted with silver, studded with amethysts, made by Messrs. Birks & Company, Montreal. On receiving it, His Lordship expressed in graceful terms his appreciation of the gift, and of the kindly words accompanying it, and sincerely hoped that it would always be a symbol and a constant reminder of his episcopal office as shepherd and Bishop of the diocese. The pastoral staff was used for the first time the following morning, at the opening service of the Synod in St. Paul's Cathedral, the Rev. Canon Craig, B.D., as Bishop's chaplain, carrying it in the procession.

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Selkirk.—The Rev. J. Hawksley, of Selkirk, was chosen delegate to accompany Bishop Stringer to represent this diocese at the General Synod. The Rev. J. Hawksley has been instrumental in having the Sunrise Saloon closed up at Selkirk. This was done for the benefit of the community at large, and now peace reigns once more in this thriving town on the great Yukon River.

Champagne Landing.—The Rev. C. C. Brett returned home after one month's visit to Dawson, during which he attended the second annual meeting of the Synod. Mr. Brett was not greatly impressed with the appearance of Dawson. He was heard to say that Champagne Landing looked good enough to him. He has started his Indian day school, and has a large attendance.

Carcross.—Mr. E. D. Evans, formerly of Eagle, Alaska, has accepted the principalship of the Indian school at Carcross, the new building for which is well under way, and will be completed this fall. Mr. Evans has been highly successful as teacher of Indians in the mission schools of Alaska under Bishop E. P. Rowe, and Bishop Stringer is fortunate in securing so capable a man for the work. He brought with him eleven children (Indians) of the Moosehide and Pelly tribes, ranging in age from fifteen down to six years. Although these children have been in Mr. Evans' care but a short time, he has demonstrated his capabilities as a teacher of the "untutored," as was shown by the manner in which they rendered several hymns in their own language at Christ Church, Whitehorse, on their way to Carcross.

The following account of a recent journey made by the Bishop of the diocese, and written by him, will be read with great interest: "Leaving Dawson, May 30th, on the steamer 'Vidette,' I had a very expeditious journey to Rampart House, by way of Fort Yukon. On board the steamer were Mr. Craig, the head of the Canadian boundary survey party, and most of his assistants, as well as a number of the American survey party. On the way we called at Forty-Mile, Eagle, Circle, and Fort Yukon, besides a number of wood camps, where I was able to renew a number of acquaintances of a year ago last winter. At Charlie Creek we saw the Canadian launch 'Pelican,' where Captain Coughlin and Frank DuMontier were preparing to go up Charlie Creek as far as possible. We afterwards learned that the water of Charlie Creek was too swift to navigate except for a few miles. At the mouth of Black River, which is about twenty miles up the Porcupine from Fort Yukon, a cache of goods was left to be taken up to the Boundary later on with the launches. While unloading these supplies Mr. Fletcher, of the Canadian party, slipped on the gang-plank and went down in about twelve feet of water, a bag of oats which he was carrying coming down on top of his head. As he was able to swim, he came up quickly, and was fished out, none the worse for his cold bath. The 'Vidette' did not experience much difficulty in getting up the Porcupine, though the river was rather high, and both steamer and barge were heavily loaded. The sixty or more horses taken on the barge continued to improve in appearance, and looked in fair condition when we reached Rampart House. The members of the survey party all seemed happy, though some of them had to sleep in cots in dining-room and passageway. On Sunday we had a very hearty service on the 'Vidette,' which nearly everyone attended. On the 6th of June we reached Rampart House. For several days this place presented a very lively appearance. The American camp was situated on the rising ground behind Cadzow's trading post, while the Canadians were encamped to the east of Cadzow's. Some of the Indians had already arrived, and others continued to come from their hunting grounds up the Old Crow River. Many Indian cabins are built on the old Hudson's Bay Company's site. The addition of one hundred and four men and over one hundred horses and twenty-three dogs changed the usually quiet post into a lively frontier town. Some of the horses were fresh from the range, and for a few days we enjoyed all the novelty and diversion of a Wild West Show, with several Bill Cody's as trainers. The Indians were much interested in the method of breaking in the 'big dogs.' It was interesting and amusing to watch some of the Indians bringing bunches of grass, sometimes only a few blades, and offer it to the horses, watching intently as the 'big dogs' devoured an article of diet that had hitherto been considered more or less useless. During the 'bronco-busting' performance the Indians kept

at a safe distance, but showed intense interest in the gymnastics. Gradually the broncos submitted to the superior intelligence of their trainers, and the wildest animal of the bunch meekly matched with the others over the trail, carrying the outfit and supplies of Uncle Sam and Johnnie Canuck along the 121st degree of longitude to the south and to the north of Rampart House. The trail was made up the side of the first hill leading to the north, and on the 8th of June the American pack train started out to leave depots of supplies along the line. Some of the recalcitrant horses were inclined to be troublesome, and two of them, with their heavy packs, came tumbling down the hillside, one rolling sideways and the other head over heels. At this place the hill slopes at an angle of thirty-five degrees, and, as several of us (whites and Indians) ran to the foot of the hill we expected to see two dead horses. However, neither of them seemed to be injured, and only the horn of one saddle and a few lines on the other were broken. The packs became loosened, and part of the contents scattered down the hill, contending for first place with the horses in the inevitable descent to the bottom. The horses were soon reloaded and started on again, and good progress was made, as some experienced and capable men were in charge of the pack trains. By the end of the first week most of the men were on the trail, only a few being left at headquarters. Messrs. Craig and Riggs were out for some time to the north of Rampart House, but returned to headquarters the day before I left for Dawson. After a few days spent at Rampart House Mr. Young and I started up the Porcupine River, getting a lift as far as the mouth of Old Crow River on the launch the "Midnight Sun." This little craft and Tom Smith's—the "Frontiersman"—went up Old Crow River, taking supplies up as far as the state of the water would permit. The "Frontiersman" had returned before I left the Porcupine, and reported having gone up at least 275 miles by river from the mouth of Old Crow. From the information in their possession they thought they were close to the boundary line. This will be an immense advantage in getting supplies for the last stretch from Rampart House to the Arctic coast. Mr. Maddron, the geologist, accompanied the "Frontiersman" on this trip. On their return, as we sat around discussing the success of the trip, his assistant, Mr. Jessup, remarked: "Now the glory and romance of the North are gone when a little, odoriferous boat like this can penetrate so far into the Arctic regions. It will be only a few years till the millionaire of New York will have his summer residence on the Old Crow River. Alas, for the waning romance of the Arctic regions!" Mr. Young and I spent a few days at Old Crow River with the Indians who were congregated there, and then Mr. Young started on up the Porcupine in a poling boat accompanied by two Indians. He expected to go up the Bell River to Old LaPierre's House, then across a portage of about one hundred miles to Fort McPherson. From this place the two Indians would return to Rampart House, and Mr. Young expected to proceed by boat to the Arctic coast, where he will be associated with Mr. Fry in connection with the Eskimo Mission, with headquarters at Okpoyoechiuk, situated about fifty miles east of Herschel Island. I returned from Old Crow River to Rampart House in a canoe and spent another week here, teaching the Indians and holding services for them, and also completing the census of the district. Over one hundred Indians had now assembled, and a busy time was spent with them. The taking of a correct census of Indians entails a great deal more work than anyone would realize who has not had an experience of this kind. Most of them have very little idea of their age, and some of the older ones at first did not know the country of their birth. Before I left they knew a good deal more about their own history than I think they ever did before. The plan followed was to spend a great deal of time over the first twenty or thirty names. The ages were obtained by comparison with certain events, as, for example, those connected with the Hudson's Bay Company and the first arrival of Kirkby and McDonald as missionaries in 1862 and 1863. The older ones could generally tell me how big they were at the time of some certain event in their early life, the date of which I knew. When a certain number of persons were thus carefully interrogated and dates determined it was easy to get the approximate age of others in comparison with those already known. It was also rather difficult to get correctly the required information regarding the number of fur-bearing animals and fish obtained by each person during the last twelve months. But with much patience this last was procured. The catch of furs in the district has been about up to the average of other years. In

some places, where the musk rats are generally numerous, they were scarce. A great many were found dead in their feeding houses. Probably in cold weather, when the rats came up to feed the holes froze quickly, and the animals, unable to return, were frozen to death. During the last winter there have been no prospectors in the Porcupine district, so far as I could learn. A few were trapping and doing a little prospecting from time to time. I did not hear of any paying ground being located, but the prospects are reported good in places. A few speak of prospecting this year. The health of the district has been excellent. Only two deaths have occurred during the past twelve months, one being that of a very old man; the other a child, who was killed accidentally. The natives are all anxious to learn, and my time was very fully occupied during the stay amongst them. The Rev. Amos Njootli, native clergyman, is to be stationed at Rampart House. He was ordained at Moosehide the first of March last, and started at once for Fort McPherson, and expected to cross the mountains and proceed down the Porcupine to Rampart House. I was fortunate enough to have an expeditious trip down the Porcupine to Forty Mile. Mr. Riggs was sending the launch "Frontiersman" down for supplies, and kindly allowed me to take advantage of this opportunity. In fact, Mr. Riggs and Mr. Craig and the members of their parties were exceedingly kind and obliging in every possible way. At Old Rampart I was able to hold a service for the Indians, and also visited those living at the mouth of Black River. Several days were spent at Fort Yukon as the guest of Dr. and Mrs. Burke and Archdeacon Stuck, the latter whom I now met for the first time. Dr. and Mrs. Burke were rejoicing over the recent arrival of a baby boy—their first-born. It was a great pleasure to spend a few days here and learn more about this old and interesting place. The old Hudson Bay Company graveyard was visited, where some of the early pioneers are buried. A visit was also made to the site of the old Hudson Bay Company, about half a mile above the last site, and I was able to define the position of the old stockade and some of the buildings. This was where Archdeacon McDonald lived during his first few years in the country, some fifty years ago. At last the steamer "Schwatka" arrived, bound up river, and I boarded her, reaching Dawson on the 27th of June. An Indian boy, Jacob Njootli by name, a nephew of the Rev. Amos Njootli, accompanied me from Rampart House to Dawson. He has been at the Hay River school, and I am now sending him to Carcross to continue his work. He wishes to study for the ministry.

P.S.—Since arriving in Dawson I have received letters from Fort McPherson. Mr. Young reached McPherson on the 24th of June, having taken only twelve days from where I left him at the mouth of Old Crow River. Mr. Young's two Indian companions started back in a few days, and reached Rampart House July 2nd, bringing letters from Mr. Young, Mr. and Mrs. Whittaker, Mr. Firth Amos Njootli, and others. Amos reached McPherson on the 7th of June. All were well at Fort McPherson. Mr. Fry and Constable Wisenden had not yet arrived from the coast, and on June 24th Constable Blake and two Indians went off in search of them. After the arrival of the steamer down the Mackenzie Mr. Young expected to accompany Mr. Fry to the coast, where they hoped to erect a house for themselves some place in the delta of Mackenzie River.

Isaac O. Stringer,
Bishop of Yukon.

Dawson, July 21st, 1911.

PLAN FOR THEOLOGICAL EDUCATION IN THE CHURCH OF ENGLAND IN THE PROVINCE OF BRITISH COLUMBIA AS FINALLY AMENDED AND ADOPTED AT THE MEETING OF THE BISHOPS AND REPRESENTATIVES OF THE FOUR DIOCESES OF THE PROVINCE HELD IN ST. PAUL'S SCHOOLROOM, VANCOUVER, ON AUGUST 24, 1911.

At the call of the Bishop of Columbia, as Senior Bishop of the Province, the Bishops of the Province, and the representatives of the several dioceses appointed to deal with the question of the Provincial Theological College, met in St. Paul's schoolroom in the city of Vancouver on Thursday, August 24th. On motion of the Bishop of New Westminster, seconded by the Bishop of Caledonia, the chair was taken by the Bishop of Columbia. The Rev. C. R. Littler was elected secretary. The Bishops of the several dioceses

and the following clerical and lay representatives were present:—

Diocese of Columbia:—Ven. Archdeacon Scriven, the Rev. H. A. Collison, Messrs. Crotty, Wollaston and Beaumont Boggs.

Diocese of New Westminster:—Ven. Archdeacon W. H. G. F. Clinton, the Rev. C. C. Owen, the Rev. H. G. F. Clinton, Chancellor Dunbar Taylor and Messrs. A. McCreery, and J. R. Seymour.

Diocese of Caledonia:—Ven. Archdeacon Collison, the Revs. Canon Keen and W. H. Vance, Messrs. Cambie, Clark and Cowan.

Diocese of Kootenay:—The Revs. T. Greene, C. A. Procnier and C. R. Littler, Chancellor Crease and Geo. Johnstone.

After full consideration and discussion of various amendments the plan of the three Bishops as presented to the various Synods was amended and adopted as follows:—There shall be an Anglican Theological College of British Columbia, with a Board of Governors, consisting of the Bishops of the several dioceses of the province, and if it prove absolutely necessary to establish separate halls, the heads of such halls ex-officio, and also three clerical and three lay members representing each diocese of the province, elected in such manner as the several dioceses may determine. The Board of Governors shall at its annual meeting elect a chairman, who shall also be president of the Anglican Theological College. Vacancies among the elected members of this Board of Governors shall be filled by the respective Bishops till the next meeting of the Synod of the diocese.

1. The Duties of this Board of Governors shall be:—(a) Represent the Church in all negotiations with the Government or other outside bodies. (b) Allot to each hall so much of the site granted to the Church by the University as may be sufficient for its requirements, reserving the remainder for the general purposes of the Theological College. (c) Erect on the common site buildings which may be used in common, e.g., library, lecture hall, (containing lecture rooms), Convocation Hall, and, in due course, a chapel. (d) Appoint professors in Old Testament, Apologetics and such other subjects as may be mutually agreed upon by themselves and the councils of the halls. (e) Appoint all examiners in alternative text books. (f) Issue all diplomas. (g) Apply for and use Pan-Anglican Grant, the portion of the British Columbia Church Aid Society Fund received subsequent to June 23rd, 1910, to be devoted to Theological Education in the province, and all other funds raised for the General Theological Education in the province for the endowment of the common chairs and the erection and maintenance of the common buildings. (h) Use the Theological Educational Funds of the several dioceses for the purposes of the Anglican Theological College as they shall see fit.

2. Regulations Re Halls:—(a) Provision shall be made for halls with residences, and attached to each staff to teach the subjects not provided for by the Board of Governors. (b) Every hall shall be governed by its own independent council, as may be decided upon by the individual hall. (c) All students of every hall shall register in the Anglican Theological College of British Columbia and shall be members of the general student body with all the privileges offered by the Board of Governors. (d) Every hall shall erect its own buildings, collect its own funds and employ its own teaching staff. Certified to be correct. Charles R. Littler, secretary. Dated at Vancouver, August 25th, 1911.

Correspondence

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Sir,—I had the opportunity last week of seeing a copy of "Select Notes on the International Sunday School Lessons," and found the following "Historical" note attached to last Sunday's lesson:—"In the middle ages the Bible was forbidden to the common people, and scarcely known to the priests and preachers of the Church. Luther re-discovers it. The printing press gives him a larger audience than any voice could reach, and all Europe is thrown into a ferment by the Bible translated into the vernacular. Wherever that open Bible goes, there goes the impulse of a new and divine life. The secret power of the Reformation lies in the appeal of Luther from the tradition of the Church to the word of God. Two centuries go by, or nearly two. The Scriptures which Wickliffe and Tyndale have made the heritage of every Englishman have again been lost to English life. Then

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come the Methodist Reformation, which brings an open Bible to an illiterate people, gathers its truths directly from the sacred pages, and presents them directly to human souls; and the great Methodist revival, the product of a re-discovered Bible, proves again the power of the Word."—Lyman Abbott. Considering that so many of our teachers use the "Select Notes," is it right that such loose and false statements should be allowed to pass unchallenged? It is bad enough to make Tyndale and Wickliffe take second place to Luther, but when it is asserted that the Methodists "re-discovered the Bible" and presented it to "an illiterate people" it is surely time to take action. I hope that some of our learned clergy will enlighten our teachers on these points of history. Being only a Divinity Student I feel that it would be presumptuous on my part to discuss the matter. While our Sunday school workers draw their material from doubtful sources we must expect "undenominational" teaching in our Church schools.

Student.

BAPTISMAL REGENERATION.

Sir,—Permit me to say to W. H. D. as to my classification of the late Bishop Baldwin as "unreal, uncritical, and unhistorical," in his treatment of Holy Scripture; that names are nothing; the Bishop is simply one representative of a certain school of thought; hence my allusion was quite impersonal. As to his personality, no one denies his saintliness; that is, that he regarded his life as set apart for a sacred purpose, and lived up to his ideals. Saintliness, does not, however, guarantee correct knowledge, for it is a virtue shared by the élite of all religions. Again, oratory is no mark of knowledge. The Bishop was a convincing speaker, within his limitations. Any gifted speaker can hold his audience spellbound, while the really learned professor of the same subject could not hold the attention of the average audience at all. People generally, as per the apostolic dictum, prefer hearing to learning. A saint may be a good judge of moral qualities, but want of historical acumen, too often takes a huge discount off his statement of the facts of the case. The funny way W. H. D. quotes Scripture, shows that he does not realize in the least what Holy Writ is. One does not need to slay the slain, so further comment is needless.

Geo. Bonsfield.

PAROCHIAL RETURNS.

Sir,—This subject produced a discussion on the floor of the General Synod. The clergy are notable failures in this respect. Diocesan Synods complain of imperfect returns, and of no returns at all, in some cases. The General Synod consequently and likewise suffers. And the result is that all statistics can be generally described as inaccurate and incomplete. This phase of things is very greatly to be deplored. It prevents enlightening comparisons being made, and of that beneficial result of the dissemination of useful and reliable information. Is it owing to the lack of business education on the part of the parish priest, whose manifest privilege and duty it is to make these returns in the first instance? We have been looking around for a remedy, and while it may be termed drastic and severe by some, yet we believe one way to produce these returns would be for the Bishop of each diocese to call by name to his feet, any parish priest thus recreant in his duty, at each Diocesan Synod, and ask him to publicly explain before the Synod why he has not made the proper parochial returns. One such lesson we deem would be sufficient to prevent any recurrence.

John Ransford.

PUBLICATION OF BANNS.

Sir,—In the work of Prayer Book revision of enrichment there is one matter which should not be overlooked, namely, the rubric in the marriage service which calls for the publication of Banns on three separate Sundays. There is in many minds a misunderstanding as to the force of this rubric. There are some who contend that this rubric represents English marriage laws, and that the laws which govern marriages in Canada (Anglican and others) are those in force under provincial legislation. Of course the vast majority of the clergy accept our own rubric and are governed by it on the few occasions on which Banns are nowadays published, but the fact remains that there

is a discrepancy between the civil and ecclesiastical requirements in this matter in Canada, and the question arises, is such discrepancy necessary? In this instance I think not. We cannot under present conditions make the publication of banns compulsory in the Church of England in Canada, but I strongly maintain that it would be to the great advantage of the Church, especially in dealing with the grave problem of divorce, if a strong and united effort on the part of the clergy were made to revive, as far as reasonably possible, marriage by banns in Canada, and to cause that to be once more the customary and proper way to get married. It seems to me that we have now such an opportunity that may never recur again to begin this movement, on account of the influx of English people into all parts of Canada, people who have been accustomed to the publication of banns. The General Synod in September will have a chance to do something, because the question comes before it through a memorial from the Synod of Huron. I do not believe that we shall ever again be able to make the banns customary in Canada if we insist on publication on three separate Sundays. Take, for instance, the marriage law of Ontario. A couple may be married by license or by banns. In the latter case, only one publication is required, but note the restrictions: The clergyman must certify that one or other of the parties has been resident in the parish or municipality for fifteen days before publication, and seven days must elapse between the publication and the marriage. This gives three weeks for oversight and enquiry. In the Maritime Provinces two publications are required, but the same general principles apply. In Ontario the Government supplies a form (similar to the license form), on which the clergyman makes the necessary certificate of residence and publication, and this when filled in is equivalent to a license; in reality, it makes the clergyman his own marriage license issuer. How much better this is than the present license system! A couple arrive in a town, buy a license for \$2, after making an affidavit that may be utterly false, go to a clergyman, get married—the whole process occupying perhaps less than an hour! Who they are, what they are, why they are married, nobody really knows except themselves. From a Church point of view, such a system is unsatisfactory, perhaps wrong. It is perfectly ridiculous to be told that it is disloyalty to the Prayer Book to suggest a change, and to be told this by men who marry every couple who come to them with a \$2 license, and marry them in the house to boot! What right does the Prayer Book give us to accept such licenses? Are we not rather disloyal to the Prayer Book by perpetuating such a system? Would it not be infinitely better to make a compromise on this marriage rubric and accept the Canadian law rather than the English, so that by urging the publication of banns the clergy may be in a position to know whom they are marrying, and perhaps do something to prevent the misfits and scandals that are daily arising through wrong or hasty marriages? Talk of the prevalence of divorce; in this question prevention is better than cure. In the matter of publication of banns one might point out that when the rubric in question was made (a) the dissemination of information was comparatively slow, that there were no newspapers, railways, telegraphs, postal systems, and a host of things which now make certain the rapid spread of news. It is not too much to say that information can travel as far in one minute nowadays as in one month then. It might be further pointed out that when this rubric was made (b) the Church was the usual place for the publication of a great deal of news that now appears in the public press, and the banns were, therefore, less conspicuous and created less notoriety. Perhaps people are more sensitive in these matters nowadays, and one publication means as much now as three used to do, for such things are the talk of the whole community. More might be said. Even the Irish Church has modified the rubric in question, permitting a mid-week publication to make up the three. It may be said that marriage will be amply safeguarded by the State. Some Churchmen I know hold strong views on this question, but such a contention is not necessarily involved in this letter. There are, indeed, two difficulties in the way:—One is this matter of control of marriage by the Church, and the other is the fact that the General Synod legislates for the Dominion, whereas marriage laws are provincial. These difficulties, however, should be overcome by patient and thoughtful discussion. Some effort should be made to promote a uniform standard in the publication of banns in every province of the Dominion, and this should not be impossible. I believe that the

law of Ontario contains all that is sufficient, and would be glad to see it generally adopted, with the hope that ultimately marriage by banns will be the exception and not the rule. The General Synod will, no doubt, deal with this question in a fair and statesmanlike manner. Fogazarro claims that one of the four great evils in the Roman Catholic Church is immovability. Let it never be said that this evil has taken hold of our own Church. It would be rank stupidity to oppose a necessary and helpful reform simply on the ground that it involved an alteration in the rubrics.

T. G. Wallace.

A WORD OF GRATITUDE.

Sir,—Please give me room for a word of gratitude and also of explanation. I see by the last few numbers of your paper that an appeal has been put forth by my friend the Rev. T. G. A. Wright, of Sarnia, for the building of a mission house at Nagaoka, in this province, and that a large number of persons have generously contributed towards it. I want to lose no time in expressing my deep gratitude to Mr. Wright and all the kind givers and to assure them that a better cause could hardly be found. But I would like also to make an explanation to enquirers that I am not breaking rules, as they seem to suppose; for the credit of initiating the move must be given to Mr. Wright and not to me. I had no idea when I answered his question as to whether there were in this mission some pressing need, that he intended to make a general appeal. I never have seen the M.S.C.C. rules, but I infer that there must be one against special appeals to the Canadian public. If so, I am not guilty, never having made an appeal of any kind; and I feel sure that Mr. Wright is quite unaware that he is a law-breaker. Meanwhile our little Nagaoka church rejoices much at the prospect of a proper centre for its work and worship.

C. H. Shortt.

Takata, Echigo, Japan, August 3rd, 1911.

APPEAL FOR MISSION HOUSE FOR REV. C. H. SHORTT, AT NAGAOKA, JAPAN.

The Rev. T. G. A. Wright begs to acknowledge the following contributions for a mission house at Nagaoka, Japan, for the Rev. C. H. Shortt:—Previously acknowledged, \$395.08; the Rev. E. P. S. Spencer, Cobalt, \$2; M. M. M., Meaford, \$1; Mrs. G. Bland, Castlemore, \$1; T. C. D., Welland, \$2; Anonymous, Welland, \$5.12; St. Paul's Church, Port Huron, Mich., \$5.70; total, \$411.90. Amount required, \$800. Contributions may be sent to the Rev. T. G. A. Wright, Sarnia, Ont.

NOTICES OF BOOKS.

By the Rev. W. H. Griffith Thomas, D.D.

The Abiding Value of the Old Testament. By G. L. Robinson, Ph.D. New York: Young Men's Christian Association Press. Price Many books are important out of all proportion to their size, and this is a case in point. It consists of fifty pages only in large type, and yet the author has crowded into this short space a large amount of truly valuable information. He shows that the Old Testament has an intrinsic value of its own and that it is the interpreter of the New. Then we are shown St. Paul's attitude to it, and most important of all, our Lord's. The closing chapter is on our own attitude, and Dr. Robinson insists that to the Christian the Old Testament must necessarily be of perennial force, and yet that only to spiritual study will its wealth ever be unlocked. This is the very book to circulate among thoughtful young people to show what is so often apt to be forgotten, "The Abiding Value of the Old Testament."

Men and Religion. New York: Young Men's Christian Association. Price,

During the past year a new movement has been born entitled "The Men and Religion Forward Movement." It is intended to prosecute a campaign on behalf of the men and boys of North America. The movement is directed by a representative committee of 97 men, and most of the leaders of the Laymen's Missionary Movement are included in it. Indeed, it may almost be said

that this new effort will work directly into the hands of the older organization and prove a genuine support for it. Some eleven Church Brotherhoods are co-operating in the effort including the Brotherhood of St. Andrew. This book consists of fifteen essays, by different well-known workers, and they deal with various aspects of work among men and boys. All those who are likely to take part in the campaign, which is to be vigorously prosecuted in Canada, should study these chapters, and Churchmen will wish the Movement every success and will watch it with deep interest. But quite apart from this particular effort the information and experience here provided will prove of great value to all who work among men and boys.

Aspects of Islam. By the Rev. D. B. Macdonald, D.D. Toronto: The Macmillan Company of Canada, Ltd. Price, \$1.50 net.

This book contains the "Hartford-Lamson" Lectures for 1909, ten in number, and is intended as an introduction "for the young missionary to his new and strange world." The author says that he has set nothing down that he is not prepared to maintain with proof, although he is well aware that "there are some statements here which some Arabists will regard dubiously." His knowledge and ability are evident on almost every page, and no one can read the book without obtaining fresh light on the great problem of Islam. Its value is increased by the records of the results of the author's visits to the East and by his evident endeavour to learn from all that he could meet. We are especially impressed by his large-hearted sympathy for the religion against which he is writing, a truly essential requirement for all students and missionaries. But we wonder whether this is not occasionally carried a little too far, especially as there is so little direct and definite criticism of the essential Moslem doctrines of God, Sin, and Redemption, and of the relation of Christianity to Islam. Thus, we are conscious of a decided difference of emphasis and perspective when we compare this book with Zwemer's *Islam*, and Gairdner's *The Reproach of Islam*, and we who are necessarily ignorant of the actual field wonder which of these views is correct; Zwemer and Gairdner or Macdonald. Nor are we sure that Dr. Macdonald's view of Missions is quite adequate when he suggests that humanly, Missions are "but an attempt to assimilate the ideas and ideals of all the peoples of the earth to those of the missionary, to unify the earth" (p. 256). We should be inclined to add (even "humanly") something much more definite, and something very different, to this definition. Dr. Macdonald has made abundant use of the information derived on his travels, but while criticizing the misuse of information derived by others, it occurs to us now and again that he himself may have been somewhat too sanguine in receiving and reproducing what he heard. But although we are inclined to think this work needs supplementing from the experience of men on the field like Zwemer, Gairdner, Tisdall, and others, who have seen years of service, we commend it to the studies of all those who wish to see Christianity's most strenuous foe from all possible sides. It contains a mass of information and suggestion and is written with insight, sympathy and ability. Its key-note is struck in the words: "The paradox, in truth, of the missionary's life is that he must have a liking for his people and their queerest little ways even while he is trying to change them" (p. 350).

The Unoccupied Mission Fields of Africa and Asia. By Samuel M. Zwemer. New York: Student Volunteer Mission. Price, cloth, \$1; paper, 50c.

Dr. Zwemer is one of our foremost authorities on Missions, especially to Islam. He has here provided a manual for missionary study dealing with the mission fields of Africa and Asia, which are still unoccupied by soldiers of the Cross. He surveys the extent and condition of the wholly unoccupied mission field in Africa and Asia, including Malaysia. Special considerations referred to in the preface have prevented the Continent of South America from being included. As we read these chapters the extent of the field still unevangelized is perfectly appalling, and we can hardly imagine any individual or class studying the facts without obtaining a deep and vivid impression of the work yet to be done. In the course of eight chapters Dr. Zwemer, with his

scholarship and missionary experience, puts before us the great task waiting to be accomplished. The book has been written as a textbook for study classes in college, and it will certainly serve this purpose admirably, except, of course, in the case of younger students who have not studied missions before. Individual clergy might very usefully give themselves a winter's reading and study along the lines here indicated. Dr. Zwemer's ability and earnestness were never more in evidence than in this deeply interesting, truly sad, and yet most valuable volume.

The Bible and Wine. By Ferrar Fenton. London: S. W. Partridge & Company. New York: John W. Cummings. Price 1s. 3d.

Temperance worker will be glad to study this book, which consists of a translation of all the texts referring to wine and strong drink. Notes are also provided, the whole being done by the author of *The Complete Bible in Modern English*. A leading temperance advocate, Mr. John Abbey, who is well known in Canada, includes in this volume two letters to the Archbishop of Canterbury on the drink question. Mr. Abbey is particularly anxious to show that the Bible does not sanction and commend the use of intoxicating drink, and Mr. Fenton's translations and notes go to support this contention. While Hebrew scholars are not agreed on the precise meaning and terms of passages relating to wine, this book will provide material for a fresh study of this most important subject. We may not all find ourselves in agreement with everything that Mr. Fenton and Mr. Abbey urge, but there is hardly likely to be any difference of opinion on the moral and practical sides of the problem. The present drink traffic, with all its hideous evils, calls for the strenuous opposition of all Christian people, and we believe this book will do not a little to open peoples eyes to the necessity of adopting a definite attitude in regard to the whole problem.

Housing the Sunday School. By Marion Lawrence. Philadelphia: The Westminster Press. Price \$2 net.

The work is one of the greatest authorities on Sunday Schools. It is "a practical study of Sunday School Buildings." There are thirteen chapters dealing with various aspects of the work. The book is the fruit of years of experience, and the suggestions for the proper housing of the Sunday School are worthy of careful attention by all who are concerned for efficiency and proficiency in Sunday Schools. The book will do much to bring home to clergy and teachers the importance of the question, and will provide ideas in abundance for all who have to consider the question of school buildings. Those who are contemplating the work of building should not think of proceeding further until they have given the suggestions of this book their most earnest and thorough consideration. Several plans and illustrations increase its value. The last chapter describes the author's ideal Sunday School building, an ideal which makes no desire to see its realization.

Divine Transcendence. By the Rev. J. R. Illingworth, D.D. Toronto: The Macmillan Company of Canada, Ltd. Price \$1.75 net.

A book by Dr. Illingworth is a notable event because of the great value of several earlier works from his pen. Few men have done more in recent days for Christian Apologetics. His *Personality Human and Divine, Divine Immanence, and Reason and Revelation* stand out among the most important of modern works in support of the Christian religion. The present book is intended as a complement to his essay on *Divine Immanence* published twelve years ago. Dr. Illingworth rightly says that during recent years the idea of Immanence has been diverted from a Christian to a pantheistic use. It was time, therefore, that the corresponding aspect of truth should be considered. In the first four chapters dealing in turn with "Effect of Psychological Bias," "Relative and Absolute Being," "The Theistic Arguments," "Transcendence and Authority," we are given a discussion of Divine transcendence which is particularly welcome as a corrective of a great deal that is written to-day on the subject of Immanence, and those who will study these chapters will obtain much light and leading that is necessary for these times. In these chapters Dr. Illingworth is at his best, and we all know what that means. But in chapter V.

he enters upon matters which will only appeal to the particular type of Churchman he himself represents. He applies the doctrine of Divine Transcendence to the Church, the Episcopate, the Creed, the Sacraments, and the Bible, and he adopts a view of these matters which is only held by one section of English Churchmen. It is difficult to understand a man of Dr. Illingworth's breadth of view giving in an appendix the authorities of Episcopacy as Hooker, Gore, Moberly, and Darwell Stone, without the slightest mention of Lightfoot, Hort, Hatch, and Sanday. As one who has derived so much profit from Dr. Illingworth's books my regret is all the greater that he should feel led to take a line which many of his most devoted admirers will oppose on grounds of thorough scholarship and not through any mere ecclesiastical obscurantism. Some years ago I ventured to write a personal letter of thanks to Dr. Illingworth for the great help derived from his splendid book, *Reason and Revelation*, and in a delightful reply he said that he had made it a rule only to write on themes that were common to all Christians. Many of us deeply regret that he has not maintained his self-denying ordinance. He is far too great and valuable an asset to the whole Church to give himself up to any ecclesiastical party.

The Road to Avalon, by Coningsby Dawson. Toronto, the Musson Book Co., Limited.

The Yellow Pearl, a story of the East and West, by Adeline M. Teskey, author of "Where the Sugar Maple Grows," etc. Toronto, the Musson Book Co., Limited.

We are indebted to the Musson Co. for these pretty story books, one can hardly call them novels. The first is a romance, pure and simple, and well sustained, of the mystic land and people among whom Tennyson pictured the Idylls of the King. The adventures of the son of the charcoal burner are carried through the fabled land. It may be the change of surrounding life and thought from that of fifty years ago is the cause, but at the end the charcoal burner's son turns out to be Arthur returned, and returned in the guise of a simple, hardworking peasant. Little bits of poetry of unusual quality brighten the pages. *The Yellow Pearl* is modern in every sense. The pearl is a mongrel girl, half Yankee, half Chinese, sent home to her grand-mother. The incidents are simple, arising chiefly from the anxiety of an aunt to pass off the young girl as Spanish, and the gradual discovery by the pearl that she embodies the yellow peril. It is a bright, wholesome, good book.



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British and Foreign

The Rev C. E. Blakeway, D.D., Vicar of Dunstan, Stafford, has been appointed Archdeacon of Stafford by the Bishop of Lichfield.

The Ven. H. V. Daly, M.A., Archdeacon of Clonfert, and Mrs. Daly, were recently presented with a beautifully illuminated address, a solid silver tray, and a tea and coffee service, and Mrs. Daly was also presented with a gold chain, pendant and brooch set in pearls, by the members of the Diocesan Synod, to mark the Archdeacon's jubilee in the ministry of the Church of Ireland.

A remarkable service, held annually, has taken place under the Gospel Oak at Polstead, Suffolk. It is the oldest tree in Suffolk, and tradition states that beneath its shadow the first Christian missionaries preached to the Saxons. The tree has a girth of 36 feet, but having parted down the middle, people can walk inside it, though two of its branches are still

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endowed with vitality. Nearly a thousand persons assembled under it for the annual service, and Dr. Floyd Appleton, rector of S. Clement's, Brooklyn, New York, delivered the address.

The Master of Clare College, Cambridge, the Rev. Edward Atkinson, D.D., celebrated his ninety-second birthday lately. In 1842, as a scholar of Clare, he graduated as Third Classic and Senior Optime. In that year the Hon. G. Denman was Senior Classic. The Mastership of Clare fell to his lot in 1856, and he has held the position during a twelfth of the whole period of the history of the College. He is the Senior Doctor of Divinity in the University, and is believed to be the oldest living Head of a College. He was Vice-Chancellor in 1862, 1868, 1869, 1876, and 1877. Dr. Atkinson still enjoys good health, and until a few years ago acted as chairman of the conservators of the River Cam.

A new church house for the use of the diocese has been erected at the sole expense of the Board of the Diocese. The house, which is on the site of the old vicarage-house, and abutting on the grounds of the Cathedral, contains a fine hall, capable of holding two hundred people, two spacious committee-rooms, with several smaller rooms, including accommodation for a caretaker. The building is fitted throughout with electric-light and radiators for warming. It is confidently believed that the building will prove increasingly valuable to the Churchlife of the dis-

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tract as providing a centre for the numerous activities now associated with the diocese. It is understood that the gift represents a value of nearly £2,000.

A large number of both English and Americans were present lately at a service which was held in the Church of All Hallows, Barking-by-the-Tower, at which Col. Robert Thompson, president of the Pennsylvania Society, delivered an admirable address, after which he unveiled a brass tablet which has been placed in the church in memory of William Penn, the first governor of the State of Pennsylvania, who was baptized in that church on October 23rd, 1644. A special form of service was used which included a very beautiful prayer. The dedication was performed by Dr. A. W. Robinson, vicar of the parish. William Penn was born in a house on Tower Hill which has long since disappeared. Many of his descendants were present on this occasion. Archbishop Laud's remains are buried in this church.

The Rev. Canon Claud Corfield, rector of Heanor, Derbyshire, who has been appointed vicar of Taunton, took his B.A. degree at Cambridge in 1877 (First Class in Theology). After serving as assistant-master in the preparatory school of Wellington College for three years, he was ordained at Exeter by Bishop Temple and licensed as curate at Plymouth Parish Church under Archdeacon Wilkinson in 1880. In 1883 he succeeded his father as vicar of Shirley, near Derby, and in 1886 succeeded his brother as rector of Heanor. In September, 1906, he married the youngest daughter of the first Lord Inverclyde. In 1910 he was appointed Canon of the Stall of Repton in Southwell Cathedral. After his twenty-five years' service in Heanor, the parishioners showed their appreciation of his work in a most substantial manner. He has over 3,400 scholars in his Sunday Schools, 3,500 communicants, five churches, five curates, and eleven Church Schools, with three thousand children.

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When Bertha Norris announced her intention of winning her spurs in the world of business, there was genuine merriment on the part of her brothers

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and sisters. They said she was the family baby, and by no means fit for the ups and downs of business life. They also affirmed that she would never hold out for one straight week.

"Why, sis," said Bert, "you don't know what you're walking into. Wait till you're called here and there faster than you can think, and scolded more times than there are hours in the day, and I tell you, you'll wish yourself at home, peeling potatoes in mother's kitchen."

But Bertha was not to be lightly moved from her purpose.

"I know what I'm about, and I'm no such china doll as you think," she said stoutly. "Mother says I can go to Miss Todd's for the Christmas trade, and then if I want to stay in business, I'm to get a permanent situation."

One week later, at 8 A.M., sharp, a rather nervous but determined young girl walked into Miss Todd's large book and fancy goods store.

"Good-morning, Miss Norris," the proprietor said cheerily, "you may just arrange that table of calendars whatever way you think will best attract and make business. Use your head and think out some first-class form of display."

For a full moment Bertha felt as though her wits had gone wool-gathering. She had expected to sell pretty, flaxen-haired dolls and all the new books with their dainty new bindings. This work she was sure she could have done fairly well; even from the very first. Hadn't she planned to be a perfect paragon of patience and cheerfulness, and weren't all her faculties devoted ahead to the glorious work of selling goods for Miss Todd? And here she was, set down to something that, strange to say, had never even figured in her dreams. There was one thing, however, that, in a tight corner, always



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stood Bertha Norris in good stead—she could pull herself together. Flight was something that was never on her schedule. And so, on walking down to the calendar table she surveyed the situation for a full two minutes, and then, quite conscious that some of the older clerks were watching her curiously, she began to set forth her goods.

A half-hour later, Miss Todd came down and critically viewed her work.

"Your general plan," she said promptly, is decidedly good, and I think anyone would stop before such a pretty display as this."

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FURNACE

Then she paused a moment, before adding, in a matter-of-fact tone, "We'll just exchange this back row, and put these 'Good Cheer Calendars' in the very front. At Christmas time, you know, there is nothing that attracts and holds calendar customers like cheery, gladsome words of greeting."

Bertha knew her display had been praised, and she also knew it had been found wanting at one important point, but so skilfully had praise and blame been blended there was absolutely no sting.

Later on that first eventful day, it fell to Bertha's lot to show china cups and saucers to an old lady who wanted "a fine, sensible one for pa." After all the newest and finest china had been faithfully displayed, and there was no sign of a sale, Miss Todd, who was always credited with having eyes all about her head, came briskly to the rescue. Reaching back on to a shelf, she produced an old-

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fashioned cup and saucer. Roomy common sense was written all over them, and despite the fact that they weren't even suggestive of anything artistic, the old lady's eyes began to glisten and in five minutes she was carrying home these same unæsthetic treasures.

"I think we've really pleased and satisfied old Mrs. Giles this time," Miss Todd said with a smile, and then she added cheerily, "You'll know, for a while what treasures are hidden away back on the shelves. They are our yesterday's bread, and of course, we try to get rid of it before we touch to-day's."

"But that cup was so ordinary-looking," Bertha pleaded in extenuation.

"Not to old Mrs. Giles," Miss Todd said firmly. "She liked its homeliness better than all the new goods you showed her, and it was worth far more for us to get it off our hands, but your patience in showing things pleased me very much."

Again Bertha knew she had been rebuked, but who could mind such tactful correction?

When at last on Christmas morning, her month's probation was really over, and a family report was called for, this young business woman said with much dignified decision, "Well, to begin with, I'm going back to business, sure, just as soon as somebody will have me."

Bert whistled, and there was a general air of interrogation abroad.

"Tell us what you've really learned," her sister Mary said, with good-natured tolerance.

"Well," came the prompt answer, "I've learned how to step around pretty briskly, and how to wait on some very tiresome customers, and of course how to do up parcels neatly and properly display goods."

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"Fine! You may be the hope of the family yet. I believe you know more than I do, after a whole year of selling groceries."

It was James who made this generous remark, and Bertha smiled and then said quite gravely:

"But that isn't all I've learned."

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"Well, dear," said the mother, "tell us the whole story. What other fine bit of knowledge have you stored away?"

"I've learned something about the art of rebuke."

"The art of rebuke?"

Everybody wonderingly repeated the words, and Bert said solemnly, "Well, I never knew there was any fine art about blaming people."

"You'd think there was, if you had worked for a whole month in Miss Todd's Store," Bertha said enthusiastically.

And then, of course, she told the whole story.

"Miss Todd hardly ever blamed any of us, unless she first praised us a little, and one day when I plucked up courage enough to ask her how this was, she said, 'No one who doesn't deal largely in honest praise is fit to rebuke.' And even when she just couldn't praise some of our work, she reproved us so beautifully that there wasn't a bit of sting left. And so, along with a lot of other useful things, I couldn't very well help

learning something of what I call the art of rebuke."

A great silence fell upon the heels of this final bit of Bertha's business report, and then Mother Norris said quietly:

"I wouldn't wonder, dear, if this was really the best part of your month at business. To learn the art of rebuke is surely to master one of life's rarest, finest lessons."—Rose E. Wakefield, in *Girls' Companion*.

THE FLOWERS THAT CAME IN TIME.

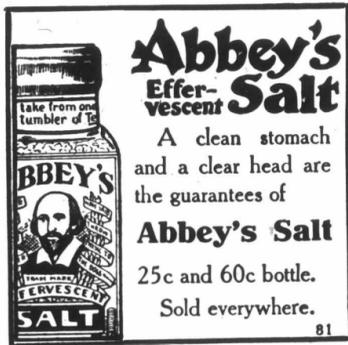
A vigorous knocking! Then the kitchen door pushed open, to disclose Mary, my washerwoman.

"I can't come to wash to-morrow. I've got to go to a funeral:—my chum's little girl, little Lena."

A big, raw-boned, carrot-haired Irishwoman is Mary; yet with gentleness of heart as genuine as the roughness of her hands she told the story of little Lena and the flowers. Lena's way in life had not lain along flower-bordered paths. Flowers did not belong to life at all in her experience. What belonged to life was work; work, and want and worry and—worse things. Yet, by a merciful provision, the hands and heart of Lena, that had cracked and bled at first in the struggle with work,—and the worse things,—grew hard and callous after a while, and did not feel the hurt so much.

There was no father now. There had been once,—a father who had lived violently, till he died violently. After that happened, life became less cruel for Lena and her mother and the little boys; but it was still hard, harsh, bare.

Lena's mother, with Mary, her chum, scrubbed buildings in the city parks. That meant thirteen hours a day away from home. "It's a good thing I've got somebody to leave with the little boys while I'm away," said Lena's mother. "Lena's a big girl now,—eleven, goin' on twelve,—plenty big enough to see to cookin' for the boys, and 'tend to the house and the work, and to have my coffee ready when I get home. And she



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So busy Lena, in the one basement room that was "home" for four, cooked meals on the little low gasoline stove; made the two beds, did dishes, and swept and scrubbed the "house." Washdays she got up early, so that she could have the clothes on the line in the basement by the time she went to school.



Monday night it happened. Almost seven o'clock it was, time for mother to come; and her pot of coffee boiled fast and furiously over the gasoline. Somehow, as Lena whisked about in that crowded room, a flame from the low little stove leaped out and snatched the hem of her calico, and Lena, flames streaming high over her head, rushed screaming into the windy street.

Poor little burned shoulders! Poor little back and limbs! She could lie only on her hands and face; and she had lain so, not daring the agony of moving, from Monday night till Sunday. "Great exhaustion," the doctor said, "from shock and pain." The little thread of life seemed ready to part.

Sunday afternoon the school teacher came carrying a message. Not words,—and for that the school teacher was thankful. Words forsook her utterly at the piteous little sight. The school teacher's message was flowers—a bunch of pinks was all; but such flowers Lena had never touched nor thought to touch. "The little girls in your class sent them," the teacher succeeded in saying.

The weary, weary little face, lying sideways on the coarse sheet, took on a look of scared wonder:

"For me?" in a sobbing whisper, "those flowers for me,—now?"

For answer the teacher laid the pinks beside the wondering, frightened face.

One hand, what a little, little hand, to be so cracked and callous—ventured forth to clasp the flowers. Over her anguished eyes she spread their fresh coolness; across her rigid lips she laid their sweetness, to breathe it in, and in. Then again little Lena questioned tremblingly,

"For me,—for me,—now?"

The teacher bent close to hear the next weak words:

"I didn't think such nice flowers could be for me,—now,—because"—for a little space there was an aching silence; then the pitiful, pain-broken little voice poured out its quivering protest against the way of the world that waits, when it has sweetness to send. "I thought,—oh! I thought,—I thought you'd got to be dead before anybody'd ever send you any flowers."

She grew quiet soon, and lay still, her fingers clinging, clinging to the precious flowers. Glad content smoothed out the pain-wrinkles from her brow and face.

"Ain't it nice!" breathed little Lena. "Ain't it nice that you don't have to wait till you're dead to have somebody send you flowers?"

A happy shining was in the eyes that had been so hot and anguished. Then the lids drooped, drooped, closed over the shining, and shut it in safely forever as she passed from pain into peace.—S. S. Times.

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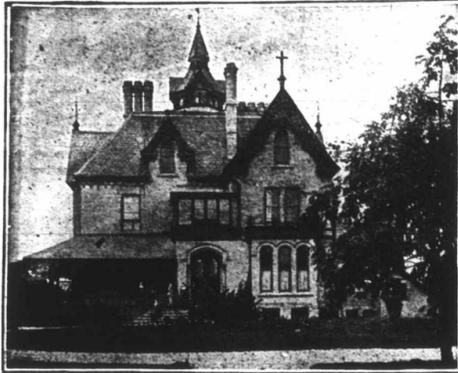
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