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ESTABLISHED 1871.

VOL. 34.

TORONTO, CANADA, THURSDAY, OCTOBER 10, 1907.

No. 39.

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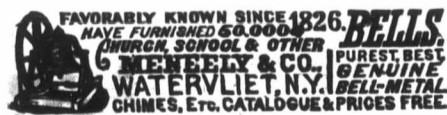
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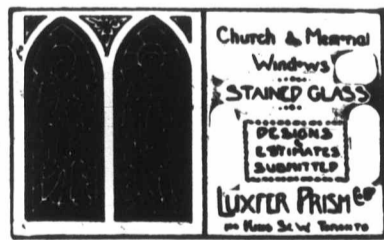
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HOMESTEAD REGULATIONS.**ANY even numbered section of Dominion Lands
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ing 8 and 26, not reserved, may be homesteaded by
any person who is the sole head of a family, or any
male over 18 years of age, to the extent of one-
quarter section of 160 acres, more or less.Application for entry must be made in person
by the applicant at a Dominion Lands Agency
or Sub-agency for the district in which the
land is situated. Entry by proxy may, however
be made at any Agency on certain conditions by
the father, mother, son, daughter, brother or
sister of an intending homesteader.The homesteader is required to perform the home-
stead duties under one of the following plans:(1) At least six months' residence upon and culti-
vation of the land in each year for three years.(2) A homesteader may, if he so desires, perform
the required residence duties by living on farming land
owned solely by him, not less than eighty (80) acres
in extent, in the vicinity of his homestead. Joint
ownership in land will not meet this requirement.(3) If the father (or mother, if the father is deceas-
ed) of a homesteader has permanent residence on
farming land owned solely by him, not less than
eighty (80) acres in extent, in the vicinity of the
homestead, or upon a homestead entered for by him
in the vicinity, such homesteader may perform his
own residence duties by living with the father
(or mother).(4) The term "vicinity" in the two preceding
paragraphs is defined as meaning not more than nine
miles in a direct line, exclusive of the width of road
allowances crossed in the measurement.(5) A homesteader intending to perform his
residence duties in accordance with the above while
living with parents or on farming land owned by
himself must notify the Agent for the district of
such intention.Six months' notice in writing must be given to
the Commissioner of Dominion Lands at Ottawa
of intention to apply for patent.
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Lessons for Sundays and Holy Days.

October 13.—20th Sunday after Trinity.

Morning—Ezek. 34; Colos. 2, 8.
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.

October 20.—21st Sunday after Trinity.

Morning—Daniel 3; 1 Thess. 5.
Evening—Daniel 4, or 5; Luke 14, 25—15, 11.

October 27.—22nd Sunday after Trinity.

Morning—Daniel 6; 1 Tim. 4.
Evening—Dan. 7, 9, or 12; Luke 19, 11 to 28.

November 3.—23rd Sunday after Trinity.

Morning—Hosea 14; 2 Tim. 4.
Evening—Joel 2, 21, or 3, 9; Luke 22, 31 to 54.

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.

Processional: 270, 271, 306, 393.

Offertory: 202, 210, 280, 285.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 217, 203, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.

Processional: 447, 474, 548, 603.

Offertory: 224, 335, 273, 280.

Children's Hymns: 155, 176, 571, 574.

General Hymns: 359, 477, 630, 633.

THE TWENTIETH SUNDAY AFTER TRINITY

Step by step the Church has led her children on during the Trinity season, showing us how to add grace to grace and virtue to virtue, teaching us how to live quietly and godly here on earth under the rule and direction of God's Holy Spirit. Now, however, from this Sunday on to Advent she would bear us gradually onwards expecting the coming of our Lord. Looking forward to Advent Sunday, December 2nd, this year, she would prepare our minds by gentle warnings of our Lord's approach. Thus is concluded her holy round of practical teaching at Advent. Hence the warning in this Sunday's Gospel. When the Lord comes to summon us to higher and better things we must be ready both in body and soul. This is the les-

son running through the Church's weekly course from now to Advent. The state of Christ's Church militant here in earth is described under the figure of a marriage feast. The one cast out was he who was not prepared. A fearful thought. Here are we within the gates of the Kingdom of Heaven. His Holy Church, busy as busy Christians ought to be, the whole following from Archbishops, down to Deacons and lay people, preparing the "Gospel feast" of spiritual food. Over anxious are we at times for what we call success. Zealous of good works: Labouring almost night and day for Christ's coming. But are you prepared, clothed in the garment of faith, and enveloped in that innocence and purity of your baptism?

Harvest Thanksgiving.

We hope the day will be far distant when the privilege and duty of Harvest Thanksgiving will lose their hold on our people. It is indeed a high privilege and a joyous duty for Church men to gather together at this season in the church appropriately and beautifully decorated with products of the farm, fruits of orchard, and flowers from the garden, and with full hearts and glad voices to return thanks to the Giver of all good things for mercies and blessings lately vouchsafed. This worshipful practice keeps up a revered and time-honoured observance. It also forms part of the religious education of children, bringing before them in an attractive and impressive manner the beauty and blessedness of gratitude, especially when it takes a spiritual form of expression.

Winter Ahead.

Summer has now become a memory and our rugged old acquaintance, winter, is slowly approaching, coming nearer with each shortening day and lengthening night. The countless stoves and furnaces that have been idle for many a month are being furbished up and overhauled. The chill damp air of night makes the warm glow of the seasoned beech and maple in the box stove, or comfortable heat of the burning coal in the furnace most welcome. The dweller in tent is also glad at the close of the day to heap up the cheery log fire and rest and warm himself beside it before he puts on a few more logs and turns in for a well-earned rest. Bright sunny days there will be in abundance. Days that make this the most enjoyable season of the year to some people. But of one thing we may rest assured, that those who now carefully guard themselves by warmth of clothing and warmth within doors from sudden changes of temperature without are acting the part of wisdom. The morning may be as warm as summer, but the evening may be as cool as winter. We should not forget that winter is ahead.

Municipal Thrift.

We are enabled by our means of instantaneous communication to arrive at conclusions easier than a generation ago. Now it is a matter of breakfast remarks over the daily paper to be satisfied that the world's harvest this year is not a large one, and that estimates must be in consequence curtailed. We have been so fortunate in Canada that it is hard to persuade the people to curtail. There is another reason why they should do so, and that is the complaint of bad times from the Old Country. When that occurs the same thing happens here in a year or two. Unfortunately our city councils are fonder of spending than saving, and too often of launching into expenses which seem unnecessary. In Edinburgh the treasurer lectures the council in this language: "I warn the citizens that at the present time it is necessary

to retrench. There is a time for scattering and a time for gathering in, and the time has come when economy is an absolute necessity. I desire to press this point on the ratepayers and I know that this town council will loyally obey if the citizens will give the order for retrenchment. If the city gets a fair chance I know that it will speedily and surely find its feet and again begin a new career of prosperity which will bring wealth into the coffers of the corporation. It is to bring about this return of prosperity that I urge abstinence from new schemes involving expenditure and also strict economy in ordinary administration." We fear that our ordinary town and city councils will continue launching out, but this is the very time to realize that we have of recent years incurred great debts which have to be paid, and will in all probability be a drag, in coming years.

Fish Preservation.

We are glad to record some real progress in protecting the fisheries in the Upper Lakes. The United States Government realizing the injustice done to Canadian fisheries is endeavouring to get the States to transfer the management to the central power. Michigan and Minnesota have already done so. We can now hope that hatcheries will be established, poaching curtailed, close seasons observed, and in a few years the need which now exists of stealing fish from our territory will cease.

Why Some Men Stay from Church.

For very much the same reason that a hungry man with a healthy appetite avoids the shop of the pastry cook. Years ago representative men went to Church to worship God in the solemn and searching service provided in the Book of Common Prayer. If to this was added a devout and helpful sermon, applying with sincerity and power some Scripture truth to the needs of everyday life so much the better. Nowadays some honest and thoughtful men would gladly avail themselves of the service could they when the splendid and soul stirring liturgy has been sung or said quietly slip out of Church and go for a refreshing walk. No the hard-working, hard-thinking men of to-day want something sound and substantial from the pulpit! They need sound doctrine just as much as their fathers did. Sound doctrine—the wholesome formation of a pure and devout life—built up, not on scraps of speculative German philosophy, but on the Word of Truth and Power.

The Gospel of Barnabas.

This is one of the most interesting of the recent outputs from the "Clarendon Press." Edited and translated from the Italian, M.S., in the Imperial Library of Vienna by Lonsdale and Laura Ragg it will attract a wide class of readers. A religious problem that has caused much conjecture is thus graphically expounded: "If God shall find a man who for love of Him worketh good, shall He perchance despise him? Nay, surely, but rather will He love him more than those to whom He hath given the law." I tell you for an example: There was a man who had great possessions; and in his territory he had desert land that only bore unfruitful things. And so, as he was walking out one day through such desert land, he found among such unfruitful plants a plant that had delicate fruits. Whereupon this man said: 'Now how doth this plant here bear these so delicate fruits? Assuredly I will not that it be cut down and put on the fire with the rest.' And having called his servants, he made them dig it up and set it in his garden. Even so, I tell you, that our God shall reserve from the flames of hell those who work righteousness, wheresoever they be."

Glastonbury Moors.

Most people have heard of the effort to preserve Glastonbury Abbey, but a recent article in the "Spectator" unfolds a tale of even more fascinating interest. For fifteen years the patient workers on Glastonbury Moor have been laying bare the details of life among a tribe of people, who some two hundred years before Christ, settled themselves in the middle of the lake. There they "went on living, fighting, working, playing," until about the time of the Roman occupation," when they disappeared or left their lake dwellings to be closely sealed by moss and marsh until to-day. Quantities of dirty, broken objects have been carefully collected and transferred to the museum, but these are by no means all. Four feet or more below the peat you can touch the ashes of those ancient fires; see the broken bowls with grains of burned corn sticking to them, as the last hands dropped them. Wattle and thatch have disappeared, but the stumps of the posts, the remnants of the log and brushwood platforms with clay hearths in their midst can be seen and touched, though the wood is rotten and would vanish if left uncovered. Stone doorsteps were permanent, but floors sank and clay hearths wore away and were renewed—in one hut five floors and eleven hearths were cut through. They were not altogether uncivilized these mere villagers—their settlement was surrounded by a palisade and a causeway connected it with the land, probably protected by a drawbridge; they owned horses, spurs and wheeled vehicles. Their bronze and pottery were the work of skilled hands, the patterns of the latter being well-known on the shores of the Mediterranean. They wove and spun dainty garments—the slender brooches would not have held coarse ones—they worked in glass and coloured beads and made mortices for wheels and ladder rungs. Some one had even preserved relics of an older race than their own, curious as ourselves about the past. Their boats were simple, but they had various weapons. Beside needles and instruments for fine work there were toilet appliances, such as mirrors, etc. Some loaded dice were found, though so far only one coin. There were abundant traces of battle and discomfited enemies, but none of furniture, such as tables and stools, nor can it be known whether the huts had windows. One larger hut had evidently been the council chamber of this mysterious people. Well may it be asked whether any strain survives in the sturdy nation whose more immediate forbears were so inferior in civilization to these strange dwellers in the marshes.

A Main Sewer.

For many years we have pressed on the Council of the City of Toronto, where this paper is published, the absolute need of proceeding at once with a main sewer. There are reports and plans in the archives more numerous than the divisions of the 119th Psalm. During two generations, when the question has become pressing, another reference to another engineer has been made; and so the farce goes on, a costly, wasteful and pestiferous farce. There are now 245 miles of sewers discharging into the cesspool, still called the Bay, from eighteen months, and the volume yearly increases. It is a wonder that disease is not rampant. It is contended that a trunk sewer will give Toronto pure water and a pure bay. Let us have the trunk sewer built, it will take three years at least to build, and it will be found that the effluent will not be the dreadful defilement to the lake that some fear. That will, of course, depend on how it is discharged. We believe that an international treaty should be made compelling every lakeshore town and city and factory to purify the sewage before emptying it into the lake or river carrying it into the great waters. We have an object lesson in Glasgow. In the new works at Dalmuir the sewage first is strained of all suspended matter over one inch in diameter, and is

then passed into a catch pit, where the sand and grit settles, to be afterwards dug out. While passing through this it is impregnated with precipitating chemicals, and the sludge is deposited. This is the most expensive part of the works, requiring eight large tanks, with a total of twelve million gallons, which are emptied in rotation. The sludge at Glasgow is carried out to sea, but the sewage drains off such clear and pure water that visitors can drink it. By the time our sewage reaches Scarborough it will have lost much impurity, and then experience at Glasgow will enable the council of the day to instal an efficient, and we trust comparatively inexpensive filtration plant.

Medicine in the Second Century.

It seems almost incredible that as early as the second century, B.C., medicine should have made the astonishing progress attained by Galen, of Pergamus, the physician of Commodus, son of Marcus Aurelius. Professor Osler in a recent work says of Galen: "He was the first great experimental clinician. We owe to him elaborate studies upon the action of the heart, and he narrowly missed discovering the general circulation of the blood. He made careful observations on the physiology of respiration, and recognized the difference between diaphragmatic and intercostal breathing. By experiments on the nervous system he demonstrated the differences between the motor and the sensory nerves, and even distinguished the motor and sensory roots leaving the spinal cord. In these and other studies he far eclipsed his predecessors, and as an experimenter he had no successor of the same calibre until Harvey. In treatment he was a follower of Hippocrates, trusting to Nature, and both diet and gymnastics played an important role in his system. Greek medicine had now reached its climax, and with Galen the first great chapter in the history of scientific medicine closes. It is one of the most remarkable and in a way an inexplicable feature in history that, having made a beginning of such brilliancy, the scientific study of disease should have made little or no progress for the next fourteen or fifteen centuries."

The Eastern Churches.

With the rise of the Oxford movement came a period of enquiry into the doctrines and practices of the Eastern Churches. The passage of time and the incidence of death have removed the leading enquirers of this continent, and from various causes there is comparatively less interest in these communions than existed a quarter of a century ago. The present Bishop of Gibraltar has shown a practical interest in the subject, and we read that a step has been taken towards promoting more intimate relations between the Anglican Church and the Orthodox Churches of the East. Mr. P. R. B. Brown, M.A., Cambridge, has accepted an invitation to go out and enter at the Greek Theological College at the Halki, with the view of studying their Church polity at first hand and of obtaining a personal acquaintance with Greek theology. He will reside not less than a year. The experiment is the fruit of a friendly suggestion thrown out in a conversation held some two years ago between the Bishop of Gibraltar and the Ecumenical Patriarch at Constantinople. No scheme or dream of Christian reunion is worth a thought which does not take seriously into account the ancient Eastern Churches.

Motor Farming.

We read of another development of the motor which may have a wonderful result in the North-West provinces. An acre of standing wheat at Kirton in Lincolnshire, England, was marked out in the fields and cut, bound, threshed, and ground, and loaves were handed round baked from the grain which had been standing in the field four

hours before. An acre was also ploughed, drilled, harrowed and sown with a new crop within seven and a half hours. It may be possible with cold storage to send the loaves from Calgary to London, but without going so far as that, this exhibition shows that much may be done to facilitate the farming of the prairie lands and having all the products of the soil utilized upon it.

"RESPECTFULLY SUBMITTED."

It is with much respect, and no little diffidence, that we venture to take up a matter, which we are fully assured from a pretty wide personal knowledge, strongly exercises the clerical mind in Canada to-day. A clerical friend said to us recently, "What a pity it is our Bishops hardly ever seem to realize how helpful they might be to us in our work by always taking the opportunity, when they officially visit our parishes, of saying publicly or privately a few words to our people commending us personally. Our people always attach so much weight to a Bishop's utterances." We have heard this in almost exactly similar words so often and so widely that we feel sure our Right Reverend Fathers will not resent our drawing attention to it with all due deference. Do any of our Bishops realize the extent and weight of their personal influence with our congregations? The average Anglican layman of light and leading has in at least ninety per cent. of cases an inherited respect for the office and person of a Bishop that has all the intensity and strength of any other transmitted instinct, such as his respect for the Crown, his reverence for the flag, for the majesty of the law, etc., etc. Thackeray's well-known and often quoted expression, "A gentlemanly respect for a Bishop," expresses possibly the ruling factor in the Churchmanship of the typical Churchman of the better class. We do not employ the term "better" in a social, but in a purely spiritual or ecclesiastical sense. To the "good Churchman," i.e., to the Churchman who is the backbone of the Anglican Church in Canada, the Bishop is the embodiment of all that is venerable and authoritative in the Church, whom to deliberately slight or disregard were to do violence to one of his most sacred traditions. And this feeling on the part of our laity we are proud and happy to say, is not founded upon a mere convention or tradition, nor is it a legacy from the days of feudalism, when the Bishop was, in the unspiritual sense, a "prince of the Church." Of all classes of clerics the world has known during the Christian era, probably no body of men have on the whole quite equalled the Bishops of the Anglican Church, since the Reformation, in the well merited respect of the general public. They have as a class of course possessed in a full measure the defects of their virtues, and they have had their shares of "black sheep." But the very general respect and confidence with which they have been and are regarded by the great mass of our Church people, worthy of the name, has not become proverbial without good and sufficient reason. Our Bishop's public virtues are of the common-place useful and serviceable order, and have often been sneered at, but they are of the kind that wear, and gain the solid and lasting esteem of the "plain man." All the more regrettable, therefore, are these unutilized powers. For anything more unpractical and barren of solid results, in functions of this kind, than the average episcopal visit it would be difficult to conceive. The Bishop comes and goes like the leviathan cleaving the waters, and leaving about as much trace of his presence behind him. The waters subside into the old calm and things go on as they have gone before. During the Bishop's sojourn in the parish an air of unreality pervades everything. It is a time of inflation. The Bishop sees crowded and attentive congregations, he is met with deference on every hand, interest and enthusiasm appear to abound, the life of the par-

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ish is at boiling point, enthusiasm is apparently at white heat, everybody is on his or her best behaviour and all the skeletons are carefully locked away. The Bishop catches the pervading spirit and walks on air of the real life and work of the parish, of yesterday and to-morrow he can form no opinion whatever. And thus it is, as we have said, his visit is so often barren of practical or permanent results. To be practical ourselves, may we be permitted to respectfully suggest that at every episcopal visit, where practicable, the Bishop spend an hour or two in confidential conference with the wardens and vestry men of the parish to talk over its affairs. We can conceive of nothing better calculated to strengthen the position of a faithful parish priest than such a course as this. How many petty misunderstandings, liable to ripen later on into the most serious differences, would be removed, how easily could the worth and work of some man of sterling character, temporarily and unjustly depreciated, be enhanced, how simply could momentarily deranged relationships be restored, and all by a word from the Bishop. Or if this plan do not commend itself as often unpracticable, how easy for the Bishop to make a point of dropping a word of commendation here and there, which will bear fruit later on, to individual members of the congregation and in his addresses. Our Bishops, it seems to us, are like the lower animals in this respect, "they don't know their strength." Our Bishops are universally honoured and revered, and yet how little comes of it.



AN ENGLISH BISHOP ON SOME PROBLEMS OF THE MOTHER CHURCH.

Bishop Diggle, of Carlisle, one of the most outspoken and "up-to-date" of English prelates, has recently been addressing his diocesan conference on some of the Church questions of the day. On the subject of the Deceased Wife's Sister's Act, he counselled a general submission on the part of the clergy. Though personally opposed to it, now that it has become the law of the land, the Bishop thinks it should be accepted. He, therefore, recommends the clergy not to refuse the use of their churches for such marriages. This, of course, is only a "recommendation" for the parish priest has absolute discretion in the matter. But it will have its weight. The Bishop, it seems, shares the fears experienced by a large number of Church people in England, that in refusing to solemnize such marriages, or to lend their churches, the clergy will put themselves in "opposition to the law." But why so. Exactly the same thing is done here without any evil results. The clergy are not forced to marry every one who applies to them, and the case is even stronger in England than in Canada, where the law recognizes civil marriages. It is not as if the clergy of the Church of England were the only persons legally qualified to perform the marriage service. Their refusal to officiate inflicts no hardship upon any one. It is hardly conceivable that people who have so little regard for the law of the Church should feel aggrieved by being obliged to go elsewhere to be married. Things, therefore, will go on just as they have done before unless—there we come into agreement with the Bishop—the clergy attempt to carry matters to extremes by refusing the rites of the Church to those who contract these marriages. One by no means follows on the other as some people seem to think. A clergyman may quite constantly refuse to lend his official or personal sanction to such marriages and yet admit those who contract them to Communion. In refusing to do the latter he would most certainly place himself in opposition to the law of the land, and in our opinion unwarrantably so. The Bishop went on to speak of what he called the "denationalizing of the Church of England." Forty years ago, he said, Parliament was practically an assembly of Churchmen. To-day it was very far

from being so, and the Church was possibly in the minority in the Lower House. This he attributed to the later developments of the Oxford movement, which, he said, "had introduced into the Church all the objectionable methods of Trade Unionism," by making it a sort of close corporation and boycotting all outsiders and trying to squeeze out of it all whose views were of another complexion. Surely this is an unjust aspersion on the Tractarians, and their followers to-day. We are far, very far from condoning all the extravagances and later developments of this movement, but an intolerant determination to "have the Church all to themselves" certainly cannot be laid to their charge, as it most assuredly can be to a certain section of their opponents. As for the "denationalizing" of the Church the editor of the "Carlisle Patriot" in commenting on the Bishop's address points out the fact, that Church disestablishment whose accomplishment appeared imminent in the sixties, and often since, has during the past ten or fifteen years become one of almost purely academic interest. The Bishop also spoke of the "Letters of Business" issued to Convocation, authorizing and enjoining some simplification of the Rubrics concerning the "dress of the minister." Something he thought could be accomplished in the interests of authority, discipline and peace, which, however, did not, on the whole, appear to be the opinion of the Conference at large in the discussion which followed. We have already stated our reasons for holding exactly the opposite view. We do not think that it is worth while to run the risk of shattering the peace and unity of the Church on such a minor question as dress or ceremonial. Peace and unity and co-operation are essential Christian virtues, uniformity or anything approaching it on externals is not. The game is not worth the candle.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" was strolling homeward a few evenings ago when the chapel bell of his old theological college rang for Evensong. It was a call that somehow had not come many times since he quit residence years ago, and, of course, it was gladly and eagerly answered. It was inevitable that such an act should call up many memories and suggest many thoughts. The chapel was new, the teaching staff had entirely changed, and not one of the students with whom he had associated was left. It was the old service and perhaps the old spirit that remained as a link between the present and the past. Before him were young men in various stages of preparation for the sacred ministry, varying from the absolutely crude to the almost finished product. The possible power for what is wholesome, and manly and faithful in this group of young men was a matter of speculation. Who would be the failures and who would be successful? Who would play the men and stand by an ideal, and who would yield to the seductive arguments of the world and strike a secret bargain with mammon? Who were these young fellows watching in the ministry, as the style and stamp of men they hoped to be? What sort of impulse and enthusiasm was operating within, lifting them up to a consciousness of the work before them. Many such thoughts arose in our mind as we looked upon these embryo prophets, and one could not but pray that all worthy hopes would one day be realized and that wisdom and grace divine might endue their teachers with the necessary powers to lay wise and true foundations for effective service.

As we listened to these students and professors reciting the service we could not help noting one or two things. We observed in the first place the tendency among the clergy—manifest even before

orders are taken—to what seems to us to be excessive vigor in the utterance of the prayers and versicles. It is perhaps only natural when leading a small and timid congregation to utter one's devotions in a loud, and perhaps noisy way, but we have often felt that the beauty of the service is largely spoiled when a number of clergy vociferate their responses in strident and ill-timed voices. Vigor, earnestness and enthusiasm may be expressed without shouting and without undue exercise of the vocal muscles. The second thought that came to us was the apparent lack of music in the ordinary speaking voice. We are disposed, I think, in all walks of life to pay little or no attention to the speaking voice to produce more agreeable and more effective results. If a man or a woman has any aptitude whatever for singing, time and labour in abundance is expended on the production of musical qualities and there are usually good results to show for the effort. But the use that is made of the voice in song is a mere bagatelle compared with its use in reading and conversation. Why then should not this magnificent instrument be trained to agreeable musical qualities as we speak publicly or privately? It is extremely painful to listen to a man screw up the muscles of his throat and then proceed to force an unmelodious voice through the diminutive opening of his vocal instrument. We are not speaking as an expert, but it would seem to us that we all could add much to the pleasure and the power of our ministry by relaxing all unruly muscles, and by getting back to simple unaffected easy speech such as nature intended should be ours. We are not now referring to elocution so-called, but merely to the use of the voice in speech that will convey emotion and fall agreeably upon the ears of listeners. We venture to call the attention of our brethren to this much neglected but extremely important element in their ministry.



At the chapel service to which we have referred the Principal gave a brief address to his students, in which he drew a very practical distinction between "power" and "authority," having reference in the first instance to the commission of our Lord to His disciples. It is one thing to be clothed with authority, it is another to be possessed of the power to give suitable effect to that authority. The young men before him were naturally looking forward to the day when the Church would confer upon them the authority to preach and minister in its name. That would be a great and signal honour; it would likewise be a great and solemn responsibility. But what boots the authority if the power be not behind it to give expression and effect to the same? Some seemed to expect that the power came with the authority, and some put forth the authority as though it were the power, but the student was called upon to make ample use of the resources at his disposal so that he might give evidence of the necessary power before the authority was committed to him. We suppose we all need to be reminded of this distinction. The authority to minister and the power of ministering are quite different. Anglicans above all others seem to be blessed with authority beyond question and what we have to think of is to develop the power which adequately expresses that authority in effective service.

Passing along the streets of Montreal a few days ago we came upon a street tinker whom we had known by sight for twenty years, as he went up and down calling out in his own peculiar way "teenware tee mend-d, teenware-tee-mend." We had never spoken to him in all these years and the impulse came upon us to do so now. After salutations were exchanged the old man gave, in a few sentences, something of his history. In his younger days he had fought as a private soldier in the Crimea, and fought in India with Roberts, then only a lieutenant, and with a smile he said, "Roberts has become commander-in-chief and I

am a wayside tinker." For forty years he had mended defective tinware in Montreal and a couple of years ago he went to San Francisco and was there through the earthquake. "Me and the old woman is going back there in a fortnight," he added, "and we won't return." Looking keenly at the writer he asked, what Church he belonged to, and when told he said, "And I to the Catholic; but we are all bound for the same home," he added, "and I hope we will meet in heaven." There was a look in the eye and a tremor in the voice that indicated a consciousness of the nearness of that "home." After a few mutual good wishes we parted, presumably to meet no more in the flesh. Here is a man who for forty years has gone up and down a great city calling in a cheery voice to prospective patrons, and sitting on the curbstone to execute the work that has been given him. Always cheerful, always industrious, always faithful he ekes out an honest living. Known and yet unknown, "only a tinker," in the evening of life looking forward to "the rest which remaineth to the people of God." "Thou hast been faithful over a few things I will make thee ruler over many things: enter thou into the joy of thy Lord." Spectator.

The Churchwoman.

OTTAWA.

The twenty-second annual meeting of the Woman's Auxiliary of the Ottawa Deanery was held last week in the Sunday School Hall of All Saints' Church. The Rev. W. M. Loucks presided, in the absence of the rector, the Rev. A. W. Mackay. Letters of regret were read from Bishop Hamilton, Mrs. Tilton and the Rev. E. A. Anderson, who were unavoidably detained. Mrs. W. G. McKay, the Deanery Secretary, gave a resume of the year's work as follows: In the Deanery there are 28 branches, 13 senior, 6 girls' and 9 junior, with a combined membership of 916—597 seniors, 150 girls and 169 juniors. The total amount of cash raised last year was \$1,019.98. This year the assessment for the branches is increased, the total for all being \$594.50. Nearly all the Auxiliaries of the Deanery sent in good reports of their work, which were read by an officer of the branch. Mrs. McKay was re-elected Deanery Secretary for the coming year. Two most interesting addresses were given by Miss Riddell, of Toronto, who is on a furlough from Japan, and Mrs. George Greene, the Diocesan Secretary of the Woman's Auxiliary. At the conclusion of the business meeting tea was served by the Auxiliary of All Saints' Church, at which Mrs. J. M. Courtney, Mrs. Toller and Mrs. Philip Maingy presided. Mrs. George Greene gave a very instructive and entertaining talk on the North-West at the last meeting of the Christ Church Woman's Auxiliary, which was very much enjoyed by all present. At McLeod she witnessed the war dance of 2,000 Indians, which was the last one they would indulge in, as the Government has caused the suppression of them. The hospital at Lytton assuredly deserves the name of "one of the wonders of the West" for the work it is doing. The Peigan Reserve was also visited. Here the entire Bible has been translated into the Black-foot language, and is used at the special Sunday School services held every Sunday afternoon for the Indians who come 30 and 40 miles to the reserve. The school is wholly in charge of the Rev. Mr. Haines, and his wife who are doing the work under great difficulties. Their present greatest need is a team of horses and Mrs. Greene thought that every effort should be made to provide these. Mrs. Greene was greatly impressed with the work being done in the West, and thought the Eastern section had much to learn from their Western sisters. The subject of lepers in Japan, which was the topic of Miss Riddell's address before the Ottawa Deanery Monday last was also discussed and different plans for assisting in the work mentioned. Miss Riddell prefaced her remarks by an exhibition of a Japanese woman's wardrobe, of which she has samples and which aroused the keen interest of all the ladies present. She has a hospital in operation in Japan for the housing of lepers, and described the conditions of these unfortunates and the methods of the hospital in a concise manner. The hospital is entirely un-denominational, and it is Miss Riddell's idea to have 200 beds endowed at the amount of \$1,000 each, and at her death it will become the property

of the Episcopal Church of Japan. She appealed to the societies to make some effort to aid in this worthy work, and it is not improbable that steps may be taken by the local Auxiliary in that direction. The subscribers to the Sunday School paper "Leaflet" number 486, and to the "New Era" 70. The annual subscription to medical work in Japan has been increased to the sum of \$112.50.

The business meeting of the St. Alban's Woman's Auxiliary was held last week. The resignation of the President, Mrs. Geo. E. Perley, was received and accepted. Mrs. Perley is obliged to resign as her numerous duties would not permit her retaining the Presidency. Universal regret of the Auxiliary was expressed. Miss Belinda Yielding was then elected President. The Dorcas work of the Society commenced this week.

The Woman's Association of St. George's held the first meeting of the season last week. The usual routine business was transacted after which Mrs. J. B. Fraser gave a short but interesting paper on the education of children.

A very interesting meeting of the Grace Church branch of the Woman's Auxiliary was held on Friday last week, at which the President, Mrs. Gorell, presided. In addition to the reading of the reports of the officers, Miss Whitcher read a comprehensive report of the annual meeting held in June last. The members were pleased at the presence of their rector, the Rev. J. F. Gorman, who came in for the purpose of hearing Miss Whitcher's excellent resume of the Convention. The Auxiliary has had printed and distributed amongst its members a reminder card setting forth the different objects to which they give, how much, and when the meetings for each take place. This Auxiliary is the first in the Ottawa Diocese to adopt this plan, but it has been tried with good effect in Toronto. The members decided to accept the additional assessment asked of them by the Diocesan Board, making the total now \$40 per annum for the pledges. The Dorcas meetings will be resumed this week. It was decided to meet occasionally at the home of the members, about once a month, when a social half hour will be enjoyed at the conclusion of the sewing hour.

The parish room of St. Matthew's Church was well filled on Thursday last by an enthusiastic and active number of ladies of the parish, commonly known as St. Anna's Guild. It was the annual meeting, and much interest was manifested in the various reports presented. The President, Mrs. N. B. Sheppard, presided, and the rector, the Rev. W. M. Loucks, M.A., said the opening office of the Guild. The report of the work during the past year was presented by Mrs. C. D. Graham, and showed the manifold activities of the members. The Treasurer's statement was read by Mrs. R. Keeley and showed the total receipts to have been \$758.33. Of this amount \$175 were given to the capital debt on the rectory, \$140 to the rectory interest, \$40 towards the capital debt on the Carling Avenue property, \$50 towards the interest on the Church debt, and \$75 to the Building Fund, while a balance of over \$100 was carried forward. The election of officers resulted in the re-election of all the former ones: Hon. President, Mrs. W. M. Loucks; President, Mrs. N. B. Sheppard; Vice-President, Miss Haycock; Secretary, Mrs. C. D. Graham; Treasurer, Mrs. R. Keeley.

The Parish Guild of St. Luke's Church have made arrangements for their parish dinner on the 21st of this month in the Sunday School Hall. The conveners of the different tables have been appointed and are: Table No. 1, Mrs. Burnet, Mrs. Dolman; No. 2, Mrs. Blake, Mrs. Tremble; No. 3, Mrs. Thompson, Mrs. Booth; replenishing table, Mrs. McClenaghan, Mrs. Stewart, Mrs. Botterell, Mrs. Sheppard; tea and coffee, Mrs. Steeds, Mrs. Stoddart. The members of the Young People's Association will wait on the tables. The date for the bazaar was fixed for the 4th and 5th of December.

A rummage sale was held on Tuesday, in Byward Market Hall, under the auspices of the Parish Guild of Trinity Church, Billings' Bridge. A large assortment of good, warm clothing, suitable for men, women and children, was offered for sale on the tables when the doors opened at eight o'clock.

The Diocesan Board of the Woman's Auxiliary will hold its monthly meeting next Monday instead of the second Monday to allow the delegates to the Convention in Hamilton to leave that day for the meetings which open there the 15th.

The first meeting of the season of the Woman's Auxiliary of St. Bartholomew's Church was held Tuesday at the home of Miss Andrews, Victoria Street, New Edinburgh. There was a good attendance at the meeting and the reports from the Diocesan meeting were read. It was decided to contribute to the special Christmas bale which the Auxiliary is sending to Japan with Miss Rid-

dell, of Toronto, in November. Wool was distributed to do knitting for the lepers there and as the contributions will necessarily be small it is thought there will be no difficulty in getting donations. The principle things wanted are small articles as pencil boxes, dolls, ribbons, pieces of print, etc. The annual bale will not be sent until the spring. Refreshments were served at the close of the meeting.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

A Remarkable Gathering of Laymen.—In Washington, D.C., the beautiful capital of the United States, one of the most impressive and significant religious gatherings of laymen was held from the 25th to the 20th of September. It was the International Convention of the Brotherhood of St. Andrew. For many years the American members of this successful organization have held annual conventions. These have been remarkable for their deep spiritual tone and the systematic and business-like manner in which the various details have been arranged and conducted. The Convention just held was not only the 22nd annual gathering of the American Brotherhood but was international in character, delegates and visitors being present from England, Scotland, the West Indies, Japan and Canada. The extent of the Society's influence was strikingly proven by the attendance of members from such extreme points as Maine, Texas, California, and Alaska in the United States, and Sydney, Cape Breton and Vancouver, B. C., in Canada. In all more than eighteen hundred delegates or visitors registered at the Convention. It would be impossible in a limited space to adequately describe the various sessions of the Convention. Such a feast of spiritual dainties was served that those who had the privilege of attending hardly knew which to choose. What wonderful and inspiring addresses were delivered. None perhaps was more impressive than the simple message delivered by the Lord Bishop of London on Saturday morning, September 28th, when he advised his audience, which was composed of men and boys, who in their daily lives are striving to influence their fellows, to remember that true influence could be acquired only by those who were straightforward, without friills, humorous, serious when occasion demanded, sympathetic and full of faith. The Corporate Communion celebrated on Saturday, which was participated in by nearly one thousand men and boys, will long be remembered by those who attended. Sunday, September 29th, was a busy day for the delegates. Many of them attended the 9.30 a.m. service and then joined the vast throng that was assembled in the grounds of the Cathedral of St. Peter and St. Paul to witness the laying of the corner stone of the new Washington cathedral. It has been estimated that fully thirty thousand people were present on this occasion. In the crowd were noticed many Church dignitaries, and many men prominent in the political, literary and commercial world, such as the President of the United States, Mark Twain and Mr. J. Pierpont Morgan. On Sunday afternoon the cathedral grounds were again thronged by a multitude of people who joined in the open air meeting. Father Waggett, of London, England, Justice Brewer of the United States Supreme Court and the Lord Bishop of London delivered inspiring addresses on this occasion. The music was rendered by the United States marine band, the members of which lead a choir of several hundred men and boys, followed by Archbishops, Bishops and clergy, gathered from many parts of the United States, and other countries. The singing was wonderful and the hearts of many were moved by the hymns of praise and thanksgiving of the worshippers. The special prominence given to the Junior Department of the Brotherhood is worthy of mention. The necessity of work among boys, not only by men, but by boys themselves, was referred to again and again. As a result of the discussions on boys' work it is confidently expected that the wonderful growth of the Junior Department will be even more pronounced during the coming Brotherhood year.

"The world swings out towards the light,
And skies are growing clearer,
The gray of dawn is on the hills,
The golden glow grows nearer."

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Sunday School Deanery Convention.—A most successful conference of Sunday School workers of the Deanery of Avalon took place Tuesday evening, September 25th, in the Synod Hall, under the auspices of the Deanery Sunday School Board. The following clergymen were present: The Lord Bishop, Canons Pilot, Temple, Dunfield, Smith, Saunders, the Revs. T. G. Nettin, G. H. Bolt, E. K. H. Caldwell, G. R. Godden, C. V. Cogan, J. Bell, secretary, and F. Taylor. Superintendents and a number of teachers attended from Portugal Cove, Broad Cove, Foxtrap, Hopewell, Pouch Cove, Torbay, Topsail, and the parishes of the cathedral, St. Thomas, and St. Mary's, in the city. The chair was taken at 7.30 by Canon Smith, Rural Dean. The chairman, in his introductory remarks, dwelt on the necessity of laying a good, solid foundation in teaching the young the tenets of the Christian religion to enable them to grow up sound in the faith. He emphasized the good effect of co-operation by bringing teachers into communication and contact with each other on such occasions. Canon Saunders gave a practical and stirring address, bearing on the importance of the two great principles in teaching: (a) Filling children with facts and doctrine; (b) The drawing out of children in religious instruction. He pointed out the Divine capacity children have for receiving spiritual truths about God, for they know Him already in their innocence. The Rev. T. G. Nettin read a very instructive and edifying paper on "The Opportunities of the Sunday School," and from the discussion which followed the meeting evinced its high appreciation of the matter. Prof. Blackall, with a class of boys, demonstrated the art of teaching by giving a "model lesson" before the Conference. Refreshments were served by ladies of the three city parishes under the supervision of Mesdames Dunfield, Cogan, Bell, and Misses Hutchinson, and Hayward.

NOVA SCOTIA.

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

LaHave.—The Ven. Archdeacon Armitage laid the corner-stone of the new Church of St. James at Getson's Cove, LaHave, on Tuesday afternoon last, at three o'clock. There was a large congregation present. The following clergy took part in the interesting ceremony: The Rev. W. E. Gelling, Rural Dean of Lunenburg; the Rev. G. M. Ambrose, rector of Bridgewater; the Rev. J. M. Wade, rector of Newport, and the Rev. P. G. Corbin, rector of LaHave. The Archdeacon preached from the text, 1 Cor. 3:2, "Other foundation can no man lay than that is laid, which is Jesus Christ." The church building is one of the best in the diocese, commodious and well furnished. The site, on the beautiful LaHave River, is very picturesque, and the splendid church-going bell will be heard far out to sea.

Lunenburg.—A harvest thanksgiving service was held in the parish church, September 29th. The church, which was exquisitely decorated with fruit, flowers, and vegetables, presented a very fine appearance. The sermons were preached by the Rev. Rural Dean Dixon, of Wolfville. Despite the very disagreeable weather the congregations were good, and the collections at the two services for the church debt amounted to over \$500. The musical portions of the services were admirably rendered by the fine surpliced choir of over forty. There was a processional and recessional. This church, the second oldest in the Dominion, dates from 1754, and has a very interesting history. A great work is being carried on by the rector, the Rev. G. C. Wallis, at one time C.M.S. Missionary at Rampart House, and assistant at St. James' Cathedral.

In answering any advertisement it is desirable you should mention the Canadian Churchman.

ONTARIO.

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

Kingston.—St. George's Cathedral.—Thanksgiving services were held in this cathedral Sunday, September 29th. The Dean was the preacher in the morning, and in the evening the Rev. W. F. Fitzgerald preached. There were large congregations at both services. The music was particularly good and bright, and the offertory amounted to \$150.

Cananoke.—At Christ Church parish house, Tuesday evening, September 24th, Charles Macdonald gave a lantern lecture on Egypt and Italy, representing his impressions gained from a tour of these two countries last winter. The views were admirable, and the lecture full of interest. Charles Britton filled the chair. The Rev. E. Scammell, Kingston, has been secured by the Rev. W. Hatt Lipscomb, rector of Christ Church, to take charge of his duties during the next two months, while Mr. Lipscomb is taking a short holiday in his native land. "A Romance in Ireland" was the drawing card at McKenzie's Opera House, Wednesday, September 25th. The attendance was fairly good. At Christ Church parish house, last evening, during the progress of the entertainment, occasion was taken to present the rector, the Rev. W. Hatt Lipscomb, with a purse of gold, the gift of the congregation.

Sydenham.—The annual harvest thanksgiving service took place on Thursday, September 26th. The church was beautifully decorated with fruit, flowers, and grain. Holy Communion was celebrated at 8.30 and 10.30 o'clock. A large congregation assembled, when the Rev. Canon Starr preached the harvest sermon. Assisting the Rev. T. J. O'Connor-Fenton, rector of the parish, were the Revs. Canon Cooke, W. Cox, Hillyard Smith, and C. L. Bilkey. After the service a harvest dinner was partaken of on the church grounds, and proved a very successful and enjoyable affair. The Sydenham band was in attendance, and hall games furnished the entertainment in the afternoon.

Marlbank.—Professor Young gave an illustrated lecture in Baker's Hall on Tuesday evening, September 24th, under the auspices of the Anglican Church. A large crowd attended and enjoyed the entertainment.

Tweed.—The annual harvest thanksgiving services took place in St. James' Church on Wednesday, September 18th. There was an early celebration of the Holy Communion at 8 a.m., and at 3 p.m. first Evensong was said by the incumbent, the Rev. C. A. French, and an excellent sermon was preached by the Rev. W. R. Spencer, of Roslin, from Psalms 102-103 on the subject of "Think and Thank." At 7.30 p.m. second Evensong was said, the Rev. C. J. Young, of Madoc, and W. R. Spencer reading the lessons. The Very Rev. Dean Farthing, D.D., of Kingston, gave a splendid discourse from Revelation 4:8-9, the subject being the "Courts of Heaven, and Worship There." There was a large attendance at all the services, especially the evening service. The church was beautifully decorated for the occasion with a blending of flowers and fruit to show the thanksgiving nature of the occasion. Mrs. Robert Elliott presided at the organ, and the special hymns were all well sung. The offertories for the day, and subsequent donations, amounted to over \$80.

Camden.—A splendid farewell was tendered the Rev. Elwin Radcliffe, B.C.L., October 1st, at Hinch's Hall, Camden East, by the united congregations of Camden East, Yarker, and Newburgh, when a most kindly-worded address was read, signed by the churchwardens of the three parishes, and a Communion set and \$70 in gold was presented to the retiring rector, Mr. Radcliffe, prior to his departure for Brandon, in the Diocese of Rupert's Land. Mr. Charles Riley, people's warden, was called to the chair. He made an address, and then called on Mr. B. S. O'Loughlin, twenty-five years delegate to the Synod from Yarker, to address the large audience. This he did in his usually kind and happy manner. A good impromptu programme was got up, in which Mrs. C. H. Finkle, Miss Helen Finkle, and Miss Beaman, of Newburgh, most kindly took part. The proceedings terminated by votes of thanks being moved by Mr. Doller, of Yarker, seconded by Mr. Checkley, of Yarker, to all who took part in making the evening the success it was. The kindly wishes of Mr. Radcliffe's parishioners go with him to the great North-West of Canada.

OTTAWA.

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

Christchurch Cathedral.—Last Sunday the Bishop of Ottawa paid a visit to the Chinese Sunday School, which is held in the cathedral Sunday School room each Sunday under the auspices of the Anglican churches of the city. In spite of the disagreeable weather there was a large number of the Chinese pupils present. The bishop's visit was wholly unexpected by both teachers and Chinamen, but was very much appreciated nevertheless. He spoke briefly and kindly to each of the men, who were delighted with his lordship's attention and personal interest. The bishop expressed great satisfaction at the way in which the Sunday School is conducted and promised to pay another visit to the school ere long, after which he pronounced the benediction.

The annual harvest thanksgiving service of St. Margaret's Church, Cummings' Bridge, was held last evening, and a very large congregation was present. Evensong was said by the rector, the Rev. W. P. Garrett, the lessons were read by the Rev. Rural Dean Mackay of All Saints'; who also preached an excellent thanksgiving sermon, taking as his text, St. John IV., 35, "Lift up your eyes and look on the fields for they are white already unto the harvest." At the close of his sermon, he briefly referred to the nine years' work of the rector in the parish. The church was beautifully decorated with the first fruits of the bountiful harvest. Special music was furnished by the choir, including the anthem "The Earth is the Lord's." The service will be repeated on Sunday next, when services will be as follows: Holy Communion, 8 a.m.; Matins and Holy Communion, 10.30, and Evensong at 7. The offertory will be devoted to the Diocesan Mission Fund.

St. John's.—The all-important question of a site for the new church of St. John the Evangelist is still occupying the attention not only of the congregation most particularly concerned but also of churchmen generally throughout the city. Compelled to leave their old home a new location is imperative, but the city is reasonably well divided up now, and every suggested site arouses a, perhaps, natural objection from those existing parishes upon which the new parish if there located would possibly encroach. It is a knotty and difficult problem to solve, and it may not be possible to arrive at a final decision without some opposition from those interested, but the tact and good judgment of the bishop, with whom rests the final decision, coupled with mutual forbearance and reciprocal concessions on the part of all concerned may be depended upon to adjust matters in the best interests of the church at large in the city.

St. Barnabas.—The induction service took place last Thursday evening of Rev. William P. Garrett into the charge of St. Barnabas' parish as rector. The pretty little Anglican church building on the corner of Kent and James Streets was filled almost to overflowing when the Bishop of Ottawa uttered the words formally declaring him rector. The ceremonies were impressive throughout. Immediately after the processional, the bishop following the prescribed form, handed to Rev. Mr. Garrett, the Bible, prayer-book and keys, charging him with the spiritual welfare of his parish. Ven. Archdeacon Bogert and Rev. Rural Dean Mackay, assisted in the service. His Lordship made a notable address directed particularly to the parishioners of St. Barnabas. He referred to the occasion but two years ago when he performed a similar service there. He particularly desired to impress on his hearers the fact that the Church was not satisfied with short ministries of that nature. The rector once inducted there, his ministry should end only with his life. The people should have a fuller faith in God. That was the one great, grand thing in life, stronger faith in the Almighty. We should both cherish and cultivate faith, said the speaker. In referring briefly to the church wardens, he warned them that they were not executive officers, but merely officers of observation. Instances were known to him during the more than 22 years he had been a bishop where churchwardens had usurped their office with unfortunate results. Referring later to the relations of priest and laymen, the bishop said: "Paul teaches us 'We beseech you to know them that are over you in the Lord, and acknowledge them.'" Some trouble arose in

the congregations, he pointed out, because the majority of the people have come to regard the clergyman as under, rather than over them, and that he must be guided. It is not according to God's wish that clergymen should arrange everything. In every church there was much responsibility. The clergyman should be approached to discuss matters for the general welfare. He referred to the significance of the ceremony of the keys. Rev. Mr. Garrett's success in his former parish augured splendidly for the future. No changes, the bishop declared, would be made in the form of service to which the congregation had been accustomed save in dispensing with the incense.

Cryster.—The Right Rev. Charles Hamilton, D.D., Lord Bishop of Ottawa, administered the rite of Confirmation here on Monday, 23rd of September, to seven candidates, two males and five females. He spoke kindly and loving and instructive words to all of them. They were presented by the Rev. Montague G. Poole, their pastor. The Bishop was on his way home after having celebrated at Morrisburg his jubilee of fifty years in the ministry.

Janeville.—With their late rector, Rev. W. P. Garrett, inducted to the charge of St. Baranbas, Ottawa, the congregation of St. Margaret's is without a head. Various rumours are afloat as to the selection that will be made, the wishes of the congregation appearing to incline towards a young priest recently given charge of a rural parish a few miles out of the city. A definite announcement may be expected shortly. The lord bishop preached here on Sunday evening last.

Hintonburg.—The harvest festival in St. Matthias' Church, Hintonburg, last Thursday evening was appropriately celebrated with special music and prayer. Rev. Canon Hanington preached the sermon, while the service was conducted by Rev. J. J. Lowe, the rector, assisted by Rev. A. H. Coleman. The church was beautifully decorated and was well filled.

Lanark Deanery.—The autumnal conference of the Lanark Deanery was held at Frankton on Tuesday of last week. Those present were the Bishop of Ottawa, Canons Muckleston and Elliott, Rural Dean Bliss, Revs. W. H. Stiles, J. Fisher, J. S. Warren, H. L. Seale, R. Turley and F. Clarke, and many of the laity. Rural Dean Mackay preached at Evensong, and also exhibited lantern views of cathedrals, etc., in England, which were appreciated. Papers were read by Canon Elliott on "Pastoral Visitation," and by Canon Muckleston on "Some Rubrical Anomalies," and by Rev. H. L. Seale on "Definite Church Teaching." The Rev. J. Fisher was elected deanery secretary. In the afternoon, Mrs. Greene of the Ottawa Women's Auxiliary, gave an interesting address describing her visit to the Peigan Reserve and other places, assisted by the Women's Auxiliary. Both dinner and tea were kindly provided by Mr. and Mrs. Houghton, and the ladies of the parish, to whom a vote of thanks was passed.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—Grace Church.—Sunday Sept. 29 was a day of particular interest in this parish, a triple celebration being participated in by the parishioners, viz., a special Parochial Thanksgiving, the Annual Harvest Festival, the 33rd Anniversary of the existence of the parish. Services consisted of the Blessed Eucharist at 8 a.m., Morning Prayer, Holy Communion, and a masterly sermon by Rev. Professor Clark, in which he beautifully blended the work of the angels with the thoughts of harvest. In the afternoon at 3 a brief service and address by the rector, especially to the young of the congregation. In the evening at 7 Choral Evensong was rendered and a very practical sermon was preached by Rev. E. C. Cayley, who dealt strongly with the creed of Thanksgiving and the boastfulness of the times, also referring pointedly to the restoration of the church which rightly called forth gratitude and thankfulness. The music was well rendered, being exceedingly bright and festive. The church was handsomely decorated. The Guild of the Good Shepherd being leaders in the work.

Monday evening the 30th there was a coming together of the congregation in large numbers to spend a couple of hours socially in the newly decorated school hall. An interesting programme of music and reading, arranged by Mr. W. Paris, was rendered, and much enjoyed. Mr. J. S. Barber acting as master of ceremonies. The rector, Rev. Arthur J. Fidler, addressed the assemblage, thanking the parishioners for the evidence of loyalty they had manifested in their Parish Church by contributing so generously to the restoration of the fabric also. He expressed his appreciation of the untiring efforts put forth by the committee which had the work in hand. He then introduced the following clergy, who made three-minute speeches: Rev. Alex. Williams, Rev. Canon Baldwin, Rev. W. E. Cooper, Rev. Canon Welch, Rev. F. Plummer, Rev. W. H. Vance, Rev. C. J. James, Rev. A. G. Dicker, Rev. F. Wilkinson, Rev. Canon Cayley, Rev. W. H. Clarke, Rev. C. Sparling. The members of the Woman's Auxiliary served delicious refreshments. Grace Church, after an expenditure of \$1,450, which sum has been raised, is restored to perfect condition.

Church of the Epiphany.—A harvest service was held in this church on Friday night, October 4, and was largely attended. A splendid sermon was preached by Rev. Dr. Cody, who took for his text, "A Basket of Summer Fruit, found in the Book of Amos." Special music was furnished by the choir. The church was prettily decorated with grain, fruit, and flowers.

Anglican Young People's Association.—An important conference of the officers of the various Branches of the A.Y.P.A., called for by the chairman of the Synod Committee, the Ven. Archdeacon Sweeny, was held in St. Philip's Schoolhouse on Monday evening, at eight o'clock. The object of the Conference was combined action on the part of the various Branches in arranging the programme for the season's work, for the interchange of visits, exchange of lecturers, etc., which, it was believed, would result to the advantage of all concerned. The following recommendations, after a full discussion, were adopted: 1. That this Conference of A.Y.P.A. representatives recommends wherever possible a weekly meeting of the Society, and only where local conditions require it, a fortnightly meeting. 2. The preparation of the season's programme in advance of the season's meetings, and that each of the four objects of the Society should find due and proportionate place on the programme of each Branch. 3. Frequent inter-parochial visitation on the part of Branches, with programme exchanges as a special feature of such visits. 4. The encouragement of the freest interchange of talent among the Branches with a view to maintaining the general efficiency and standard of the A.Y.P.A. 5. A united service for the various Branches of the A.Y.P.A. to be held on some convenient week night, in some central church, the details of which to be arranged by the Synod Committee, with power to add to their number. The service suggested for the 18th or 19th of November, to be followed by a social gathering on the next night, to be held in some central schoolhouse. Canon Brown, of Paris, to be asked to preach.

Warkworth and Wooler.—Harvest Thanksgiving services were held in St. John's on Sunday last and were much enjoyed by all present. The day was fine, and the congregations were large. The thankoffering was for Canadian Missions. The Rev. V. E. F. Morgan, of Trinity Church, Colborn, was the special preacher.

The Rev. William Burns, of Hastings, conducted the harvest services in St. George's last Sunday. The thankoffering was divided equally between the debt on the church and Canadian Missions. The incumbent of this mission, Rev. O. E. Newton, was raised to the priesthood in St. Thomas' Church, Toronto, on St. Mathew's day.

Peterborough.—St. John's.—No. 6 Chapter, Brotherhood of St. Andrew, opened the season last month with a tea in the schoolhouse. Mr. Walter Cluxton and Mr. Harold Cluxton were the hosts of the evening. Mr. R. Devey, Director of the Chapter, presided, and among the ninety-six assembled were the Rev. Canon Davidson, Mr. Harold Cluxton, Mr. D. Hughes-Charles, Mr. F. R. Yokome, Mr. Pousette, and the full number of regular Chapter members. A large number of the guests were new to the country, and some of them gave their impressions of their adopted country. Shortly before 7 p.m. the gathering separated, many to attend the Evensong in church, which partook largely of the nature of a men's service. The singing was

bright and hearty, and the Rev. Canon Davidson preached a spirited sermon to men. The gathering was the largest of its kind held since their inception, and much personal work must have been done to gather in such a number of newcomers.

Otonabee.—St. Mark's.—The congregation of this church celebrated their annual harvest festival September 29th and 30th. On Sunday two services were held at the church, at which the Rev. Wm. Burns, of Hastings, preached. The Holy Communion was administered at the morning service. Monday the festival was brought to a close by the harvest tea and programme. The ladies of the church had provided a tempting repast, and a large number of people, that filled the hall to overflowing, were present. After ample justice had been done to the provisions of the tea, the programme commenced. Mr. T. H. Perry, B.A., who has been in charge of the parish during the summer, presided in a very able manner. In opening the entertainment he welcomed those present, especially the large contingent that had come from Peterborough. The entertainment was a great success, everybody going away highly satisfied.

East Oro.—St. Mark's.—On the 15th ult. the members of this congregation saw the happy culmination of the task in which they had been engaged during the major portion of the summer. On that day the Rev. Canon Green, of Orillia, and the Rev. E. W. Greenshield, of the Arctic Mission, officiated at the reopening services held on the completion of extensive repairs which had been in the church building. Three services were held, the morning and evening being taken by Canon Green, the afternoon service, which was specially for children, falling to Mr. Greenshield. The church was filled at all services, and the collection, which went towards the building fund, amounted to the handsome sum of \$61. The officiating clergymen referred eulogistically to the efforts of the congregation towards beautifying and improving generally their church. And certainly the words of praise were not in any degree unmerited, for, considering the fact of the congregation being but few in number, the task, brought to so successful a consummation, was no light one. The repairs cost in the neighbourhood of \$1,000, and include a porch, the repainting and reseating of the church, the refitting of the chancel, and the re-shingling of the roof. Stained glass windows also have been put in; in short, everything possible has been done to render the building worthy of its sacred purpose. So fine is the general effect of the completed work that all who have seen it describe the church as being the most beautiful for its size north of Toronto. All the credit for the work is due to Messrs. Peter Mawdsley, Cecil Wilson, E. J. Leigh, Stanage Shaw, and Tos. Goss, who comprised the committee in charge of the repairs. Trinity Church, Barrie, lent its aid by contributing a pulpit and an altar.

NIACARA.

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

Caledonia.—St. Paul's.—The Harvest Home service held in this church on Friday evening, 27th September, was not as largely attended as usual, owing to the disagreeableness of the weather. The church had been very artistically decorated for the occasion, and was certainly extremely pretty. In the absence of the Rev. Dr. Gardiner, who through illness was unable to conduct the service as was intended, the Rev. Mr. Godden, the rector, gave an especially interesting address, principally upon the great work of Bishop Ingram in London, England. The anthem, so ably rendered by the choir, combined with the rest of the beautiful service to make the whole particularly enjoyable. A continuation of the thanksgiving was carried on at both services on Sunday, the Rev. Jas. Thompson, of Hamilton, being the preacher. The large congregations which had assembled for the purpose of participating in the general thanksgiving, thoroughly appreciated and greatly enjoyed his eloquent remarks, based almost entirely on the particular reasons for thanksgiving to Almighty God. The singing was extremely good, and the anthems, "Praise, My Soul" (Cunstance), and "Ye Shall Dwell in the Land" (Stainer), which were sung by the choir, under the leadership of Mr. Hornibrook, were particularly well rendered. The services were, indeed, remarkably bright and cheerful, and, as was

anon David- men. The d held since work must a number of

intended, aroused in all the true feeling of thanksgiving. The offertories were also very good.

Cayuga.—St. John the Divine.—The annual harvest thanksgiving service was held in this church on Tuesday evening, October 1st. The service was very bright, and the church most beautifully decorated. The sermon was preached by the Rev. R. Perdue, Dunnville, and was very interesting and instructive. The following clergy were present at the service: The Ven. Archdeacon Clark, Hamilton; Rural Dean Godden, Caledonia; A. W. H. Francis, Byng; R. H. Ferguson, Hagersville, and F. C. Walling, deacon-in-charge. On Wednesday, 2nd, at 8.30 a.m., there was a celebration of Holy Communion, the Rural Dean being celebrant. At 10.30 the Rural Deanery of Haldimand met at the home of the Rev. F. C. Walling for their October meeting. The meeting opened with singing Hymn 216 and the regular prayers. After reading minutes of last meeting the Rev. R. H. Ferguson led the study of the prologue of St. John in Greek. This subject was especially profitable, all present joining in an interesting and earnest discussion. The Pan-Anglican thankoffering and M.S.C.C. apportionment were next discussed. The presence of Archdeacon Clark was much appreciated by the Deanery, which profited much by the practical address given them during the session by him. The invitation from the Deanery of Hamilton to be present there on October 30th was accepted. Dunnville was selected as next place of regular meeting. A hearty vote of thanks was extended the Rev. F. C. Walling and Mrs. Walling for their kind entertainment of the clergy. Session closed at 5 p.m. with prayer.

HURON.

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

Bienheim.—Trinity Church.—The Rev. Geo. McQuillian, who for the three years energetically worked in this parish, recently resigned, and has taken temporary charge of Eastwood and Innerkip. On Sunday, September 29th, the Rev. Harry Ridley, rector of River Rouge, Detroit, conducted the services in this church, and preached two excellent sermons. Mr. Ridley was born at Clearville, near Morpeth, and has been spending a couple of weeks visiting old friends in Kent county.

Chatham.—Christ Church (the Rev. Robert McCosh, rector).—The forty-sixth anniversary of this parish was observed the sixteenth Sunday after Trinity. The Rev. Albert Murray, M.A., of Ridgeway, was special preacher for the day.

Dover East.—St. Thomas'.—(The Rev. T. E. Higley, rector; September 15th.)—Harvest home service was conducted in this church at 3 p.m. by the rector. The sermon was preached by the Rev. A. L. Murray, of Ridgeway. The deco-

rations and music were appropriate, and a crowded church participated in the service.

Highgate.—Church of the Redeemer.—Harvest thanksgiving services were conducted here Sunday, September 29th, by the Rev. Thomas Dobson, Rural Dean of Kent. The church was suitably decorated, and the regular choir gave place to the large vested choir of the Church of the Advent, Ridgeway, who came over for the day. This excellent choir, under the leadership of Mr. Walter Mills and Carl Verrinder, Doc. Mus., London, England, organist, is the first vested choir ever seen in Highgate, and the impressive services were enjoyed by large congregations. Preparations are about completed to establish Highgate, Duart, and Clearville into a new parish. At present Highgate is attached to Ridgeway. St. Paul's Church, Duart, has been closed for a number of years, and Clearville (St. David's Church) has been attached to the Morpeth parish for several years.

Tilbury.—St. Andrew's.—The Rev. Rural Dean Dobson, rector.—Harvest festival services were conducted here on the eighteenth Sunday after Trinity by the Rev. A. L. Murray, M.A. The decorations, music, services, and sermons were suited to the occasion.

Chatham.—Holy Trinity.—The harvest thanksgiving services at this church were all that could be desired. There were two good congregations, that in the evening comfortably filling the large church. The sacred edifice was nicely decorated with grain, fruit, and flowers, and looked exceedingly well. The rector was the preacher in the morning, and took as his text, "Honour the Lord with thy substance," etc. He excelled himself in his treatment of his subject, and many were the favourable comments upon it heard during the day. In the evening the preacher was the Rev. L. G. Dymond, M.A., of Glencoe, who also preached an instructive sermon on the "Rich Fool." The choir sang remarkably well. The offertory was about \$100.

Wilmot.—Christ Church, Haysville.—Wilmot's harvest thanksgiving service was held in this church on Thursday evening, September 26th. The Rev. R. S. W. Howard, of London, was the special preacher. The church was appropriately and beautifully decorated.

New Hamburg.—St. George's.—Evening Prayer on Sunday, 29th, was attended by the Masons of this place and vicinity in full regalia. The Rev. D. W. Collins, of Exeter, occupied the pulpit and preached an able sermon on the text, "Except the Lord build the house, they labour in vain who build it."

Shelburne.—Confirmation services were held in this parish on Friday, September 27th, in the afternoon, at St. James' Church, Primrose, and in the evening at St. Paul's Church, Shelburne. Both services were particularly hearty, and the music good, and in both places in spite of the threatening weather large congregations enjoyed the inspiring addresses of His Lordship, the Bishop of Huron. The candidates were nearly all adults, a number of them entering the Church from other denominations.

Point Edward.—The Rev. H. J. Condell, the vicar of this parish, returned to his charge on September 14th, after three months vacation in the British Isles. Mr. Condell was accompanied by his wife and infant daughter, and they had a very pleasant visit, most of the time being spent in the south of England and Ireland, where Mr. Condell took Sunday duty and preached on Church Extension in Canada. He found the church people at home most anxious to hear about church work out here, and all seemed very much interested indeed in our church affairs. Also it was most inspiring to see how desirous the clergy at home were to secure a Canadian clergyman to occupy their pulpits on Sundays, which Mr. Condell found most encouraging. Since his return church work in this pretty parish on the south shore of Lake Huron has gone on with its old-time vigour.

Galt.—Trinity.—The annual harvest festival services were held in this church on Sunday, September 29th. Large congregations were in attendance, and joined heartily in the inspiring services, which, assisted by the vested choir of men and boys, were fully choral. The special sermons were preached by the Rev. S. F. Rob-

inson, rector of Strathroy, and were much appreciated. The offerings, as usual, were very liberal.

ALCOMA.

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

Burk's Falls.—A special Harvest Thanksgiving Service took place at All Saints' Church on Thursday, September 26th, at 8 p.m. The evening was cold and chilly, but the service was well attended, and also much appreciated. Generous offerings in kind, and willing hands, made it possible to symbolize God's goodness in a very effective manner, with fruit, flowers, grain, vegetables, etc. The Ancient and Modern harvest hymns were sung with glowing fervour, and the prayers were said by the Rev. Canon Allman, incumbent. The lessons were read by the Rev. Canon Burt, rector of Bracebridge, who also delivered the sermon, which was singularly lucid and inspiring, impressive, and instructive. The offertory was specially generous and large, having been invited for the Sunday School Hall site, and amounted to \$105.20. Great gratification was both felt and expressed by all concerned at the result of this special effort of thanksgiving, and the congregation may be congratulated upon the evident blessing of God, which has brought about such unity, harmony, and success.

RUPERT'S LAND.

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

Hamiota.—Christ Church.—The harvest festival took place in this church on Sunday, September 29th. The festival commenced with a celebration of the Eucharist, the vicar being celebrant. Morning Prayer was said at 11, and Evensong at 7. The Rev. Canon E. E. M. Phair, M.A., of St. John's Cathedral, Winnipeg, being the preacher at both services. The sermons were listened to with great attention, and thoroughly enjoyed by all. The musical portion was under the direction of our very able choirmaster, Mr. P. F. Grey. Mrs. Batterskill presided at the organ, which has just been thoroughly cleaned and repaired. Miss L. Delaney rendered the solo of the anthem, "Great is the Lord," with exquisite feeling; indeed, the whole choir sang exceedingly well. The church was tastefully decorated with grain and flowers, and a large quantity of vegetables were offered. The chancel was partitioned off by a very pretty screen of oat sheaves.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

South Qu'Appelle.—On Thursday, October 3, in St. Peter's pro-Cathedral, Ven Archdeacon Harding, of Indian Head, was united in marriage to Mrs. Emma Caswell, of Qu'Appelle. The bride was given away by Very Rev. Dean Sargent, and the officiating clergyman were Right Rev. Bishop Crisdale and Rural Dean Dobel, both of Indian Head.

UNITED STATES.

Washington.—The foundation-stone of the Cathedral of St. Peter and Paul was laid Sept. 29th in the presence of a distinguished throng, including President Roosevelt, the Bishop of London, J. Pierpont Morgan, Chief Justice Fuller, of the United States Supreme Court; Associate Justice Brewer, Secretary Metcalfe, Secretary Garfield, Admiral Rixey, Henry Vaughan, of Boston, an associate architect of the new cathedral, and others. The attendance numbered from twenty to thirty thousand people, far over-taxing the capacity of the amphitheatre. Among the prelates who took part in the exercises were Right Rev. A. F. Winnington-Ingram, the Lord Bishop of London, who delivered the salutation; Bishop Satterlee, of the Diocese of Washington, who performed the ceremony of laying the foundation-stone; Archbishop Nuttall, of the West Indies; the Rev. D. S. Tuttle, presiding Bishop of the American Church; Right Rev. John Dumoulin, Bishop of Niagara, and Right Rev. Edgar Jacob, Bishop of St. Alban's, England. President Roosevelt

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Hamilton,

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occupied the chair of Bishop Satterlee, who presided. The chair, the property of Bishop Satterlee, was brought to America from England some four hundred years ago. On the President's right sat Archbishop Nuttall, and on his left Bishop Satterlee. The new cathedral promises to excel in architecture and outlay the most magnificent cathedrals in the world.

The ceremony of laying the foundation-stone completed, Bishop Satterlee introduced President Roosevelt, who said in part: "I have to say but one word of greeting to you to-day, and wish you Godspeed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us, because he has shown in real life that he treats high office as high office should alone be treated, either in Church or State, and above all, in a democracy such as ours—simply as giving a chance to render service. I greet you here, Bishop Ingram, because you have used your office in the aid of mankind; that while you have served all you have realized that the greatest need of service was for those to whom the least has been given in this world. More and more we have grown to realize that the worth of the professions of the men of any creed must largely be determined by the conduct of the men making these professions; that conduct is the touchstone by which we must test their character and their services. While there is much that is evil in these times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed which said that the world was very evil, and that the times were growing late. The times are evil; that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil, if we wrapt ourselves in the mantle of a foolish optimism and failed to war with heart and strength against the evil. It would be equally to our discredit if we sank back in sullen pessimism and declined to struggle for good because we feared the strength of evil. There is much evil; there is much good, too, and one of the good things is that more and more we must realize that there is such a thing as Christian fellowship among men of different creeds, and that the real field for rivalry among and between the creeds comes in the rivalry to see which can render best service to mankind, which can do the work of the Lord best, by doing His work for the people best."

The Bishop of London.—After the address by the President, the Bishop of London delivered the salutation. Turning toward the President, the Bishop thanked him for his presence, "amid all his multitudinous duties." He also expressed thanks for the "burning words of encouragement and inspiration" of the President, which, he said, would send him back across the seas inspired for his work. The Bishop then referred to the Canterbury ambon, or pulpit, which he brought over as a gift to the cathedral. "I come," he said, "as the successor of St. Augustine's champion, Miletus, to bring you from the old Diocese of London, of which you one day were a part, a real message of love and God-speed." Referring to the gift of the shrine, the Bishop asked: "Why do we value so much these historical links? First, because ours is a historic religion. Our religion consists in the belief that at a certain time, at a certain place, at a little stand on this earth's surface, the Son of God came down from heaven to us; that is the Christian religion. It is belief, not of a good man named Jesus Christ doing anything, but in the sacrifice and manifestation of God Himself, and if that is a historical fact, then we must value, you must value, our link that historically binds you to that great historical fact on which all our faith stands. And you cannot afford in America, you do not want to afford, to break that golden chain. And if that is true of the Christian religion, thank God we are, as the President says, united in a unity of faith, and every Christian denomination, far more than the world believes." The Bishop continued: "We stand for liberty. One of the most glorious sentences in the English history is that sentence in the Great Charter, 'The Church of England shall be free.' We stand for freedom of thought, freedom of study, for freedom of historical ministry, for an open Bible." The Lord Bishop said that he gave his salutation because, "as the French President says, we fight against wrong, against tyranny, against evil; we fight to relieve the poor and to aid the oppressed, on both sides of the Atlantic. Let the Church of England and the Church of America fight in generous rivalry as to which can do best, and I say from my heart, 'Godspeed to your work to-day.'"

The Lord Bishop of London, who is now in this country, is not only the bearer of a Bible from King Edward, but brings on his own account and that of his historic diocese the origi-

nal charter of the colony of Rhode Island, which he intends to present to the people of the United States through President Roosevelt. "He found this precious document hidden in the library of his Episcopal palace of Fulham, on the Thames, in London. No doubt he will have an interesting story to tell of the discovery of this document, and certainly Bishop Ingram will be assured of the gratitude of the American people. The charter is in excellent preservation, with the seals intact, and the signatures of the King and Privy Councillors perfectly legible; and, of course, it will be a very valuable and important contribution to the archives of the United States. It seems probable, however, that the Bishop's document is the charter granted to Rhode Island and Providence plantations by Charles II. of England in 1663. This instrument was liberal, providing that no person should be in any wise tion for any differences in opinion that do not molested, punished, disquieted, or called in question actually disturb the civil peace; and is understood to have used almost the exact words of Charles' famous declaration from Breda that did so much to secure him the throne of England. This charter served as a Constitution for 180 years—till 1843. During the war waged on charters by James II. this charter was abrogated by Sir Edmund Andros (1686-9), but on his deposition the old Government was quietly renewed under it, though a property qualification for suffrage was added in 1724."

Corner-stone Laid.—The corner-stone of St. Mary's Chapel was laid at noon on the 27th inst. by the Right Rev. Alex. C. Garrett, D.D., LL.D., Bishop of the Diocese of Dallas, assisted by the Rev. Harry T. Moore, Dean of St. Matthew's Cathedral, and others of the clergy. The procession of young ladies formed in front of St. Mary's Hall and marched around the chapel to the station appointed for them, reciting the 132nd Psalm. When all was ready the service proceeded according to the form given below. A brief synopsis of the Bishop's address will interest our readers. Some fourteen years ago two little girls, who were then pupils, suggested to their Sunday School teacher that they thought a fund for building a chapel for the college should be begun. A separate fund was accordingly begun with the two nickles then contributed from their pocket money by those girls. The Society of the Followers of the Cross was then organized, and soon presented its first offering, which amounted to \$46. The following letter, now placed in this corner-stone, was written to those young Missionaries in acknowledgment of their gift: "Pleasanton, Dallas, April 18, 1893. The Followers of the Cross, St. Mary's Institute, Dallas.—My Dear Children,—Your Easter offering of \$46, to be put by for the altar of the new chapel, is most gratefully acknowledged. I am sure God in His infinite love will always remember you with tenderness. He numbers now the hairs of your young heads, and will always shield you under the protection of His mercy. Those friends of St. Mary's at a great distance, whom you have never seen, but who love you, and pray for you, will be encouraged in their efforts to raise the funds for the new chapel by this generous offering from your own little hearts. Praying always for you, my children, I am, your Friend and Bishop, Alex. C. Garrett." The fund thus begun has been kept sacred all those years, and slowly grown by the addition of Communion alms and other occasional offerings. Our hopes were long deferred, and often made some think that nothing would come of it during the lifetime of any of us who are now here. The little girls who gave the first nickles grew up to womanhood, and are now the happy mothers of children who are here with us to-day, rejoicing in the beautiful creation which they see rising out of their infant faith and generous impulse. Many others have come and gone in those long years. At length, after 12 years of waiting, and hoping, and praying, a generous lady of our city, Mrs. Alfred H. Belo, Sr., placed \$1,000 in my hand, to be used at my discretion. It is the offspring of her tears. It was to me most sacred, and I placed it in this chapel fund as the most fitting shrine for such a holy gift. A year rolled round, and on the anniversary of her terrible bereavement, she added \$10,000 to our fund. Then a noble woman in New York, who has been a generous friend of St. Mary's College for many years, Mrs. Wm. F. Cochran, after a careful examination of the plans prepared by Messrs. J. S. Flanders & Co., sent a check for \$10,000 to increase the fund sufficiently to complete the chapel." This is the touching story of the creation of the fund for the building of the chapel. The little child shall lead them has again proved true. Begun in the gentle impulse of young children, sustained through many years of patient waiting by the energy of a faith and

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hope which refused to surrender, bathed at last in the tears of most sacred sorrows, and crowned by a generosity often proved it has come at last to take its definite shape and to fill its most holy functions. The design is of pure gothic, with cloister around one half, with transepts, choir, chancel and organ chamber on the floor, with clerestory and open roof, steam heat, and electric light, it will be a beautiful memorial of the sacred memories it enshrines. Several beautiful gifts have already been provided. Three artistic stained-glass windows are being made according to the order of Mrs. Belo for the chancel. A handsome brass cross has been presented for the altar by the graduating class of 1907. Beautiful brass candlesticks for the Eucharistic lights have been given by the Class of 1906. We confidently expect that other generous people will furnish a suitable pipe organ, and that other classes will fill windows with stained glass, and still others supply the font, lectern, prayer desk, and choir stalls. There is a large basement, 100 by 80 feet, which is to be fitted up for a gymnasium. For this also gifts are hoped for from those who especially value the athletic feature in the education of the young. This may interest some of your readers.—Bishop Garrett.

Correspondence.

THE DECEASED WIFE'S SISTER BILL.

Sir,—In your short editorial on "The Deceased Wife's Sister Bill," in your issue of 26th September, you speak of the "jelly-fish" type of Churchmen, and of the Church having "with profound spiritual insight and unblemished morality throughout the centuries separated its children from the lax practices of the world," etc. May I say, sir, that while this is true enough in regard to the Church and the State, may there not be in Canada to-day some blame attaching to the Church's clergy for the loose way in which they are so ready to administer the sacramental rite of holy matrimony? There are far too many "jelly-fish" parsons amongst us, willing and ready to solemnize matrimony in a way certainly never intended by the rubrics of the Church, a way which tends to great laxity in their view of marriage as held by so many of our nominal Church people, and even by some who think they are pretty good Church folk. The popular custom certainly derogates from the solemnity of the service, and, as far as possible, hides its sacramental aspect, and causes it to cease from being, as it ought to be, a service of instruction for those "who intend to take the holy estate of matrimony upon them." So many priests of the Church are ready, merely at the request of the parties bearing a license, to marry them in the rectory, or in their own parlours, in any hole-or-corner way; parishioners or non-parishioners; with or without reasonable excuse for not going, as the Prayer Book says, "into the body of the Church," there to be solemnly married. Then, again, how many, out of a shameful sense of shame, omit portions of the service, which are even now more needful than ever, for with increasing divorce, shameless prevention of conception, and other evils rampant amongst Anglo-Saxons, surely our people need the clear teaching of the Church, which need bring no blush to the cheek of any pure-minded woman or girl, and which, if the clergy are asked to omit, would certainly lead to grave suspicion of a guilty conscience. Let the clergy, then, with the direct authority of the Bishops, refuse to marry any persons without the full canonical services of the Church, and in the open Church,

and thus protest strongly against any lowering of the ideal of Christian marriage, allowing who will to reap the harvest of the few dollars of fees, and with them the shame that comes of pandering to the world.

J. E. R.-J.

HURON JUBILEE.

Sir,—Your plain talk on the Huron Jubilee strikes a note of progress, and in reference to Huron College will, I hope, bear fruit. The College was founded in 1863, and so has six years before completing its jubilee, but we cannot afford to lose the present opportunity. The number of students actually attending lectures in Theology is now twenty-six, while several others who are enrolled are prevented for a time from continuing their studies. If the average entry of the last two years is maintained the numbers will very materially be increased. Hand-in-hand with the growing numbers should go increased efficiency in staff and equipment. Efficient theological colleges are the very life assurance societies of the Church. With the exception of two small legacies, no material increase has been made to the endowed funds of the College for many years past. The training which the men receive is as good as can be given with the means at our disposal, but we need two more professors giving their whole time to the work, a suitable chapel, permanent provision for the increase of the library, and a gymnasium. Our present income is derived from fees of students, some small endowments, and an annual collection, more or less irregularly taken up in the diocese. The last item is very apt to be squeezed out by the urgent appeals for the missionary funds of the Church and local objects, and is, at best, an uncertain and fluctuating source of revenue. An increased endowment of \$50,000 is badly needed at once. Plans are being laid for an appeal, to be spread over five years, for the increase of endowment, as well as a more thorough gathering of the annual collection. But in the meantime will not five Churchmen come forward with donations of \$5,000 apiece, ten Churchmen with donations of \$2,000 apiece, ten more with \$1,000 apiece, and a hundred or more with donations of \$100 apiece to enable us to meet our present needs. Testimony is not wanting that Huron College is supplying to the best of her ability a real need in the Church. Legislation was obtained recently by which the diocese was given an equal voice with the original trustees in the management of her affairs. May I appeal through your columns to all Churchmen who wish to see the Church people of this diocese and of our growing North-West provided with the ministry of the Church to help us unconditionally, and to help us now. C. Cameron Waller.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—I think the Rev. E. W. Pickford will admit that every law, whether human or divine, ought to be construed on the assumption that the law given intends to be consistent; and to construe a law so that it is manifestly inconsistent and capricious would not be reasonable. I think he will also admit that the key to the law as laid down by Moses in Leviticus is the declaration four times repeated in Scripture that by marriage a man and woman become "one flesh," and that consequently the relatives of the man become the relatives of the woman and vice versa. To interpret the law to mean that the relatives of the husband become the relatives of the wife, but that the relatives of the like degree of the wife do not become the relatives of the husband would be to suppose that the law is manifestly inconsistent. If anyone will read the chapter in Leviticus he will see that marriage with a deceased husband's brother is explicitly forbidden—can it for a moment be imagined that any other rule was intended to be laid down regarding a deceased wife's sister? I should say most emphatically no. To suppose that bigamous marriages with a wife's sister alone are forbidden, is to make the law capricious and inconsistent. Human laws are not so construed, and it seems somewhat presumptuous to suppose that what we regard as a Divine law is so framed. I may say that when in the reign of Henry VIII. the Parliament of England resolved that thenceforth "God's law" regarding the prohibited degrees alone should prevail, they came to the conclusion that marriage with a deceased wife's sister was for-

bidden in Leviticus, and gave a parliamentary sanction to that interpretation of the law. See 28 Henry VIII. c. 7, s. 7. Geo. S. Holmsted.

THE HURON JUBILEE.

Sir,—The article upon the Huron Diocese in last week's issue of your valuable paper contains statements the more depressing because they rest upon the exact authority of numbers and of history, not upon sentimental hypothesis. Knowing, as we all do, the vast strides that have been made both financially and intellectually by this part of Ontario within the past twenty years, we are confronted with the fact that in a diocese situated in the midst of all this advancement, our beloved Church has decreased in influence, therefore in numbers and in enthusiasm and effort. This gives food for grave and earnest enquiry. In the Church as in the individual, every disease must have a cause. Surely it is not difficult to find it in this instance or to define it as "insufficient nourishment." A traveller through the diocese will find, to-day a state of things which, he may have hoped, had passed almost entirely out of the Anglican Church. He will find the greater number of churches locked against parishioners from Monday to Sunday in every week; he will find a total disregard of the Prayer Book Rubric concerning daily, morning, and evening service; he will listen in vain for the call to the Holy Eucharist on those saints' days marked out for celebration in the Prayer Book and furnished with a special Epistle and Gospel to be read in the Communion office. It goes then without saying that he will find no true Eucharistic teaching, no effort to impress upon the people that great fact of the Living Christ waiting in the Eucharist to enter into and absorb the life of each member. Is it wonderful that he shall further find bickering and strife even among the clergy themselves, divisions over such petty questions as nationality, and a laxity in churchmanship which shows itself in support by church people of societies outside the Church, whilst their own societies remain unsupported. A great deal of this lamentable state of things is of course owing to that rabid and unreasoning and undignified fear of "Rome," which is still to be found in some of the Anglican clergy and laity, and which leads to a confusion of true and spiritual with false doctrine in the minds of such. A Low Churchman, writing on this state of fanaticism in England, expresses himself thus: "The real enemy is not Popery but Godlessness and Materialism. There is not the most remote chance of the Pope ever regaining supremacy in the English Church, but there is a very real danger of the vast masses of our people forgetting God altogether and putting Him completely out of their lives. It is heart-breaking to see churchmen spending their time and energies in flogging the dead horse of Popery, in view of the appalling problems the Church has to grapple with in all large centres of population." While churches are becoming emptier in poor districts, the finances growing more and more straitened and the work of definite church societies languishing, large denominational missions are being built and carried on all over London, largely by the help of churchmen. Large sums are consumed by militant Protestants in their uncharitable propaganda, and meanwhile there is a rapidly deepening decay of all real and definite forms of belief. I have no sort of quarrel with Nonconformists as such; do let us remember we are church people and support our Church, leaving the support of undenominational "institutions to Nonconformists, in whose interest they really exist." If the members of Huron Diocese will awake to the fact of their churchmanship, if they will follow the injunction of that great Bishop of the larger London for whom they profess admiration, and who, in his message to the Episcopal Church in America, has emphasized the necessity of remaining unswervingly true to the succession in the priesthood and the sacramental doctrine of the Church throughout the ages; if they will learn that Christ, in the Eucharist and through the Eucharist dwelling in man, Christ joining our Eucharist memorial sacrifice with His constant pleading before the Father, is the fount and source of spiritual strength thus Eucharistically bestowed, then and then only will spiritual activity be restored by His presence known and acknowledged, then will church doors fly open to a praying people, a devout people living in Him and pour-

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ing out adoration and prayer before His feet in the house where His honour dwelleth, at the morning and the evening hour of every day. Then and then only will purse strings be unloosed to finish a beautiful cathedral whose stones shall testify to Romans and to Nonconformists that the Church of England is not a dull lifeless form of Protestantism, but a living spiritual branch (the purest) of the Holy Catholic Church. An Anglican.

BOOK REVIEWS.

Plain Sermons on Sunday Observance.—With prefatory note, by the Rev. Canon H. Bickersteth Ottley, M.A.; pp. viii. 93; price, \$1 net. London: Skeffington & Son. New York: Thomas Whittaker. The Sunday question is upon us in full force, and we must meet it, even in self-defence. Its urgency is shown by its having drawn the Archbishop of Canterbury, the (Roman) Archbishop of Westminster, and the President of the National Council of the Evangelical Free Churches to write in issuing a manifesto on the subject, and by the common feeling that our spiritual life is being endangered. All over the world there is a wave of Sunday neglect, which may proceed from some deeper evil, but the whole situation is to be studied and some remedy suggested. These sermons by men in the forefront of the battle are valuable for their clear statement of principles,

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athed at last and crowned come at last ill its most pure gothic, transepts, on the floor, n heat, and memorial of several beaded. Three being made elo for the as been pre- ing class of for the Eu- the Class of her generous organ, and with stained ont, lectern, re is a large to be fitted lso gifts are ly value the the young. lers.—Bishop

ER BILL.

n "The De- issue of 26th ly-fish" type having "with unblemished separated its the world," this is true ad the State, some blame or the loose o administer ony? There ons amongst e matrimony y the rubrics ids to great s held by so le, and even good Church ly derogates and, as far aspect, and ought to be, "who intend upon them." ready, merely ng a license, in their own parishioners ut reasonable r Book says, re to be sol- many, out of ortions of the needful than nameless pre- vils rampant people need which need pure-minded rgy are asked ave suspicion clergy, then, shops, refuse full canonical open Church,

and their being addressed to the men of to-day. They are moderate in statement and clear in definition, distinguishing accurately between Sabbath and Sunday, and pointing out the essential elements common to both. The keynote of the volume is, "The Sabbath was Made for Man."

The Fruit of the Spirit.—By the Ven. W. J. Armitage, M.A., Ph.D., Rector of St. Paul's Church, Halifax, and Archdeacon of Halifax, Nova Scotia, with introductory note by the Rev. W. H. Griffith Thomas, D.D., Principal of Wycliffe Hall, Oxford. For sale at the Musson Book Co., 23 Richmond Street West, Toronto; pp. 80.

We have read this book with very great pleasure and profit. It is beautifully written, and, though not original in its ideas or suggestions, puts skilfully its various topics, which are "The Twelve Fruits of the Spirit." We should have liked at least some reference to the Holy Communion as a Divine means of maintaining life and union in, and with, the Divine Lord of life and grace. The last chapter, on "Temperance," is especially to be commended as meeting some mistakes and needs of the present day. On the whole, we heartily commend this little book to the diligent study of all Christians of every name, for it expresses truths which are of vital importance to all who seek to "live a godly life in Christ Jesus." We hope it will be very widely used.

The Tragedy of Quebec.—By Robert Seller, Huntingdon, Que.

This is decidedly an "unvarnished tale" of the history of Quebec, or Eastern Canada, from the beginning until now. The author tells us that no bookseller or publisher, even in Toronto, would undertake its publication; no doubt they were afraid to do so. So the author has had to print himself under great difficulties. With the example of Ireland under our eyes, we are very much inclined to think the author must make up his mind to be looked upon as poor Cassandra was by her relations and friends. All the same, it might have been better for them if they had taken some of her advice. The author gives, we think, a very fair picture of the earlier history of the Province of Quebec, and its slow growth in its earliest years. And he more than suggests the question to whom really and to whose management the present prosperity of Eastern Canada is actually due. We can only say that we think it would not be at all productive of anything like harm if Mr. Seller's book were very widely read and as deeply pondered. We certainly admire his courage, and feel that he has as certainly the courage of his convictions. The book is written in an able and attractive manner. We should not omit to say that the appendix to the book is especially valuable.

The American Antiquarian and Oriental Journal.—Edited by the Rev. Stephen D. Peet, Ph.D., and Dr. Chas. H. Davis, Chicago. Bi-monthly; \$4 per annum.

This magazine decidedly keeps up its standard of information regarding the subject of which it treats. In view of the exceedingly useful work that is being done by the spade of the antiquarian explorer—useful alike to religion and scientific history—we should like to recommend very strongly, indeed Dr. Peet's magazine. It covers very extensive ground, both in the "New" and the "Old" World. Such articles and authors as the present number supplies speak for themselves with sufficient force to need no remarks of ours: "The Discovery of a Hittite Record Office," by A. H. Sayce; "The Crescent and the Cross," by Lieut.-Col. McKinlay, will open the eyes of its readers; "Problems and Present Conditions at Pompeii," J. O. Kinnaman; "Notes on the Australian Aborigines," "The Three Sons of Noah," by the editor, are notable papers, as is also that on "Aboriginal Basketry." There are also several interesting book reviews. The illustrations given in the magazine this number are especially deserving of commendation. We hope the "Antiquarian" has a very wide circle of readers in Canada.

The Liturgical Year.—By Vernon Staley. London: A. R. Mowbray & Co.; price, 3s. 6d.

This is a book which will prove very useful, for it deals with a part of the Prayer Book which is very little studied and very imperfectly understood. It is, as the sub-title tells us, "An Explanation of the Origin, History, and Significance of the Festival Days and Fasting Days of the English Church." The introductory chapter deals with the broad question of the propriety of observing times and seasons, and the chapter

following tells of the origin of the Christian year. Then follows a history of the development of the calendar of the Book of Common Prayer, and a particular consideration of the different days and seasons in their order. The treatment is not in the least homiletical, but historical and explanatory. The chapter on "Sunday" is useful, as showing clearly the distinction between the Lord's Day and the Jewish Sabbath. In the introduction to the second part—"The Fasting Days"—the distinction which is sometimes drawn between fasting and abstinence is repudiated as un-English. With regard to the Friday fast, which our Prayer Book enjoins, it is pointed out that, according to ancient usage, the fast terminated at 3 p.m., and Bright's "Early English Church History" is quoted as showing that St. Aidan introduced this custom in the Northumbrian Church, A.D. 635. At the end of the book Proper Lessons, Psalms, and Collects, for certain occasions, not provided for in our calendar, which would doubtless be authorized, when required, by the Bishop of the diocese.

JUBILEE VOLUME.

Among the many interesting features which marked the Jubilee celebration of the Diocese of Huron was a Jubilee volume prepared with much care under the direction of the Synod. It is entitled "A Jubilee Memorial—the story of the Church and First Fifty Years of the Diocese of Huron." This book, of over 100 pages, is filled with attractive readable matter and written in narrative form. It consists of four articles. The first is by Archdeacon Richardson, entitled "A Historical Sketch of the Diocese of Huron During Its First Fifty Years." This contains a concise, well-written account of the rise and progress of the old Celtic Church and Church of England from the apostolic age, its early annals in Great Britain and Ireland, followed by its extension beyond; the early days of the Church in America, and its planting by missionaries and first Bishops in Canada. Then follows the story of the Church struggles and development in Western Canada, and what led to the formation of Huron Diocese, with its work under four Bishops. Sketches incidents and records of most of the parishes and churches of London and throughout the diocese, especially the older and more historic, having peculiar local interest, are included, well arranged and judiciously prepared. Then comes a paper by the Rev. Canon Brown, written in popular style, on "Church Government." It is descriptive of the Church's organization, its methods of work and practical form. The information is of a standard character, and of much value. The third article is by the present Bishop of Huron, entitled "What the Church Stands For." This is an able and lucid exposition of the great principles and claims of the Church, and will prove a welcome addition to present day Church literature. A paper by the Rev. Dyson Hague, called "Concerning the Church," is a striking product, in the form of questions and answers, explaining a variety of matters connected with Church ways and usages, completes the book.

The volume is artistically gotten up and printed on fine English vellum paper, embellished in gilt lettering in Karnak cover, and contains illustrations of the several Bishops of Huron and St. Paul's Cathedral. It is sure to meet with a large circulation. It can be procured at 50 cents from the Church Book Room, Toronto.

We fight not for ourselves alone. These are they—our brethren—the cloud wherewith we walk encompassed, it is for them that we wrestle through the long night; they count on the strength that we might bring them, if we so wrestle that we prevail. The morning that follows the night of our lonely trial would, if we be faithful, find us new men, with a new name of help, and of promise, and of comfort, in the memory of which others would endure bravely, and fight as we had fought. Oh! turn to God in fear, lest through hidden disloyalty we have not a cup of cold water to give those who turn to us for succor in their sore need.—Henry Scott Holland.

TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

Family Reading

SINS.

We sometimes wonder as we listen to the conversation of a great many Christian people, whether their chief concern is their own sins or their neighbour's, and we are often put to it to decide whether such Christians are more anxious to publish their brother's faults or to excuse their own. No one would ever suspect from their conversation that they are members of an organization, the professed object of which is to confess and acknowledge one's own faults, and to extenuate and forgive a brother's weakness.

It is through much tribulation that we are to enter the kingdom of heaven. Will you then please inform God or your conscience what particular kind of tribulation that you enter heaven with. There can be no real repentance, no vivid Christianity, that does not manifest itself in real sorrow for sin, not a vague idea of sin that other people commit, but a specific sense of your own sins, which has been acquired by prayer and self-examination, which has been acknowledged by confession in public and in private, and which has shown itself to be a real sorrow by some act of penance.

That people are vague and hazy about the whole subject of repentance we have very painful presentiment. Their souls are so much healthier than their bodies—at least judging from their own practice; for they often call a physician, but they die without a thought of the need of a priest. May not some be surprised when confronted in the day of judgment with a diagnosis of their own spiritual state? Wherefore, "Judge yourselves, brethren, that ye be not judged of the Lord."

IN THE NAME OF CHRIST.

The secret of the work that lasts is that it is done in the name of Christ and that it is inspired by love. What we do for ourselves will not last. The fabric will crumble, however imposing it may be. He who writes his own name on his work is doomed to disappointment. There is no immortality for vanity and self-seeking. The glory of self-conceit is but a bubble that bursts and leaves only a wrack of froth. But what we do in love for Christ and for our-fellow men will live. One made a piece of costly embroidery, putting into it finest threads of gold and silver. Then the work was laid away for a time and when it was looked at again the whole delicate and beautiful fabric had been destroyed—nothing was left of it but the gold and silver threads. These were as bright as ever, in imperishable beauty. The only threads in the web of a life which will endure are the gold and silver threads which love for Christ and love for men put in it.—J. R. Miller, D.D.

—The proneness of some persons to be most intolerant of the faults in others to which they themselves are most addicted is an ugly feature of the human nature that needs renewal and help to hold fast the best things in the new life. What was said about "the mote and the beam" by the Master Himself comes in here—for whom it may concern.

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British and Foreign.

A Harringay lady, who has set herself the task of collecting half a million farthings before the end of this year in aid of St. Paul's Church, Harringay, has already obtained 454,380.

Mr. Atholl Macgregor has given a sum of about £2,000 to the Chapter of St. Ninian's Cathedral, Perth, for the purpose of carrying out Mr. Pearson's design for a lady chapel in the east end of the cathedral.

It has again been resolved to observe the last Sunday in October as "Citizen Sunday" in London. Nearly 500 ministers of all denominations will on that day deliver addresses dealing with the subject. In a number of cases the Mayor and the Borough Council will attend church in state.

Mr. Andrew Carnegie has written to the Epsom Parish Church Rebuilding Fund Committee, offering to give £500 towards the £1,000 required for the erection of an organ in the new parish church.

The Rev. W. U. Watkins, who has worked for several years at the leper settlement on Robben Island, and is now attached to St. Philip's, Cape Town, is at present on a visit to England. He began his clerical ministry twenty-five years ago at St. Alban's, Sneinton.

Lord Winterstoke has intimated his intention of rebuilding the Church of St. Andrew, Blagdon, the tower and bells of which were restored by him some years since in memory of Lady Wills, of Blagdon. Mr. Toplad, author of the hymn, "Rock of Ages," was for a time curate in sole charge of St. Andrew's.

At Crowland Abbey, in the Lincolnshire Fens, the ringing of the curfew bell at eight o'clock each evening has been revived by the new rector of the abbey, who states that too many old customs are unfortunately allowed to lapse, and with a view of preserving one of these links with the past he is having the curfew bell rung again. The custom was discontinued thirty years ago.

A peal of eight bells has been presented to Buckhurst Hill parish church in lieu of a church-room, for which a sum of money was bequeathed by Mrs. Oliver, of Buckhurst Hill, the churchwardens having declined the original gift on the ground of expense. As an alternative, Dr. Adams, the residuary legatee, offered a peal of bells, and to enlarge the present church-room.

Recently the Bishop of Liverpool dedicated at the Skelmersdale parish church a new pulpit and lectern, the gifts respectively of Mrs. A. Morris, of Appley Bridge, and the Sunday School children and members of the Bible Classes. In the course of his sermon the Bishop said he was going to speak plainly and straightforwardly on the question of gifts to the Church. In Skelmersdale there was something like a debt of £2,700 still owing on their beautiful church, and he impressed upon the members of the Bible Classes and Sunday Schools and communicants that they must not put up any decoration or handsome furniture until the debt on the church was paid. A church or society was bound to the same rules of honour and honesty as an individual.

The Bishop of Jerusalem (Dr. Blyth) has appointed Canon Algeron Ward, Honorary Canon of Jerusalem, to be Archdeacon in Egypt, in place of Bishop Morley, who recently resigned. The new Archdeacon was ordained in 1892 to the curacy of St. Michael's, Coventry. Two years later he became senior curate of St. Augustine's, Edgbaston, and subsequently tutor and lecturer in Theology at Queen's College, Birmingham. Since 1902 he has worked under the Bishop of Jerusalem.

TRUE ROAD TO HEALTH.

Food has an Important Part in the Shaping of Man's Course Through Life.

In these days of strenuous endeavour, when, in so far as Canada is concerned, history is in the making, one has to have a clear brain and a stout heart in order to make the most of one's opportunities. Man is undoubtedly a creature of his environment, but the food he eats plays a great part in shaping his course through life. That heavy, irresponsible, don't-care sort of feeling, which renders a man unfit for any executive task, comes almost invariably from improper dieting. Nervousness and irritability can be traced to dyspepsia, superinduced by the eating of a class of food which the stomach refuses to assimilate.

In the white flour of to-day the real nourishing elements of the wheat have practically been eliminated, and, while it may make pretty looking bread, it does the person who eats it very little good, because the outer coat of the whole wheat berry, rich in phosphates, has been discarded in the making of the white flour. In other words, the life-giving, brain-feeding, muscle-building properties have been removed from the whole wheat berry, which, properly treated, is undoubtedly Nature's best gift to man. In Niagara Falls the proper method of treating the whole wheat has been adopted by the Canadian Shredded Wheat Co., where the choicest whole wheat is selected, and, after being thoroughly cleaned, is steam-cooked, shredded and baked. This is all done by electricity, in the cleanest, finest, and most hygienic factory in the world. Human hands do not come in contact with the product during the process of manufacture. There is nothing in shredded wheat to cause fermentation or distress. It contains no yeast, no baking powder or chemicals of any kind—nothing but the pure whole wheat, steam-cooked, shredded and baked.

The essential to perfect digestion is thorough mastication. Shredded Wheat, by reason of its crispness, must be thoroughly chewed, and, therefore, becomes completely mixed with the saliva, and hence is perfectly digested, something which does not obtain in the eating of mushy porridge and like foods. The fine, porous shreds of the Shredded Wheat product makes it easily assimilated by the most delicate stomach, while it is a natural foe to anæmia and constipation.

The North American Indian, before he fell under the civilizing influence of the white man, was a fine example of the health and physique which comes from a close walk with nature. In the primitive state of the Indian he gathered his wheat carefully, and the only preparation he put it through was to simply crush the whole wheat grains, then bake them between heated stones. He was keen of brain, robust, and tireless. The Shredded Wheat Co. have gone back to first principles, simply rendering this natural food palatable and appetizing by the application of

scientific methods and adherence to hygienic rules. Tired, dyspeptic and impoverished mortals can renew their health and increase their brain power and activity by making Shredded Wheat a component part of each meal. Try it with milk or cream, fruits or vegetables.

Children's Department.

COLLECTORS.

"Please 'm, there's two ladies to the door asking for 'ee. What shall I do with 'em?"

Salome's hoarse whisper reached the two ladies at the door and the one lady at the tea-table with equal distinctness, filling the two with amusement, the one with dismay. They could not see her scared face and starting eyes, but they could picture it.

For one moment Philippa Benson's face was almost a reflection of her little servant's. Visitors were so rare in that house, that the thought of them—strangers, too—caused almost a panic. It was too cruel, too thoughtless of them, to come without warning. There was nothing in the house ready for them, and no time or means to get things. She had been so thoroughly enjoying her book and her tea, her favourite meal of the day, yet now, as she glanced at the table which, a moment before had looked so comfortable and nice, it seemed to her suddenly to have grown poor and homely. With a big effort she recovered some of her presence of mind. "Show them in," she said, sharply; "don't keep them at the door any longer, Salome."

"Show—them—in!" gasped the little maid. "What, in here?"

"Yes," nodded Mrs. Benson, peremptorily.

"Shan't I take away the tea things and put down the best tablecloth? And," with one last despairing effort to recall her mistress to a sense of her rashness, "you've got the brown teapot, you know, ma'am."

"I know! Will you do, at once, as I tell you?" Her hands were trembling a little with nervousness, and her cheeks flushing; only under stress of feeling could she have spoken to Salome in that manner.

Salome departed, crushed.

"Will you please to come inside," she said duly to the strangers who, full of open smiles and covert laughter, followed her. Salome showed them into the little room, and, for a moment, stood there looking at them with searching curiosity. One of the strangers was a big, rather handsome, yet coarse-featured woman of about fifty; the other was, obviously, her daughter, with every feature the same, only on a smaller scale. Their dress was costly and striking, their coiffures were such as to rouse a smile in a small place. Salome turned away scornful, and had summed them up before she reached her tiny kitchen.

"They ain't nothing. Real ladies wouldn't go about with heads like figures of fun, I know."

Philippa Benson at first did not feel quite as well," said the girl, pertly.

the scorn which supported her little maid. The strangers' dress was so overwhelmingly elaborate and fashionable, their "presence" so imposing, they had so much voice and manner, her little room seemed mean to a degree, and she herself—there was not a flaw in her face, her hair, her dress, that she was not acutely conscious of. Their shrewd glances summed up her exhaustively and dismissed her at their own valuation, then they turned their attention to her surroundings.

"Miss—ah!—Mrs. Benson, I presume," stammered the elder woman, while the girl ensconced herself on the window-seat, and openly took stock of the room.

"Yes," responded Mrs. Benson, quietly.

"Ah! we heard, Mrs. Benson, that you had some rather nice old things—china and brass, and —."

"Silver," said the girl, sharply, looking up from a framed miniature she was studying.

"Oh—ah—yes, silver. We have been staying here for a week or two, my daughter and I, and we—we are amusing ourselves by picking up any old things. We are" (with a little affected laugh) "very fond of old things, and—and we always amuse ourselves when in the country by collecting all we can."

Mrs. Benson's gentle face underwent a change, so slight that perhaps none would have said quite what it was. "I am afraid," she began, but her low voice was lost in a shriek from the girl.

"Oh, ma!" she cried, springing across the room to the table. "Oh, do look at that darling old plate. I will have that for my 'blue' collection. I never saw one like it before. Do tell me, Mrs.—Mrs. —."

"Mrs. Benson is my name," said the owner of the plate quietly; "it is quite a simple one to pronounce."

"Do tell me where it came from, if you know."

"It is an American plate," with forced calm; "at least, it was made in Staffordshire, but for Americans. It has been in my family many years, and I value it exceedingly."

"Then I think it is a pity to have it in use; a common one would do

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She seemed scarcely able to keep her fingers off the plate, and resented its daily use as a liberty taken with something of hers.

"That is chiefly a matter of taste, isn't it?" said Mrs. Benson, with a quiet smile. "I do not care for common china, and I do care to have my beautiful things about me, where I can enjoy the sight of them."

"Oh—h," said the elder woman, "I didn't know. I thought perhaps you were short of others."

"Oh no, thank you; my house is well stocked. May I inquire your names?" she inquired, politely, during the pause that followed, "and—and to what I am indebted for the—the honour of this visit?"

There was a moment's awkward silence, broken at last by the girl. "Well," she said, with a forced giggle, "our name is Wardle, but that won't make you any wiser; we didn't come to call so much as we—well, we came really to see what old china and things you had, and what you would sell them for."

Philippa Benson's face flamed and her eyes gleamed, but her anger was only momentary; such persons as these should not have power to enrage one, she told herself, and her eyes were quite gentle and steady as she turned to them. "Then I need not detain you; I have nothing to sell."

"Nothing! oh, you must let me have the American plate; I will give you anything you ask for it," cried the girl, feverishly. With her, collecting was as great a passion as is gambling in another. "My father is rich, he will give me all I ask for —."

"The plate is not for sale," said Philippa, decisively. Then more lightly, "I have only one thing that I would not mind parting with—if you really wanted it."

"Yes, yes," eagerly; "do let me see it, what is it?"

"The little brown teapot," said Mrs. Benson, calmly, stepping towards the bell.

The elder woman forced a laugh. "You are amusing," she said, absently, in a tone which plainly showed she was never in her life further from appreciating the humour of any remark. Her eyes wandered the while hungrily round the humble cottage room, which was a perfect treasure-house, were lighting on dainty miniatures, old samplers, rare china, and gleaming silver, until at last they fell on Philippa Benson's delicate hand and the rings of rare beauty adorning it. "I am afraid we have made a mistake," she said, with some embarrassment.

"I am afraid you often do," said Philippa Benson, quietly.

Something in her voice and manner struck the elder woman uncomfortably. She felt that they, in their turn, had been summed up, and not to their honour or glory, either. Suddenly it was she who felt humble, and mean, and embarrassed.

"I hope we haven't hurt your feelings," she said brusquely; "you see it is hard to know, and you—you might have been very glad to sell your things."

"Never glad," said Philippa, softly, "and never to you," she added men-

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You belch gas in company, sometimes, by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood—every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing,—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

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tally; "but you could never under-
stand. Good evening."

"I'd put the kettle on, and cut
some bread-and-butter," said Salome,
coming into the room after showing
the callers out; "didn't they want
any tea, ma'am?"

"They did not want my teapot,"
said her mistress, suddenly beginning
to laugh. But a moment later her
eyes filled with tears. "How they
did hurt," she sobbed; "and—and I
might have been so poor as to be
thankful to sell my treasures even to
them. Others have, who loved quite
as much. God has been very good
me."—By Mabel Quiller-Couch.

A FAILURE THAT BORE FRUIT.

A number of years ago the heart of
a young girl was greatly moved by a
letter from a missionary in India, de-
scribing the suffering which was
caused by the absolute lack of all
knowledge of the right way to treat
the sick.

To this young girl this feature of a
missionary's work in India seemed at
the same time the most trying and
the most appealing.

The first response which she de-
sired to make to this appeal was to
go to India as a missionary herself.
But when she began to prepare her-
self for that work, it was only to give
it up almost immediately, because her
health was evidently too weak to en-
dure the strain of a missionary's life.

Nevertheless, she was not disheart-
ened. She began at once to work for
the accomplishment of an object

which would seem to many but little better than an impossible dream. If she could not go to India herself, she would lay by her earnings for the founding of a modern, well-equipped hospital in the very midst of that country of ignorance, disease, and suffering.

For some time she was able to carry forward this purpose of her heart. With deep joy she laid aside from time to time sums of money, every dollar of which seemed to shine with the light of heaven. The time might be long, but in the distance she saw the white walls of the house of healing.

But even this was not to be—in the way that she had planned it. Her hands weakened and faltered, and at last they were still forever.

Before her death she had confided her plans to her father and mother, and when she was gone they and other friends found the sum of money which she had already saved. It was large, considering how it had been gathered, but it was far too small for the purpose which had bubbled up like living water in the young girl's heart.

Then came the question of a memorial for a life, so full of noble purpose, so incomplete in its accomplishment. And then came also an evidence of the power of "things not seen." Her parents, those who loved her, all felt the impress of that purpose. They said, "What she began, we will carry on to completion."

In one of the most densely populated sections of India, a new, white, well-equipped hospital stands to-day, the beautiful fruit of Etta Waterbury's inspiring failure. Thousands of wondering natives watched and helped in its erection. When it was completed, they gathered with great joy at its dedication; and then, as in the days when Christ was upon the earth, the lame, the halt, the blind, the suffering came to this house of healing for help, and found it for body and for soul.

Many there are whose thoughts for service are far greater than the bodily strength which is given to them; many to whom life seems a failure because they cannot accomplish the purposes so dear to their hearts, because of weakness or hindrances which they cannot overcome. But in some way or other not one such

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life is a failure. In other lives, with the strength of other hands, God brings it to perfect fruition.—Youth's Companion.

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for a Father and a Friend—a loving ear into which its sorrows may be poured, a loving heart on which its weariness may rest. This deep-felt want of our natures is most fully met in the person of Jesus Christ. For here is One whom, while we reverence and adore as God, we can think of as clearly and love as simply, trustingly, tenderly, as the best known and loved of our earthly friends.—Rev. R. S. Medley.

SAVING THE TWINS.

An English missionary tells about a new church which was built at an English Mission in Africa, and that the king of the place was present. Thirty-five persons were received into the church. Among the children baptized were twin girls. They were three months old, and aroused the greatest interest among the people. Can any one guess why this was so? Simply for the reason that they were the first twins in that whole region who had ever been allowed to live! The custom has always been to destroy twins as soon as they were born, and even to kill the mother also. But the parents of these twins, being Christians, stood out against the bitter opposition of the heathen about them, and insisted that their children should live. Nobody dared kill them.

The names given these children were very interesting. Each had two names, but, aside from Mary and Martha, there is no use in your trying to pronounce the other names given them. The meaning of one of them was, "Let the world talk and go on their way;" and the other means, "God hath determined." Strange, is it not, that this superstition against twins has such hold upon the heathen Africans? They imagine that the whole village will be exposed to the wrath of evil spirits if twin children are allowed to live.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know that it is true;

never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

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By all means tone up the system by the use of such treatment as Dr. Chase's Nerve Food, but also cure the eczema by the local application of Dr. Chase's Ointment.

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But there are scores of ways in which Dr. Chase's Ointment is useful in every home, and especially so where there are children who suffer from teething eczema, chafing, insect bites, hives, poisoned skin or any form of skin irritation or eruption.

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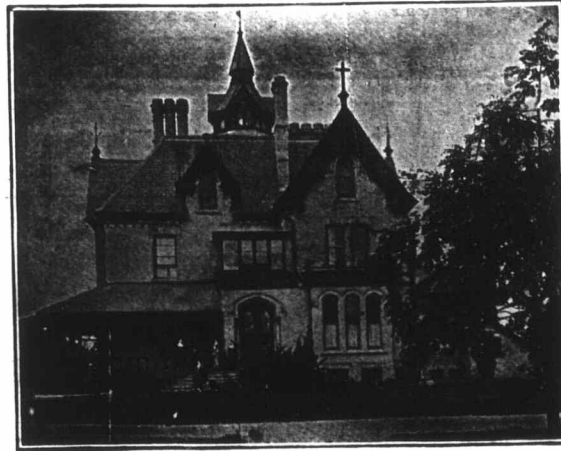
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