

Canadian Churchman

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

VOL. 34.

TORONTO, CANADA, THURSDAY, SEPTEMBER 26, 1907.

No. 37.

WE ARE MAKERS OF CLERICAL CLOTHING.

Copy of letter sent us from the North-west.

The Rectory, Mariboo, N.W.T.
 Aug. 15, 1907.
 Messrs. Berkinshaw & Gain

Dear Sirs
 The suit of clothes which I ordered when in Toronto arrived yesterday morning. They fit me splendidly and will I am sure give entire satisfaction.

Thanking you for the attention paid to this suit. I remain
 Yours truly F. O. TYNER.

BERKINSHAW & GAIN,
 348 Yonge Street.

Canada's High Grade Pipe Organs

TUBULAR and ELECTRIC
 PNEUMATIC and
 MECHANICAL ACTIONS

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
 Church Pipe Organ Builders

491 KING ST. WEST, TORONTO
 A. E. BRECKELS. — A. MATTHEWS.

Send \$1.00 for 25 Panatellas.

Clubb's Panatellas are a genuine Hand Made. Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

"OUR SPECIAL OFFER."
 For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

A. CLUBB & SONS, 5 King West.
 Established 1878. "Our reputation your guarantee."



Give your children

COWAN'S
 Perfection
COCOA

(Maple leaf label)

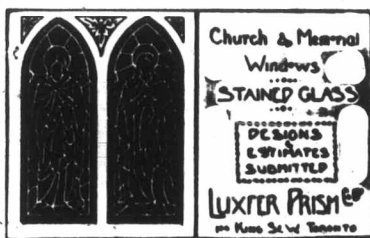
and they will grow healthy and strong.
THE COWAN Co. Limited, TORONTO

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential.

Fittz Cure Co.,
 P. O. Box 214, Toronto



St. Augustine Wine

Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz Qts. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits
Telephone Main 625.
J. C. MOOR, 433 Yonge St. - TORONT

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

Harcourt's Gowns

The best made and most extensively worn—now ready for

College Students

GEO. HARCOURT & SON,
 57 King St. West, TORONTO.

ALEX. MILLARD Undertaker and Embalmer

359 Yonge Street, TORONTO
 Telephone Main 679

RIDGEWAY'S Collecting Agency

Founded in Montreal in the year 1880, by its sole proprietor T. R. Ridgeway. In daily use by the Leading Bank Managers, Insurance Companies, and foremost merchants in Canada, United States and Europe.

RELIABLE AGENTS ALL OVER THE WORLD
 No Collection no Charge.

Offices: 11 St. Sacrament St. MONTREAL.
 Bell Tel. Main 1677.

The Famous Sermon

on
The Ministerial Office

BY
The Rev. JOHN WESLEY, M.A.

Published by Mr. Wesley in his 87th year—**one year before his death.**

This impressive and instructive Sermon cannot be too widely read and distributed

In Pamphlet Form—Price 2c each. \$1 a hundred, postage prepaid. Mailed on receipt of Price.

FOR SALE
 Canadian Churchman Office
 Toronto, Canada



The Catholic Faith

By **W. H. GRIFFITH THOMAS, D.D.**

A Manual of Instruction for Members of the Church of England.

Cloth 70c. Paper 35c.

UPPER CANADA TRACT SOCIETY,
 JAS. M. ROBERTSON, Depository,
 102, YONGE STREET - TORONTO

THE FRUIT OF THE SPIRIT

By the Ven. W. J. Armitage, Archdeacon of Halifax. With introduction by Rev. W. H. Griffith Thomas, D.D.

CLOTH - - 50c.

Form for the Transfer of Parishioners (In Pads of 50) - - **25c.**

THE CHURCH NOTICE PAD
 Most convenient form for recording Sunday Announcements.
 (For 52 Sundays) - - **25c.**

THE CHURCH BOOK ROOM
 23 Richmond St. W., Toronto

Costuming

ORIGINAL DESIGNS

— FOR —

Evening Gowns, Tailor-Mades, Shirtwaist Suits

R. W. PARKINSON

56 COLLEGE ST., TORONTO
 PHONE NORTH 1805

Memorial Windows

Scripture subjects skillfully treated in richest

English Antique Glass

"Quality" has first place with us.

Robert McCausland, Ltd.

86 Wellington St. West, TORONTO

PARQUET FLOORS

Write for Designs and Prices

ELLIOTT & SON, LIMITED,
 Manufacturers, 79 KING ST., W.; TORONTO



1907.

SCHOOL
RLS,
 in.

an Board of
 Fredericton,
 ricton, mem-

te Lady Prin-
 Q.), formerly
 hool, Windsor,
 t Experience
 on are special-
 ents). House-

for 100 Resi-
 by Electricity,
 was for Tennis,
 hool Dairy and
 e Universities.
DR. HIND.

College

OLLEGE

1908
 urday, Sep-
 ulation and
 begin Tues-
 ures begin

d to the Arts
 rock, L.L.D.,

to the Rev.
 le, P.Q.

Registrar,

irinos, Ont.
OR BOYS.

en; completely
 the universities,
 st careful over-
 A., D.C.L.,
 Principal.

rio Conserva-
usic and Art
by, Ont.

al, mental, moral
 gious growth placed
 strong, cultured
 buildings, beautiful
 in Whistly on the
 ff and equipment
 id in Canada.
 rite for calendar to
 nicipal

ter
 the standard
 advantages in
 a moderate
 ideal, giving
 1 for calendar

Conservatory
IO
 1907
 J. Baker,
 Lady Principal.

LOGICAL
Square,
ORK.
 1 begin on
 1907.
 d Graduate
 Theological
 s for admis-
 be had from
 D.D., Dean

For Boarders and
 y Boys, Boys pre-
 ed for honor ma-
 lation in the
 iversities and the
 yal Military Col-
 e. Special atten-
 3 given to boys en-
 ricial life. RE-
 PT. II. For
 ply to
TORONTO



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITE
 111 King Street West, Toronto.

St. Augustine
Registered
The Perfect
Communion Wine

In cases, 1 dozen quarts, F.O.B. Brantford, **\$4.50.**

Prices at St. John, N.B., Halifax, N.S., or Winnipeg, Man., One Dollar per case additional.

J. S. HAMILTON & CO
Proprietors and Manufacturers
St. Augustine,
BRANTFORD & PELEE ISLAND
Canada.

GRAND TRUNK RAILWAY SYSTEM

HUNTERS EXCURSIONS
ARE YOU READY?

for a hunt in the "Highlands of Ontario"

TEMAGAMI
Specially recommended for moose.

SINGLE FARE

Going October 8th to November 5th to points in Temagami; points in Mattawa to Port Arthur; to Sault Ste Marie and Port Arthur via Northern Navigation Co; to Georgian Bay and Lake Superior points via N. N. Co. and to certain points in Quebec, New Brunswick, Nova Scotia and Newfoundland.

Tickets and full information at City Office, North-West corner King and Yonge Streets.

BUSINESS BRINGING PRINTING

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

Monetary Times Printery
62 Church Street, Telephone
TORONTO. Main 7404

Toronto Humane Society
106 BAY STREET.

Pres. Ven. Archdeacon Sweeny,
Sec. Miss Dora Spears.

All cases of cruelty reported—promptly investigated
Telephone 1958. Contributions for the work earnestly requested.

Hon. Treas.—COL. JOHN I. DAVIDSON,
156 St. George St. Toronto.

FAVORABLY KNOWN SINCE 1826 BELLS
HAVE FURNISHED 50,000 BELL
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST BEST
WATERVLIET, N.Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.

RICHELIEU & ONTARIO
NAVIGATION CO.

Through Canada
BY WATER

Lake Ontario, 1,000 Islands, Rapids of the St. Lawrence, Montreal, Quebec and Saguenay River.

For illustrated folder, etc., apply to any R. & O. N. Co., Agent, or write H. Foster Chaffee, A.G.P.A., Toronto.

Beautify Your Church

The Thornton-Smith Company, the leading Church Decorators of Canada, have already under contract for 1907 several of the leading Churches of Ontario. We have lately added to our staff, Mr. John Turnbull of Edinburgh, one of Scotland's foremost artists and winner of The Master Painters' Travelling scholarship of Great Britain.

Send photographs of interiors of Churches, and colored sketches showing different styles of decoration will be submitted free of charge.

When in the city visit our showrooms and see our large assortment of imported WALLPAPERS, FABRICS, CURTAINS, ETC.

THE THORNTON-SMITH CO.
111 King Street, West, TORONTO,
123 Oxford Street, LONDON, ENGLAND.

A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

Office and Yard, FRONT ST., NEAR BATHURST, Telephone No. 449. Established 1856. Office and Yard, PRINCESS STREET DOCK, Telephone No. 190.

P. Burns & Co. Wholesale and Retail Dealers in **Coal and Wood**

Head Office, 36 King St. West, Toronto. Telephone 131 and 132

W. H. Stone
UNDERTAKER
Telephone N. 3755.
32 CARLTON ST.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

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

Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

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

W. W. CORY,
Deputy of the Minister of the Interior.
N.B.—Unauthorized publications of this advertisement will not be paid for.

The Alexander Engraving Co
16 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.


Our Cuts Give Satisfaction. Samples on Application. Phone Main 5151

MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments.

McINTOSH-GULLETT CO'Y, Ltd
Phone N. 1240. 1119 Yonge St., Toronto.

BELLE EWART



The Best for Your Home

Absolutely pure, clear as crystal, hard, solid, and cheap. We guarantee efficient service and entire satisfaction.

BELLE EWART ICE CO.
PURE ICE SPECIALISTS

Head Office: 37 YONGE STREET, next to Board of Trade Building
Telephones Main 14. 1947. 2933.

Established 1864.

JOHN CATTO & SON

This firm's many years experience in high-class dry goods give it intimate knowledge of the world's best markets, with resultant satisfaction to customers

Household Napery, Silks, Dress Goods, Mantles, Millinery, Dressmaking.

Special facilities for quick execution of Wedding and Mourning orders.

JOHN CATTO & SON
King Street—opposite the Post-Office.
TORONTO.



RESPONSIBILITY

With the knowledge that death is absolutely certain comes the responsibility of making provision to offset the loss as far as possible to those by whom it will most be felt.

Every man is responsible for the welfare of those entrusted to his care, and it is his duty to make provision for their protection and maintenance after he has been called away.

Have you fully discharged your responsibility to those dependent upon you by providing them with the protection afforded by life insurance. If not, consult one of our numerous agents, or write to-day to the

North American Life Assurance Company
Home Office, Toronto.

John L. Blaikie.....President
L. Goldman.....Managing Director
W. B. Taylor.....Secretary

CANADIAN NORTHERN HUNTING TRIP

DEER, MOOSE, BEAR, PARTRIDGE, DUCK,

The Canadian Northern Ontario opens up a new country, the best hunting on the Continent. Beside Muskoka Lake, Georgian Bay, innumerable water ways north of Parry Sound including the Shawanaga, Magnetawan and Still Rivers, hitherto almost inaccessible. More deer come out of this section than from the rest of Canada. Partridge, Duck and small game in abundance.

REDUCED RATES Costs no more to go where game abounds than to where it has been hunted out

Write C. Price Green, Passenger Agent, Toronto for "Big Game Hunting," illustrated with best maps.

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 26, 1907.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,

FRANK WOOTEN,

Phone Main 4643.

Box 34, Toronto.

Offices—Union Block, 36 Toronto Street.

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

SINGLE COPIES 5 CENTS

Lessons for Sundays and Holy Days.

September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 10, 4; Rev. 14, 14.

October 6.—19th Sunday after Trinity.
Morning—Ezek. 14; Eph. 6, 10.
Evening—Ezek. 18, or 24, 15; Luke 7, 24.

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.

Appropriate Hymns for Eighteenth and Nineteenth 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.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
General Hymns: 220, 259, 384, 536.
Processional: 179, 215, 217, 604.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 290, 542, 603.
Offertory: 165, 226, 446, 550.
Children's Hymns: 333, 564, 569, 570.
General Hymns: 296, 540, 541, 546.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect for this Sunday points out, warns us against and prays for grace to withstand three common enemies of the Christian,—“the world, the flesh and the devil.” These three form the first of the three vows made by God-parents in Holy Baptism. “They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world and all the sinful lusts of the flesh.” We have common enemies as we have common blessings. As it is our duty to resist the common enemies it is our duty to receive the

common graces. Towards this the services of this Sunday turn. We, who have received the fullness of God's grace, go out in the strength of that grace to fight “under Christ's banner against the world, the flesh and the devil.” With these thoughts of common difficulties and dangers we read with thankfulness in the Epistle for this Sunday of the safeguards provided for us in our Christian life. This passage is particularly applicable to the Church at this time. This is the last Sunday on which it is possible that the Ordination Sunday may fall (although this year September 22nd is Ordination Sunday). This Epistle is most fittingly chosen with special reference to the clergy and the people committed to their charge. To the one it speaks of the gifts which they convey that to others benefits may be received through their ministrations. We may well be thankful that God has given us grace through Jesus Christ by means of the ministrations of His Messengers, the clergy of the Church, such means of grace are they that they can meet successfully the attacks of the common enemy of the Faith. Thus is pointed out this Sunday dangers and how they can be overcome. We learn to watch and pray against them while trusting for success in the “grace which is given us by Jesus Christ.”

A Memorable Visit.

Bishop Ingram can truly say of Canada what Caesar said of Gaul: “I came, I saw, I conquered,” but in a far loftier, nobler sense. As it is one of the great distinctions of the Empire to have conferred on one the “Freedom of the City of London” may we not on behalf of the freemen of Canada confer upon His Lordship the freedom of the northern half of this continent and pronounce him from this time forth “A freeman of the Dominion of Canada.” We can truly say that we have never had a more acceptable or delightful visit from any of our over-sea brethren—it matters not whatsoever his station or rank may have been. Were we called upon to characterize it: “A joyous and beneficent visit,” would be our comment. We wish God-speed to the good Bishop. May he always look upon Canada as his new, over-sea home.

Army Legends.

The general public know little or nothing of the regimental traditions which are handed down from soldier to recruit, and by many thoroughly believed in. It is not our purpose to enlarge on the subject, one on which volumes have been written. But an illustration is afforded by a correspondence which has taken place in the New York “Times” of its existence as regards one regiment in the service. A statement made in a conversation reported to that paper produced a number of letters whose contents revealed the widespread belief that at the headquarters of the Royal Scots at Glencorse, near Edinburgh, were documents proving that that regiment once formed Pontius Pilate's body guard. The story is that the Romans carried off a number of the wild warlike people as prisoners on the conquest of Britain and that these men and their descendants became soldiers of the Empire. Another version of how they acquired the name is, that when in the French service as the Scottish Archers (see Sir Walter Scott's Quentin Durward) a friendly discussion arose between them and their comrades of the Picardy Regiment as to which was the more ancient corps. The “Picardiens” boasted that they had furnished the guard for the Holy Sepulchre, to which the “Ecosais” replied, “If we had been on guard that night we would not have slept at our posts.” A very neat answer and a possible incident, as at the time of the

alleged discussion both regiments were in the French King's service.

An Antiquarian Find.

In carrying out the excavations at Winchester Cathedral it has been discovered that the great buttress on the eastern wall has no customary foundation, so that its weight is a source of weakness to the wall. In endeavouring to put a support under it a flight of steps connecting De Lucy's Presbytery with the water close was removed. In their removal a number of fragments of beautiful early English stone-work in polished Purbeck marble were exposed. It will be a most interesting piece of work for the ecclesiastical antiquarian to determine the use for which they were originally designed. It may have been that they at one time formed part of a screen, a canopy or a window.

Japanese Church and Native Episcopate.

The “Church Times” of August 23rd has a leading article on this subject, and advises caution and delay in appointing native-born Japanese to the Episcopate. That article states that the Japanese are not unanimous in desiring it, nor does the number or quality of Japanese priests justify it. If it is once conceded (says that writer) a return cannot be made to a European Episcopate if the native Episcopate fails, and the grant of a native born Episcopate to Japan would be speedily followed (that writer thinks) by a similar experiment in India and the whole Asiatic mission field. The view presented by the “Church Times” is not the view of some of our own ablest men in the field. Rev. Charles H. Shortt in a recent letter declares his entire sympathy with the demand that has been made for a native-born Episcopate. A nation can run their government, education, commerce, industries, law-making, military and naval affairs, naturally asks, why can't we run some of our religious things? The Methodists have appointed a native-born Bishop for Japan, and Mr. Shortt thinks it is an utterly mistaken policy for our own Church to defer longer so reasonable a concession to so enterprising a people.

The Deceased Wife's Sister Act.

The Archbishop of Canterbury, the Bishop of London, and other members of the Episcopal Bench have expressed their strong disapproval of the principle of this Act. When the State begins to override by legislation the long settled rule of the Church it is high time for men, who call themselves “Churchmen,” to prove that they have backbones, and that they are not mere jelly fish. The Church has its province and the Legislature has its province. But when the latter seeks to take down the bars by which the former has with profound spiritual insight and unblemished morality throughout the centuries separated its children from the lax practices of the world it is surely time to call a halt. We must render unto Caesar the things that are Caesar's, but to God the things that are God's.

National Habits.

The national changes in the use of intoxicants is instructive. It is within the memory of the present generation that Norway and Sweden were very large users, we might say abusers, of alcohol. This continent also consumed too much whiskey, then cheap and abundant, and the south was credited in public opinion with a most inordinate consumption of it. Of late years it has become known that the Southern States are as temperate, if not more temperate, than any region on the continent. Dr. Charles M. Sheldon, author of “In His Steps,” who has been on an extended

26, 1907.

& SON

in high-class
ge of the world's
ion to customers
jks, Dress
illinery,
Execution o
r orders.

& SON

ost-Office.



ILITY

at death is
the respon-
on to offset
to those by

ible for the
to his care,
re provision
maintenance
way.

arged your
dependent
em with the
insurance.
r numerous
the

m Life
mpany

ronto.

President
Director
Secretary

NTING

TRIP

, BEAR,
DUCK,

opens up a new
Continent. Beside
innumerable water
ing the Shawanage,
herto almost inac-
f this section than
tridge, Duck and

Costs no more to
go where game
n hunted out

ger Agent, Toronto
ted with best maps.

tour, chiefly in Australia and in Europe, stated as the result of his observation that there is more drunkenness in Great Britain than in the United States. It is not, he thought, that people drink more, but that in Britain spirits were more largely consumed. In the States, he said, they chiefly drank beer. Glasgow and Edinburgh he found worse than London. "Indeed there has been an improvement in London since my last visit, especially among the working classes, which, I think, is due to the fact that they now have leaders who are total abstainers." "Certainly if the national taste in the States has turned to such a great extent from alcohol to beer it is very surprising and interesting. The change from brandy to beer was brought about by Government duties and bounties in the eighteenth century in Germany, and still continues."

Men of the Right Sort.

If the Church is ever to fulfil its mission on earth it must be through the work of men of the right sort. The man who is a trifler, a self-seeker, a lover of wealth, pleasure, place or power; who is unwise, worldly or indolent, is, as the tare in the wheat, the pest on the fruit tree. The man who is doing the true work of the Church does not whine as he works. He works, not only without whining, but with a radiant cheerfulness and kindness, which is an inspiration and stimulant to others. From his lips come no pelutant, envious or disparaging words. There is other seed sown in his heart than that which imparts to others the dejection and gloom which clouds the life of the chronic grumbler and complainer. Men of the right sort know that life is a kingly gift, a blessed boon to the freeman, even though it be deemed a galling burden by the slave.

The Church Emigration Society.

We promised to add to our notice of this Society's annual report for 1906, and there is no time like the present when the matter is still fresh. We have read, or at least looked carefully over the letters from the emigrants, and it is a matter of pride to find that these people from one end of Canada to the other find their lot in life improved, their lives brightened, their hopes for themselves and their families raised. Here is the substance of one of the best, written by a young man who left a young wife behind, he got on, the wife joined him, and they are two of the Society's most staunch supporters and invaluable for the trouble they take to welcome and befriend newcomers. He writes from Winnipeg: "I came to this country green as to all manual labor (having been in office life in England since leaving school), have had to turn my hand to many strange vocations, have had good times and bad (until this spring the bad times were greater than the good) but I am satisfied and do not regret having left the Mother Country. This is a hard country, ask 99 Englishmen out of every 100 the story of their first year in Canada, and you will begin to understand how hard it is. Ask them if they want to go back now and they'll say 'yes, for a holiday.' But they don't want to stay. By our papers here I see that a few go back after a few week's trial of the country and write to the 'Daily Mail' long accounts of the hardships they have undergone. Poor fellows! Had they stayed a little longer they would have grown wiser and learned that good crops are only reaped after much labor. Of course, madam, I do not advise any fellow to leave his home and come here—it depends so much on the man himself—but this much I will say: if any man, able bodied and not afraid of hard work, is tired of struggling along on a pittance at home, and is willing to tackle any job that may be offered him, is not faint-hearted and does not expect to make his fortune in about twelve months let him come here by all means, and if he 'stays by the game' (as the Canuck so expressively put it), lives quietly, works steadily

whenever possible and at whatever he can, he'll pull out all right at the end. . . . There's one thing, madam, I should like to call your attention to. The emigration societies and agents, etc., are too apt to make much of the hearty welcome that is waiting the newcomer in this new country. They make a big mistake. There is no welcome here except such as we can make for ourselves."

Gentlemen's Sons.

We must say a word on the fifth method which this Society thinks most useful: "Work found for gentlemen's sons in the colonies, who wish to learn farming without paying a premium." A greater deception could not be inflicted on gentlemen's sons than to induce them to emigrate to any country, where there is no subject race, with the idea that they can farm in Old Country ways. The sooner this Society and all other agencies impress on young men the truth the better. In this, in fact in all colonies, a man must labor with his hands from morning to night, during the summer he must work very, very hard. Why should a gentleman's or any other man's son pay a premium for leave to toil? The worst is, so many gentlemen's sons come to Canada full of tales of hunting, fishing and shooting, and a vague belief that in some way or other the work does itself. If these young men are physically fit, and have a liking for the life, by all means let them adopt it. But before leaving England let them have some preparation. Let them have some carpenter work, so as to know something of the tools, some blacksmithing, if possible, learn to cobble and to mend their clothes, etc. We assume that they are town boys. Then they will be very welcome in good farm houses in Canada, and very soon should be worth their wages.

Farms for English Boys.

In this connection we must again express our surprise that no bright youngish Englishman has established a farm for his young countrymen of about seventeen, where they could work on the farm, and in winter, at least, study the best works on farming, management of cattle, etc., and what is invaluable acquire a knowledge of book-keeping. When the Guelph school was first started it was almost swamped with young Englishmen, and yet when that was stopped no one was bright enough or enterprising enough to take the hint. To some capable clergyman, and there are many able to conduct such a farm, and benefit the young, we commend the work, beginning, of course, in a small way.

The Evangelicals.

The number of the "XIX. Century" for August has two articles of very present interest to us. One of them by Walter Frewen Lord on our universities is of great national interest; the other on the present condition of the Evangelicals, by the Rev. Canon Lewis, rector of Bermondsey, has much of vital interest to the people it is special addressed to, and a great deal to ourselves. We decline, as we have always done, to take one side or other in Church disputes, we maintain as we have always done that such dissensions discredit the Church, paralyze its usefulness, and are the chief reason why we have failed to hold this day an immensely stronger position in Canada than we do. Therefore in noticing this article it is not to either approve or disapprove of one party or other, but to see whether there is any suggestion which may aid us at the present time. The writer is correct in insisting that the most formidable foe is now materialism, which is "daily making human life cold and stiff to all that is spiritual and divine." Secondly, the writer shows that by an exaggerated interest in foreign, especial Indian, missions the C. M. S. has depleted the funds needed by the Church Pastoral Aid Society for work at home. Missions in England, and we may add in Canada, have been neglected

through the glamour cast in the eyes of the young students to work among the heathen, thereby creating a class of heathen in England and Canada, unless some other religious body shepherds them. To this section of our Church is largely owing the successful and phenomenal growth of the Salvation Army, a work which should have been done by the Church, and might still be largely done by the Church army, should any one ready to work find none in the ordinary channels.

"Peace and Goodwill."

We cannot be blamed for again referring to the noble work of Christian friendship in which two of the great men of the earth are at present engaged. The lectern which President Roosevelt will present to old Bruton Parish Church at Williamsburg, Va., to support the Bible which King Edward will give, has been completed and accepted. It is the work of J. Stewart Barney, of New York. Rising from a symbolic base is the angel of peace, a draped female form, whose upraised hands and folded wings support the desk of the lectern. The figure stands on a globe, with one foot resting on Great Britain and the other on the United States. The globe itself is supported by the British lion and the United States eagle. Between these figures is the coat-of-arms of the English Washington family. Each of the three tablets at the base of the lectern bears an inscription. On one are the words, "To the Glory of God"; on another "And Commemorative of the Three Hundredth Anniversary of the Permanent Establishment of English Civilization in America, 1607-1907," and on the third, "Presented by Theodore Roosevelt, President of the United States." The following is the beautifully worded inscription which appears on the front fly-leaf of this Bible: "This Bible is presented by His Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in our Lord and Redeemer Jesus Christ revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and goodwill among men. MCMVII."

THE INTELLECTUAL STATUS OF OUR CLERGY TO-DAY.

We were very much disturbed the other day to read in an editorial in that excellent Church paper, the "Church Standard," of Philadelphia, the statement that the clergy of several denominations in the United States had already left our own clergy in that country far behind in the matter of education and intellectual standing. How is it with us in Canada. Time was, and not very remote at that, when the learning of the Anglican clergy was almost proverbial in this country. A generation ago the educational supremacy of the Church of England parson was accepted as a matter of course, with the Presbyterian minister as a good second. And this popular notion rested, for those days, upon an undeniably broad and solid foundation. The learning of the Church of England, referred to by a Roman Catholic writer of bygone days, as "stupor mundi" (the wonder of the world) was everywhere in evidence. All the standard text books for Protestant Divinity students of all denominations, in those days were, we think, we are safe in saying, with very few exceptions, the productions of Anglican authors. This was almost equally true of the current theological literature of the day. The great religious writers, it not the preachers, belonged as a rule to the

eyes of the
e heathen,
n England
gious body
r Church is
phenomenal
work which
and might
my, should
be ordinary

ring to the
hich two of
at engaged.
It will pre-
t Williams-
hich King
and accept-
ey, of New
s the angel
se upraised
desk of the
e, with one
ther on the
pported by
eagle. Be-
of the Eng-
hree tablets
inscription.
y of God";
f the Three
nent Estab-
merica, 1607-
y Theodore
ntes." The
inscription
this Bible:
ajesty King
Britain and
Church of
nerable tra-
s of patriots
to the one-
er hope and
nguage and
ship and of
ing faith in
revealed in
nite Great
llowship for
mong men.

OF OUR

ther day to
ent Church
hiladelphia,
l denomina-
left our own
e matter of
How is it
not very re-
ne Anglican
country. A
nacy of the
ed as a mat-
inister as a
rested, for
d and solid
rch of Eng-
ic writer of
e wonder of
ce. All the
Divinity stu-
ys were, we
y few excep-
hons. This
theological
ous writers,
rule to the

clergy of the Church of England. In the "Sermon Bible" published by Messrs. Funk & Wagnalls, of New York, a few years ago, and containing sermons mostly preached a generation ago, one is very powerfully impressed with the very large number by Anglican Divines. They are out of all proportion to the rest. At least seven or eight other communions are represented, and it is almost impossible in any one of the twelve volumes to turn over two pages without finding a sermon by one or two of our clergy. At least sixty per cent. of the sermons quoted, possibly considerably more, are Anglican. And this in an American work. Such a fact as this bears irresistible testimony to the fact, that the idea not so long ago prevalent in Canada and elsewhere, as to the superior culture and education of the Anglican clergy, was certainly well founded. How, we ask again, is it to-day in Canada. Do our clergy to-day maintain the same position of intellectual supremacy occupied by their predecessors thirty or forty years ago. Relatively to other denominations they most assuredly do not. And this for no reason discreditable to themselves. In those days, and for centuries previously, the Church of England possessed almost a monopoly of higher education in the Mother Land. Her clergy consequently enjoyed opportunities denied to the ministry of the nonconforming bodies. This now is all changed, and happily changed. The clergy of other bodies have an equal chance with our own and have taken advantage of it. But how it may be asked do our clergy compare actually with their predecessors in the matter of education. While the standard has risen among our brethren of other denominations has it fallen with us. Our impression is that it has to a certain extent. The average Anglican candidate for Holy Orders to-day, it seems to us does not receive the thorough training conferred upon his predecessor of, say the middle of the last century. His training in some respects is undoubtedly more "practical," and it is probably a good deal more comprehensive, but, as it appears to us, it does not go so deep. In saying this we stand open to correction, and we would, in fact, be rejoiced to find that we were mistaken. But in view of the very strong statements made in such a well informed and widely representative journal as the "Church Standard," the question, as it relates to our own Church assumes a seriousness that may well occasion deep searchings of heart on our part. If matters are so in the American Church, how are they with us here. Have our clergy deteriorated actually, as they most assuredly have relatively, from the standard of the not remote past. And furthermore, if they have not actually deteriorated, as there is some reason to fear may be the case, have they been content to merely hold their own, amid the general advance that has taken place on every side. What in other words is the present day position of our clergy in Canada in this respect. Are they losing or gaining or even holding their ground.



THE BROTHERHOOD OF ST. ANDREW.

The Brotherhood of St. Andrew has now fairly won for itself a permanent place in our Canadian Church system, and has definitely passed the experimental stage. All movements of this kind have their ups and downs, their periods of rapid growth, stagnation, recovery, retrogression and final consolidation. This last stage, we believe, the Brotherhood of St. Andrew has now reached. It has come to stay, and from all appearances to do a work, the magnitude and importance of which we can as yet only dimly surmise. Soon the time will come when many of us, as is customary in such cases, will wonder how in the world the Canadian Church ever got along without the Brotherhood, and the parish of any numerical standing, without a branch, will be the exception. Meanwhile the order continues to

steadily grow. There has been no sensational advance, but a general well distributed expansion, which, we feel morally certain, will be fully sustained, and later on largely accelerated. According to an interim report recently received the total number of chapters in the Dominion is 250. There are now 75 junior chapters, almost every Canadian diocese being represented. The finances of the society appear to be in admirable condition, and there has been a substantial increase in receipts. So rapidly has the work grown that it has been found necessary to appoint a travelling secretary for the West, and to limit Mr. Thomas' work to Eastern Canada. The claims of this admirable society upon the clergy are so numerous and so obvious that in commending its work one hardly knows where to begin. In the first place it meets and solves a problem which in bygone days was, and still is in many cases, the despair of the incumbent of growing populous parishes, viz., the reaching and retaining of the average young man. Young men are in this respect "kittle cattle," and as a rule hopelessly impervious to the ordinary parochial agencies. After a certain age the Sunday School as a rule ignominiously failed to hold them, and in the absence of strong parental authority, now so grievously rare, they ran the risk of drifting into a condition of utter passivity and indifference. To avert this the most jealous and "magnetic" clergyman was often absolutely powerless. This evil, so specially characteristic of our own Church, the Brotherhood has everywhere remedied. Young men, it is safe to say, can only be satisfactorily reached by young men. "Likes cure likes." It is a moral and physical impossibility for a parish priest, however devoted, to retain his hold upon the young men of any average parish single-handed. With the Brotherhood at work in his parish the problem solves itself, and remains solved. One excellent result of the formation of the Brotherhood of St. Andrew moreover has been, we feel assured, the gradual breaking or softening down of our party differences. The cordial co-operation of members of all schools and shades of thought that has now been going on within the society for the past fifteen or twenty years has not been without its effect. It is a matter for devout thankfulness, that the harmony of the order has never since its formation been for one moment ruffled by the faintest suspicion of anything of the nature of party difference or jealousy, and that while all types of Churchmen are represented no attempt has ever been made to exploit the Brotherhood for the advancement of any single school of thought. All this cannot have failed of its effect upon the Church at large. Again the influence of the Brotherhood in breaking up the evil spirit of parochialism or "congregationalism," perhaps the especial bane of our communion, has, we believe, been already considerable, and promises great things for the future. The old parish societies, no doubt, in many cases did a good work, and evolved good Churchmen of a narrow parochial type. The Brotherhood, with its wide and far-reaching scope tends to develop an infinitely larger and wider-minded type of Churchman, with interests, sympathies and affinities bounded by neither parish nor diocese, but commensurate with the work of the Church throughout the Dominion. For these and many other reasons, beyond the scope of the present article, the Brotherhood has, in our opinion, already splendidly justified its foundation, and its future is golden with promise.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Bishop of London was evidently surprised and amused at the excessive demonstrations of loyalty he found in Canada. His Lordship is a personal friend of the King, and presides over a diocese in which the King resides, and one of

the things which evidently caught his attention in this country was the frequency with which we sing "God Save the King." On two or three occasions he informs his hearers that he had to come to this country to hear it sung at breakfast, and in Toronto he laughingly remarked that it wouldn't surprise him to be awakened at midnight with a rendering of the National Anthem at his window. This distinguished prelate is not the first person coming from the heart of the Empire who has noticed the same thing, but since they all refer to it as an evidence of our loyalty, we take it as a compliment, and, of course, are much pleased with ourselves in consequence. It is just possible that we might with propriety exercise more restraint in our tokens of attachment to the throne. To sing "God Save the King" at the close of every meeting, whenever we toast His Majesty, whenever the Governor-General comes in sight, and on a score of other occasions, may not necessarily make for loyalty. It may rather become an absolutely formal and meaningless act. It is never safe to cheapen the expression of a high sentiment by excessive repetition. At all events the expression of surprise of those who come from the presence of the King at the frequency of our loyal vociferations ought to suggest reflection. We have often thought that the way we persecute our Governor-General with this national or Imperial anthem is enough to make a rebel of him. There ought to be moderation in all things, and presumably there is a rational as well as a senseless way of proclaiming our steadfastness as citizens of the Empire.



The Bishop of London in some of his recent addresses in Canada recalled with evident satisfaction the intimate relations existing between himself and the clergy and workers of other Protestant communions in the great metropolis. In purely ecclesiastical matters each goes his own way, but in those great moral questions which confront the citizens of every large city he was proud to declare that Churchman and Nonconformist stood shoulder to shoulder in combatting a common foe. The bitterness even of the educational controversy did not affect the cordiality of their relations in the pursuit of a common purpose. He declared that the Christian Church, speaking to the Government of either city or State, spoke with such a measure of authority that nothing could resist it. It was thus they cleansed the city of London of scandalously immoral exhibitions, and it was thus they hoped to produce good results in the temperance cause. We would like to call the special attention of our Bishops and clerical brethren in Canada to the foregoing declarations of Bishop Ingram. Yonder in conservative England, where Churchmanship of the most pronounced type has been developed, we find Bishops and priests, and clergy of other denominations, planning together and supporting one another in the great task of fighting the powers of darkness. But here in this country, where the barriers between us are much less pronounced, we have not got into such close working relations with our brethren. The cleaning of our cities of vice, the promoting of the cause of temperance, the development of proper sanitary conditions of life among the poor—these ought not to be peculiarly Anglican, Methodist or Presbyterian problems, but problems which a united Christianity, acting as one force, may meet and solve. For some reason or other Anglicans in Canada are peculiarly timid about joining with other Protestant communions in this sort of a campaign. Why it should be we are at a loss to know. Until we have sufficient confidence in ourselves to hold our own under all circumstances, until our minds are concentrated upon the reform to be accomplished rather than on our own prestige, we shall not make any decisive impression as leaders in the highest and best sense. Surely we have got past the stage where we shrink from inviting our brethren of

other communions to sit down with us to plan the overthrow of some great moral abuse in our midst. The position of the Bishop of London is a sound one, and we sincerely trust that his declaration of policy on this subject will stiffen the backs of Canadian Churchmen who have desired to do this sort of thing, but have shrunk from it because of a foolish fear of being thought disloyal to their brethren. But a few years have brought many changes in our attitude as a Church, and a few more will bring still other changes. We now discuss our problems with far more freedom than ever before, and it is only fair to expect that we will soon act with greater freedom than of old.

Once more we would refer to words spoken by the Bishop of London in one of his Canadian addresses. He called upon the People of Montreal and Toronto to see that the pitiable conditions of congestion and housing of the poor in London are not reproduced in this country. This is a timely warning. It is an easy thing to let things go, in our rapidly growing Canadian cities, on the assumption that English and European conditions can never reappear here. We imagine, however, that the conditions in our larger cities are very much worse than most of our citizens are aware. The city of Montreal is said to have added thirty thousand citizens to its population last year, and twenty thousand the year before. Would it be surprising, therefore, if many of these had to live under most undesirable conditions? We know whereof we speak when we say it is high time for the people of Montreal to awake and do something for the decent housing of the poor. It is not for us to wait until we have a reproduction of the slums of East London before we stir ourselves in this matter. In this country we ought to sustain a much higher standard of life among the poor than exists in the Old Land. We want to help every boy and girl to lead a pure life, to develop sound bodies and sound minds, and to do this they must be decently housed. It would seem to us to be the duty of every city to require a minimum accommodation in every house before it is permissible to rent it as a human dwelling. The old plan of letting a landlord rent any old shack for which he can get a few dollars a month from needy people ought to be done away. We need vigilance on the part of the Churches to arouse the public conscience to a sense of its responsibility for the welfare of the poor. Don't let us drift along in a comfortable rut, but let us watch, and plan, and work.

Spectator.

THE JUBILEE OF THE DIOCESE OF HURON, SEPTEMBER 17, 1907.

London.—The visit to this city last week of the Right Rev. A. F. W. Ingram, Lord Bishop of London, Eng., is a noteworthy event in the history of the Church of England in this city, and the Diocese of Huron. The coming of His Lordship at the time of the holding of the Jubilee Thanksgiving services in St. Paul's Cathedral was most fortunate, but the attendance at those services, limited as it was by the capacity of the edifice, gives no adequate idea of the interest which his visit aroused. Dr. Ingram is undoubtedly the busiest Prelate in England, his work in the slums of the world's metropolis having not only brought him fame, but has been the means of effecting much good for the masses of that great city. Rarely has a more impressive service been witnessed in London than that held in St. Paul's Cathedral on Tuesday morning to celebrate the Jubilee of the creation of the Diocese of Huron. In addition to being a Jubilee service the event was one of outstanding importance, owing to the fact that the preacher was none other than the Right Reverend and Right Hon. Bishop of London, England. Right Rev. A. F. Winnington-Ingram, D.D., known and beloved as "The Workingman's Bishop." In spite of the great congregation that filled the cathedral to overflowing there was not a moment's confusion or disorder. All arrangements were perfectly planned and per-

fectly carried out. Tickets had been issued several days before to those desiring to attend the service, and seats were all reserved. The doors were not thrown open to the general public until a quarter before eleven. Admission tickets indicated the entrance and a sufficient number of ushers were stationed at each door, the ushers being distinguished by rosettes of purple silk, worn in button holes. Quietly seats were found and, though ticket holders were being ushered in for over an hour before the commencement of the service, the spirit of devotion and reverence that hovered over all was never for a moment disturbed. Softly the light of the dull grey morning was filtered through the stained glass windows until the sun, bursting through the clouds at noon-tide, filled the cathedral with radiance. The boughs of trees, still green, formed a background for the magnificent memorial windows of north and south transepts, somewhat subduing the gorgeous yet harmonious colouring. Above the chancel hung the tattered old colours of the Seventh Regiment, a sight that awakened memories in the hearts of not a few present. Anglican visitors from all over the diocese were present, and in seats near the front were a number of the city clergymen of other denominations, who had received invitations. As the chimes in the tower tolled out the hour of eleven, the martial strains of the processional hymn were heard, and the choir boys proceeded up the aisle followed by the surpliced choir of over one hundred and fifty voices, after which came the members of the clergy in order of rank, and at the end the Bishops of Niagara and Algoma walking abreast, next the Bishop of London (England) and Huron, preceded by Chaplains, and finally His Grace, Archbishop Sweatman, of Toronto, preceded by the Rev. Canon Craig, of Petrolia, who, acting as Chaplain, carried the Archbishop's silver crozier. Through the waves of melody made by the human voices was heard the deep, sonorous voice of the organ, guiding and controlling. Very phlegmatic would have been the individual who failed to be impressed with a feeling of awe, of reverence and somewhat of exaltation during the beautiful choral service of the Church of England. After the singing of the grand old hymn, "O God, Our Help in Ages Past," the Bishop of London, the man whose public work is known to the whole world, ascended the pulpit. He wore the splendid robes of his office and the Bishop's cross. But in spite of his ornate surroundings, in spite of his exalted office, he stood a simple, direct man, a man who had a message to give and who gave it without pomp, oratory or display. In looking upon him and in listening to his earnest words one could well believe the appreciation recently written of him: "But especially has his influence told with young men. How many have sought him in times of difficulty! How many has he saved from unbelief! How many are working in the ministry today through his encouragement! These are things hidden from the general view, but this does not lessen their importance. It is certain that no one living away from the university has a hold upon the undergraduates comparable with that of the Bishop of London. How they crowd to hear him whenever he preaches or speaks in Oxford!" The power of the Bishop seems not so much in his intellectuality as in his great-hearted sincerity. He is a Churchman with heartwhole devotion and loyalty to the traditions and essential principles of the Anglican Church. He is a Christian with unswerving devotion and loyalty to a crucified, sacrificed God. A great Church dignitary he certainly is, but the kindly face, the sympathetic voice and charitable words bespeak the man who has become as the little child. His delivery is characterized by deliberateness and clear enunciation, and for this reason he is not difficult to report. His text was, "With men it is impossible, but with God all things are possible." God has done great things for the Church in England. Gazing into the dim distances of the future with the eye of faith and hope Bishop Ingram discerns great things for the Church in Canada. He beholds, as in a vision, Canada a great nation, a nation where God rules with households full of prayer, and the whole Church united. With God all things are possible is his conclusion. The sermon was followed by the offertory when \$8,753.91 was laid on the plates, the amount to be used to augment the Episcopal Fund of the diocese. After the offertory the Communion was administered to the members of the clergy present, who advanced to the communion table, then passed through the side door into Synod Hall, returning into the cathedral on the other side to avoid confusion. After the thanksgivings for the ministry and the Church the Benediction was pronounced. Then the procession, headed by Trumpeter St. George and led by the choir boys formed again and marched out of the church and to Crown Hall singing the Reces-

sional hymn. At the entrance to the hall a double line was formed by choir and clergy, through which Archbishop Sweatman and Bishop Ingram marched into the banqueting room. Long will the day of Jubilee be remembered in London and throughout the Diocese of Huron. The visit of the Bishop of London will pass into history as a red letter day in the annals of St. Paul's Cathedral. Into many lives, no doubt, the Bishop's words, the Bishop's personality have brought new faith, courage, and hope. Clergymen have been strengthened in their faith and determination to stand fast against encroaching doubts and so-called new theologies, to take courage and preach only the unsearchable riches of a crucified Saviour. Men of the world and affairs have looked with homage it is impossible to withhold, upon a man, one of the busiest in a great city, a man who meets the temptations that come with power, yet has remained true to his ideals, a dreamer of good dreams, living an intensely practical life, a dignitary who, courted of the great and influential, retains a feeling of brotherhood for the humblest of mankind.

Verbatim report of the Bishop's sermon:—

Text, Matthew XIX., 26th Verse.

"With Men It Is Impossible, But With God All Things Are Possible."

I bring, dear brothers and sisters, a message of love and sympathy and pride in you from St. Paul's Cathedral in London, England, to St. Paul's in London, Canada, and from the Diocese of London to what I might call the daughter diocese, the Diocese of Huron, and I hope my presence here will speak far more eloquently of that love and sympathy and pride that we have for you, than any broken words that I shall speak this morning. St. Paul's Cathedral, London,—what memories those words bring up before me. How well I remember the day I stood in old St. Paul's, too young, as I felt, for the task, when with that cathedral crowded from end to end with the great East End audience, I was consecrated. As I stood before the altar on a dark, cloudy day, there burst out from the cloud a flash of sunshine and fell upon me as I stood there, and some of my dear East Enders thought it was a sign from Heaven. Or again, when as Bishop of London, the aged Dean of St. Paul's, just twice my age, bowed down in the vestry and kissed my hand to do homage to his junior canon—now his Bishop. Can I forget St. Paul's Cathedral crowded to the doors, after the Imperial Volunteers returned from South Africa, from fighting side by side with you Canadians, when they assembled to offer their thanksgiving in their Mother Church for their deliverance and the help that they received. Can I forget, when with old veterans having the tears rolling down their cheeks, again I had to speak a message on the great Peace Sunday, when the King and Queen rendered thanks to God for his mercies to them. But the service on which I would concentrate your mind this morning and which is such a counterpart of your service today is the great service in St. Paul's, London, England, when after 1,300 years of unbroken life of the diocese, from the first Bishop to the 108th Bishop, I had to preach the anniversary sermon. We celebrated in St. Paul's Cathedral, London, a thanksgiving service for 1,300 years of unbroken life as a diocese, and as I walked in this morning at the end of your beautifully arranged procession, it recalled that day which I shall never forget. There were some twenty Bishops present, and the Archbishop of Canterbury and the representatives of some two thousand churches of London, and the representatives of the 50,000 Church workers. We marched in a procession that took three-quarters of an hour to pass into one place, to offer thanks for what God had done, and I have selected this text this morning because I have knitted the two places together in one thought. I selected the text I used on that great occasion for the London Diocese for the Huron Diocese this morning. The things that are impossible with men are possible with God. With men it is impossible, but not with God, for with God all things are possible. You all have your part and lot in this thing. When Miletus laboured among the few by the river, trying to reconstitute the Church which had been swept away, do you suppose he thought that little London of that day, a mere collection of huts, would ever be a city of 6,000,000, growing 100,000 a year? Do you suppose when in those months of toil and hardships, he ever imagined his diocese would ever have 200,000 clergy and 50,000 Church workers? Do you suppose he thought there would be a St. Paul's Cathedral which would hold 10,000 people? Do you suppose he ever imagined or grasped the idea that there would be a third St. Paul's, ay, perhaps a fourth, whose music would be a temple set so eloquently to the joy of the be-

holder.
1,300
Christi
God al
the im
sung f
brothe
to-day
some 8
will be
your I
70,000
cities
into t
dral th
a since
be sur
in it. I
the fir
by a r
great
city in
to a c
their
have t
places
isolate
from
shall
will be
be pas
shall
Bishop
"With
things
what
place?
carryi
the m
new T
can d
could
people
questi
mann
will b
our ir
be fai
is wh
or tw
ing r
thro
since
by th
Take
which
that
tory
the d
on w
lavin
which
Engli
and
Charl
tion
by a
were
table
and t
upon
of mi
est n
heart
lived
amon
ine
he vi
Lond
grou
right
Charl
claim
Thos
on to
In 18
tion
offici
just
In 18
and
Writi
cede
Lond
eight
teen
great
Sent
the f
mem
beac
Dick
erene
great

holder. We were right to make at the end of 1,300 years what I call this triumph cry of the Christian Church: With men it is impossible, with God all things are possible, and the triumph of the impossible was the message of the triumph sung four years ago for the London church. Dear brothers, I give it to you for your triumph song to-day. I look on from to-day when Canada is some 8,000,000, to the day when this great nation will be 100,000,000. I look on from to-day when your London, which is I suppose some 60,000 or 70,000, to the day when it and the other great cities I have visited in the past fortnight will run into the millions. I preach in St. Paul's Cathedral this morning in this well-ordered church with a sincerity and heartiness of service which cannot be surpassed in St. Paul's in England. I preach in it, but I look to the day when this church, like the first cathedral in England, will be superseded by a more magnificent cathedral in this city, a great cathedral which will be the centre of a great city in the heart of an immense nation. I preach to a congregation who have come from fighting their way in the many hardships, to some who have traveled across immense country areas from places where the clergy and his people are so isolated, and I think, of a nation God shall rule from one end to the other, when every household shall be full of loyalty. I think of a day when all will be united when this division of Churches will be past, when what seems to us to be impossible shall be accomplished. "You're a dreamer, Bishop," some person may say. I shall answer, "With men it is impossible, but with God all things are possible." This brings me to ask, what manner of men are we to be if this is to take place? Indeed, in his plans God uses men in carrying out his purposes, and I think, one of the most singular and warning passages of the new Testament is when it is said that Jesus Christ can do no master work because of unbelief. He could not do it because of unbelief from the people. Then that comes to be a most prominent question for all of us to ask this morning,—what manner of men and women are we to be that God will be enabled to work out his purposes and turn our impossible into his possible. First, we must be faithful and grateful men and women and that is why I purpose at this thanksgiving to read one or two extracts this morning from this interesting record of the Huron Diocese which I read through since early morning to-day. Take first since the establishment of the Canadian Church by the consecration of Bishop Mountain in 1787. Take one or two of the most touching things which we have to think of to-day, and, I doubt, that any will touch the people in the whole history of the Church in the early ages more than the description given by Archdeacon Mountain, on whose grave at Quebec I had the honour of laying some flowers as a tribute a fortnight ago, which he gives of his visit to that godly young English nobleman living a life of lonely privations and hardships in primeval Canada,—the Hon. Charles Stewart. "There I found him in occupation of a small garret in a wooden house, reached by a sort of ladder. He had one room, in which were his little open bed, his books and his writing table—everything of the plainest possible kind—and there, buried in the woods, and looking out upon the dreary landscape of snow, thousands of miles away from connections among the highest nobility of Britain, this simple and single-hearted man, far from strong in bodily health, lived and laboured for Christ and His Church, among rude strangers to religion." "It was during this tour in 1820, as visiting missionary, that he visited that locality which afterwards became London. And he it was who first broke the ground for the Church in London." We have no right in London to-day to forget the memory of Charles Stewart. Those are the men who can first claim the honour of the history of our Church. Those are the men to stimulate us to-day. I pass on to another landmark in your life as a diocese. In 1840, Bishop Strachan made his primary visitation to the western portion of his diocese, and officiated in St. Paul's and St. John's Churches, just before Mr. Cronyn resigned his dual charge. In 1842, he made a second visitation to London, and organized a branch of the Church Society. Writing of this he says: "From Delaware we proceeded in the morning in a strong waggon to London, where we arrived between seven and eight o'clock. I was highly gratified to find sixteen of my clergy assembled to be present at the great Church Society meeting. On Thursday, Sept. 8, Divine service was held at 10 o'clock and twenty-six persons were confirmed." I pass on to the formation of the diocese itself, which we commemorate to-day, and I notice about it a very beautiful description of your first Bishop, who was Bishop Cronyn, so rightly called the Right Reverend Father in God, of his great love, of his great kindness and sympathy for mankind: "all

felt it a pleasure to call him their friend; all would look to him for some expression of loving sympathy in times of tribulation; the rectory was a home which always gave forth a welcome"—and in passing over for lack of time, the many other interesting records I notice two things particularly: "this diocese has given no less than eleven Bishops to the Canadian Church. This diocese has been, indeed, a mother of Bishops to the Canadian Church," and besides that I don't know of any work in the Holy Catholic Church that bears more abundant evidence of the blessedness of God than the increase detailed in the following statistics for the last fifty years:

| | 1857. | 1907. | Inc'se. |
|------------------------------------|-------|--------|---------|
| Number of clergy | 42 | 147 | 105 |
| Number of churches | 59 | 280 | 221 |
| Number of parsonages | 22 | 98 | 76 |
| Number of Sunday Schools | 50 | 225 | 175 |
| Number of communicants | 4,300 | 14,600 | 10,310 |

I thought it well, my friends, to read out these extracts. I want you to start your new life after fifty years with the first note of a progressive Christian Church and that is thanksgiving. Let us offer it earnestly in this Holy Church this morning. If I am asked to enumerate more shortly one or more characteristics for the welfare of the Diocese of Huron, I would say if it is to turn man's impossible into God's possible it is to be not only a thankful Church but a working Church. Secondly, we must be workers. God has given his message to us, that He is with us always. The words ring in my ears. You are not alone, you who come from towns and villages far away. I want you to take back from this great gathering to-day the inspiration, not only of the thought that you are taking part in the great work of the Church, but that the Lord Jesus himself is coming up and down your parish with you. He asks our work, and not our success, and that is the comfort of every Christian worker throughout the world.

Work, work, work, while it is day,
The night cometh when no man can work.

Thirdly, it must be a united effort. I preached a sermon in England on the "Peace of the Church." By God's Grace that sermon seems to have gone home, not only to that Church alone, but to the Universal Church in England. I would reiterate that word to-day. In England there was a truce to bitterness between the High Church and the Low Church; a truce of bitterness between Church and Chapel. Oh, such things are against the Spirit of God. We are fighting against the Holy Spirit. There should be unity of spirit in the bond of peace. If the Church is to be used by God the Holy Spirit is to work through it. There must be unity: one Lord, one Faith, one Church, one Body, one Spirit. Fourthly, there must be loyalty to the great fundamental principles of the Christian Church. The great Canadian nation can never be built up on the new theology. It is one thing to believe that Jesus Christ was a good man who died many years ago, but it is another thing, and an absolutely different thing to believe in the sacrifice of God Himself which has stirred the hearts of the religious world throughout. The Church and Chapel must unite and preach that God did sacrifice Himself for man. Fifthly, the Christian Church must never leave hold of essential Church principles in their desire for union. That Church alone will come to the world that has historic orders in one hand and an open Bible in the other, and we have to hold to the essential principles which we inherited from our forefathers, the essential principles of the Christian Church, if we are to hold them for God, in our hands. Sixthly, we must be a Church of the deepest prayerfulness and work. To me one of the most inspiring passages in the Old Testament is the one containing the words "Take ye no rest." It is waiting upon God that brings the blessing. Do have in your homes, in every home, family prayer. Guilds for prayer should be formed and Church and Chapel should labour together. Have intercessions sent around the diocese as we do in London every month, so that around the feet of God we shall all be worshipping. And, lastly, be missionary. You are a great outpost here of the Empire, the Empire of Jesus Christ. We are trying at home to make the old Diocese of London the most missionary diocese of the world. Let us with generous rivalry try to make the two dioceses rival each other in missionary zeal. You have the great North-West working with you, and nothing would I wish to hear rather than to be told the Diocese of Huron had surpassed us in missionary zeal. Take, then those seven characteristics as the basis for your Church life: be thankful, be workers, have unity, hold fast to the Christian Faith, hold fast to the great Church principles, be prayerful and be missionary, and then nothing can stop your future. We will watch

with love, interest and prayer, the progress that you make, and some day those who shall succeed you here, after 1,300 years, shall in another St. Paul's Cathedral hold another great thanksgiving service of Church life, and they shall say that prophecy made long ago by Jesus Christ Himself, "Lo, the things that were impossible with men have been shown possible with God."

The Luncheon in the Cronyn Hall.—His lordship tendered the congratulations of Clergy and Laity of Huron Diocese. The Bishop of London was entertained on Tuesday afternoon at luncheon by the ladies of the Anglican churches of the city. Over three hundred visiting clergy and laymen were seated at the tables in Cronyn Hall. The dinner was a magnificent affair and splendidly arranged. The maximum of room was obtained with the minimum of discomfort. The dinner itself reflected great credit on the ladies in charge. On the dais were special tables, arranged at which were seated His Grace Archbishop Sweatman, of Toronto; Bishop Dumoulin, of Niagara; Bishop Thorne-løe, of Algoma; Bishop Williams, of Huron, and the guest of the day, Bishop Ingram. The table was beautifully decorated. His lordship delivered a fine address, and was accorded a great reception. On rising to speak prolonged applause greeted him, and some minutes elapsed before he could begin his speech. The programme was a very lengthy one, the last speaker not finishing until nearly half past five o'clock. After the luncheon Bishop Ingram held a reception and met all the clergymen and laity present. Bishop Williams was toastmaster. His lordship introduced the toast, which was drunk with great enthusiasm.

The Jubilee of the Diocese.—He rejoiced, in introducing the toast, "The Jubilee of the Diocese," that two of the bishops had come from the diocese. The Bishop of Algoma came from the great pioneer district of Ontario, and none who knew him would doubt that for him it was "work, work, work." He rejoiced greatly to have present the Bishop of London, than whom none of his long line of predecessors was more beloved by the people. Bishop Williams rejoiced in the prosperity both temporal and spiritual of the Diocese of Huron. Years ago the present Diocese of Huron had been referred to as the fag end of the Diocese of Toronto. That description would hardly do now. This part of the country was indeed the garden of Canada. The Church of England had grown with the country, until now it occupied a splendid position.

Fifty Years Ago.—Fifty years ago, conditions were very dark for the Church of England. Most people had come to Canada because they had to, owing to religious or political differences. There had been an attempt to unite Church and State as in England, and this caused untold difficulty. The dispute over the clergy reserves had caused difficulty also. With the doing away with these features, the members had to learn to support the church. They had not done so in England, and it was a rather difficult lesson to learn here. Then the church was badly disorganized. The internal organization was rent, and it was demoralized. It was indeed a dark time for the church. Since then the church had grown rapidly, its organization had been perfected and the church solidified. The Church of England was the people's church, based on the will of the people and supported by them. There was in Canada very little prejudice against the church, as the church of privileges, as had been alleged against it formerly. The only objection heard on this score came generally from stragglers from England who have not forgotten the difficulties of the old land. The church was now splendidly organized and is well supported. Her people were splendid givers and set a mark in this regard for all denominations. The church had learned this lesson of self-support. This was true of the rank and file, although she had failed to touch the very wealthy, at least. His Grace had said that the rich had billions for motors, but mites for missions.

Toward the Church.—There was a decided move towards the Church of England. The large number of English immigrants coming into Canada was increasing the membership of the church, and if they were carefully attended by the church they would change the complexion of the population of Ontario. Such a prospect filled him with thankfulness, and he knew that better days for the Church of England in Canada were near at hand.

Dean Davis.—Rev. Dean Davis first responded to the toast, "The Jubilee of the Diocese." He traced in eloquent language the pioneer history of the Diocese of Huron. The lives of the saintly bishops, and their small bands of courageous

workers were an inspiration to him as a boy and all through his life. The church owed much to its historic clergy. He gave also a historical resume of the Diocese of Huron from its inception.

Archdeacon McKenzie. Archdeacon McKenzie, of Brantford, next spoke to the toast. He congratulated Bishop Williams on the conception of the jubilee. It was a splendid conception, and magnificently carried out. The diocese had rare good fortune in securing the Bishop of London for such a service and the splendid sermon of his lordship was a great inspiration to the clergy. He spoke of the great progress the church had made in missionary effort, £250,000 having been subscribed for that purpose. He referred to the democratic nature of the Anglican Church—the people's church—in Canada. The great success of the Church of England is due to the fact that the church trusts the laity, declared Archbishop McKenzie. "We find that the laity are the most conservative of all," he said. "The clergyman is the servant of the church, and the laity trust him and help him." The Church of England was loyal to the crown; in fact the whole of Canada was very loyal to England, although the Church of England led the van for loyalty. The glory of the Diocese of Huron was in the glory of such men as Carmichael, Sullivan, Dumoulin, and others, men who had added great luster to the history of the church.

Canon Dann. Rev. Canon Dann next responded. The past had been brilliant, and the future of the diocese was exceedingly bright. The diocese had received from the Bishop of London the hand of sympathy and love, and he would take back with him a message of love and sympathy from this London. He referred to the loyalty of Canada, a loyalty that was given splendid expression to when the Boer war broke out. Every young man worth while was ready to go and fight for liberty and law. He spoke of the visit to London, at the time of the thanksgiving service in old St. Paul's, and the splendid loyalty at the time.

Mr. Charles Jenkins.—Mr. Charles Jenkins, Petrolia, spoke of the work of the laity in the church. The Diocese of Huron is a rural diocese, and the clergy of the diocese are doing splendid work in moulding the character of the youth who go to swell the population of the great cities. The Bishop of London has made himself famous by his living of Christ's life. He is indeed a friend of publicans and sinners. He was delighted to know that the greatest, the most prominent churchman of them all, was noted for this life. He had thrown his life and his energies into the harder side of life, and was ministering to the poor and needy. He was doing a great work. The ordinary clergyman in Canada was doing the same kind of work, only on a smaller scale.

Church Unity.—The question of church unity was touched upon briefly. The unity of the spirit must come before any other union. The condition of their church was somewhat like that described in the first chapter of Genesis. "And the spirit breathed upon the earth." He was much mistaken if that spirit was not now breathing upon the churches to-day, and that the unity desired by Christ would soon come about, and then the church would do the work desired by its Master. Mr. Jenkins was delighted to welcome the Bishop of London. On account of his position and the historic connection of the Diocese of London, he would consider Bishop Ingram as an honorable member of the Diocese of Huron. He knew he voiced the sentiments of the laity when he offered him a thousand welcomes, and would wish him God-speed in all his work and ways.

Bishop Ingram.—"This is only one more proof to me," declared Bishop Ingram, "of the warm hearts that beat in Canada. I have discovered Canada to be one of the most loyal nations in the world. On arriving at Quebec we sang 'God Save the King' twice at breakfast, again at noon, and I expected we should have it again at supper. (Laughter.) "I am also pleased at the loyalty of the daughter church to the mother church. I have had receptions and banquets and all such, but I am convinced that it is the Church of England that is being feted, not myself. It is the daughter church turning to her mother. I shall have a delightful story to tell them when I go back of the loyalty and devotion of the people of Canada. "The toast I am to reply to is the 'Church of England.' I shall not attempt to tell you what the Church of England stands for. Your own bishop has done that splendidly. I have never heard so brilliant an exposition of the church's position as that given by Bishop Williams. I shall not attempt to compete with him on his own ground. Rather I will speak on what the Church of England is not. In the first place the Church of England

is not dying of dignity at all, as some people on this side seem to think. The church never in all her history had her coat off as at home at this present time. The clergy that are under my command literally have their coats off and are going into the streets and preaching to men. In the churches, of course, we have order and rituals, but in the parks the clergymen are preaching the Gospel of Jesus Christ to men. In the second place we are not torn by internal dissensions. If you searched the world over you could not find a happier family than my family at home. Of course, you have heard of Lord Norfolk and Prebendary Webb-Peploe, but you should see them weeping at each other's shoulders. Of course, we have a few difficulties that are not settled yet (laughter), but we have a happy family, and they are at peace. I think that the feeling of peace is growing and growing. But short-cuts to reunion will spoil its wholesomeness and effect. I had to warn them about that in Montreal. It is just like giving up the cause of living for the sake of living. We must preserve our ancient traditions. We must have first the unity of the spirit. When that is come, the Church in Christ's own good time will grow into a united Church.

Conditions at Home.—In the third place we at home are not under the heel of the State. When the State endeavoured to put its heel upon us, it found us a pretty gritty bit to tread upon. The church existed long before the State. The church made the State. For centuries she worked with the State for the State's good. We had a rap with the States not long ago and we did not come out second best. We are not less free than the so-called free churches. We are a self-governing church, built on a democratic basis. The next thing to consider is what can I take home with me? I have learned one thing to-day. I know now how to employ the ladies in a good way. I shall tell them home how much behind the Canadian ladies they are in this way. This splendid entertainment shows to-day what can be done in this matter. Then I have learned the place and voice of the laity in church work. Your laity here are keen for the church. I want my laity over home to be keener for the church. Your laity are with the church, and work with it, and the result is a splendid enthusiastic organization. Then I felt the love, the warmth, the sympathy, the power of the Canadian Church. It has been an inspiration to me. I wish you God-speed."

Bishop of Algoma.—Bishop Thorneloe, of Algoma, traced the history of the Diocese of Algoma. This diocese was in a special manner the daughter of the Diocese of Huron, and a granddaughter of the great Diocese of London across the sea. On behalf of the Diocese of Algoma, he extended the congratulations, the good wishes and the good will of his diocese to the Diocese of Huron. He desired to express his gratitude at being present to welcome so distinguished a visitor as the Bishop of London. He had thrown himself into this work, and was an object of inspiration in this matter. Then he taught us to hold to old traditions and histories, and keep them alive. The great sympathy of the bishop for his great parish of London's poor was touched on. He had worked and slaved for the cause of the poor. Bishop Thorneloe was heartily in sympathy with Bishop Ingram's position in regard to church union. He wanted no short-cuts to union. This matter would be consummated in God's own good time. The work of Bishop Ingram was known in the lumber camps the lonely isles, the mines and woods of Algoma, and wherever his work was known he was loved with an affection almost personal.

Archbishop Sweatman.—His Grace Archbishop Sweatman left old London 42 years ago to become a citizen of New London. He had formed many friendships and associations in this diocese, and it had many pleasant memories for him. Thirteen years of his ministry had been spent in the diocese. It was a great pleasure to come again, and especially under such favourable auspices. The work of the Church of England in Canada was ever before him. He had assisted in the consolidation of the church in Canada. There were two essentials for the growth of the church. They were unity in the church, and the growth of the missionary spirit. Missionary contributions were increasing largely during these later years, and were splendid evidences of the growth of the Anglican Church. When he was consecrated Bishop of Toronto, there was very little money contributed for missions. Now the offerings had increased in splendid fashion. The result of this increased missionary activity was the binding together of the church members. To this missionary activity was due in large measure the growth of the spirit of unity within the church. The outlook

of the church was very bright. Of course, it all depended on the zeal and earnestness with which the church met its opportunities and responsibilities of the future.

Mr. Cockshutt, M.P.—Mr. W. F. Cockshutt, M.P., Brantford, responded to the toast, "Our Country and the Empire." He congratulated Bishop Williams on occupying his present position at such an epoch as the present. His presence was a tribute to the distinguished visitor, Bishop Ingram. The people of this country had heard of the work done by the Bishop of London in the great slums of London. That city was the centre of the Empire, and while London had its gilded palaces it had also its slums, and into these slums went the Bishop of London, and he did his work among the nation's poor. In speaking to the toast, he could never think of Canada apart from the British nation, and he hoped the day would never come when Canada would be separated from the mother country. He was sometimes called a faddist, because he was a follower of Joseph Chamberlain, and had endeavoured to bring Canada and England much closer than at present. The problem was not beyond human solving. The genius of the British people was equal to the task. "You have remarked, your lordship," he said, "how often we sing the National Anthem. Have you noticed how much we contribute towards the support of the navy? Not one cent. I think we should sing less, and put our hands in our pockets and do a little more. We have too much lip-loyalty, and too little practical loyalty." Mr. Cockshutt referred to the splendid resources of Canada. Her forests, mines, lakes, seas, offer boundless wealth. But there were great problems yet to be solved—problems so great, so many that the citizens of Canada has but little time, and few men to deal with them. In the North-West alone 42 languages are spoken already, and this fact was a problem that was left largely to the church to solve. It was due to the Church of England to do its great part in solving this difficulty—to make these foreigners loyal British subjects. Mayor Judd spoke to the toast of "Our Country and the Empire."

Mr. Christopherson.—Mr. Christopherson, a noted cricketer and prominent business man of London, Eng., who is travelling with the Bishop of London, also replied to the toast. He would follow the advice of his bishop who said, when speaking, "Stand up, speak up, and then shut up." He was trying to do the former and would shut up as soon as possible. He spoke as only an ordinary English layman. There had been no change of sentiment in England. Perhaps during the past few years, since the great prosperity of this country set in, the British people had come to look upon Canadians more as brothers than as children. He wished the city of London and its people great prosperity and happiness. Bishop Williams in his closing remarks declared that the Diocese of Huron would receive a great impetus from the visit of the Lord Bishop of London. He impressed upon his hearers the seven points of the sermons by his lordship, and exhorted all to work diligently for the success of the Kingdom of God.

Other remarks on the luncheon from the London "Echo":—

The Social Side of the Bishop's Visit.—Constant repetition has made true, and commonplace the saying that the Bishop of London is the foremost figure in the Church of England to-day. To the congregation which crowded St. Paul's Cathedral on Tuesday morning the secret of his fame was disclosed as he stood in the pulpit in his red convocation robes and his simple black stole and talked to the people of this Canadian London, of their privileges and responsibilities. His seven points are so practical that they should be repeated over and over again: "Be thankful, be workers, be united, be loyal to the faith, be loyal to the traditions, be prayerful, be missionary." The clergy, lay representatives, to Synod and others who saw and heard Dr. Ingram at the luncheon which followed the service felt, as they had in the cathedral, the great sympathy with mankind, his wish to help and strengthen and uplift, his love for God's people of every communion, and his unselfishness, which might be called selfishness. He took a very genuine interest in the men seated at the tables before him, listened intently to their speeches, all with the same unconsciousness of self. His Lordship tells us that we are very loyal, and the spontaneity with which the three hundred people in the hall began the National Anthem after the toast to the King was drunk must have been one more proof to him. The second toast was "The Jubilee of the Diocese," and coupled with it were the names of the Very Rev. Dean Davis, the Ven. Archdeacon Mackenzie, Canon Dann, Chancellor Cronyn, who was revented by illness from being

present, and Mr. Charles Jenkins, of Petrolia. Bishop Williams in a short, introductory speech, spoke of the wonderful growth of the diocese since in 1857 "the fag end" of the Diocese of Toronto was formed into the Diocese of Huron, with Bishop Cronyn at its head. He warned us that if we wished to hold our own we must "out-work, out-preach, out-pray," and not be dazzled by prosperity. The Dean spoke of the first Synod of the diocese, of the Bishops which Huron has given to the Church, and after a rapid review of many interesting events, spoke of Bishop Baldwin, so beloved not only by Anglicans, but by all denominations, and whose presence among us wrought such lasting good. Archdeacon Mackenzie, too, told of the old days, and also spoke of the splendid calibre of our laity. Canon Dann said that these tales of long ago made him feel very young, for his memory carried him back only twelve years, and proceeded with his ready Irish wit to talk of many things, both instructive and amusing. The great question of Church Union, in which the Bishop of London is so much interested, was touched upon by Dr. Charles Jenkins, who spoke on behalf of the laity. "It will come," he said, "but it must come slowly, and the first step is the unity of the Spirit." He also paid a tribute to the wives of the clergy, who had prepared the luncheon, and the young ladies who waited upon the tables. The toast to "The Church of England" brought forth a very practical and witty speech from the Bishop of London. "There seems to be an impression in Canada," said the Bishop, "that the Church in England is under the heel of the State, and is also dying of divinity." He told us that this was a mistake. The Church in the homeland is as democratic as the Canadian Church. The same clergy who preach in beautifully appointed churches stand on the street corners and in the parks telling the tidings of the Gospel just as the missionaries in foreign lands are doing. "It is our aim in London to be the most missionary diocese in the world," said the Bishop. "Let the diocese, of which your new London is the centre, strive with us in friendly rivalry." Bishop DuMoulin, of Niagara, one of the most eloquent men in the Canadian Church, was unable to speak as he had to leave to catch a train. The fourth toast, "The Church of England in Canada," was replied to by the Bishop of Algoma and the Primate, Archbishop Sweatman. The Bishop of Algoma spoke of his diocese, "the child of Huron," and "the grandchild of the Diocese of London." The Primate told of the great growth of missionary activity. The Missionary Society of the Canadian Church was a great step forward. He reminded the clergy that he had been in London for thirteen years. The last toast on the list was "Our Country and the Empire," to which Mr. W. F. Cockshutt, M.P., of Brantford; Mayor Judd and Mr. Christopherson, of London, England, replied. After the speeches were over, the clergy and laymen present were introduced by Bishop Williams to the Bishop of London, and were greeted with the whole-hearted brotherhood which marks his every action.

Bishop Ingram was Guest of Honour at the Canadian Club Banquet.—Royal Reception Given the Great Prelate by the Men of London.—Bishop

Ingram was the guest of honour at noon to-day at the luncheon given by the Canadian Club, and delivered a very stirring patriotic address. The affair was one of the most brilliant yet held by this club, and was a splendid opening for the season of 1907-8. Over two hundred guests were present, and practically all of London's most representative men, lay and clergy, were present. Mr. Geo. C. Gibbons, K.C., presided, and, in a felicitous speech, introduced His Lordship. At the head table sat Mr. Gibbons, Bishop Ingram, Bishop Williams and the Rev. Dr. Ross, the Rev. Jas. Livingstone, and Mayor Judd. Many visiting Anglican clergymen were also guests of the Canadian Club. Other visitors were present from Toronto, St. Thomas, Stratford, Aylmer and other places.

The Bishop's Address.—"I do, indeed, feel very much in my heart the astonishing welcome that I have received in Canada," said His Lordship. "I am especially pleased to address the Canadian Club, to speak to the men of the city. It shows plainly, whether you are in England or in Canada, that you are deep in your hearts most loyal to England. I am very pleased to visit London." His Lordship chose as his subject, "The Old London and the New London." He traced the history of London, England, its marvellous growth and splendid history. The terrible crowding of the great East End, where men are literally crowded like sardines in a box. There is a story told of him that while taking a number of schoolboys through the East End they found a room with a family in each corner and one in the middle, and that was the least crowded house he met. This was an exaggeration, but it was not a rare thing to find a father and mother and six children crowded into one small room. But these conditions could not be greatly exaggerated, and, as would be expected, they made serious inroads into the health of the city.

The Crowded East End.—The death rate was 52 per 1,000, while in ordinarily healthy parts of England the death rate was only 18 per 1,000. That matter was one of the causes of the great difficulties to be met with, and was one of the "great problems that the Church had to grapple with. "Imagine 1,000,000 entirely poor people, overworked, underfed, overcrowded people, and then do you wonder at the growth of Secularism?" he asked. "It was in this field that Secularists taught that there is no God, no heaven. I used to go into Victoria Park and speak against them. They would allow me ten minutes and take three-quarters of an hour themselves. I thought this was poor fun, so I got a position of my own near theirs, and then I had three-quarters of an hour—the Secularists ten minutes. The result was that many men were won from Secularism, and fifty of these converted men presented me with a beautiful cabinet—their own work—designed by a Secularist rector, who left the Secularist denomination and became a believer in the Lord Jesus Christ. The population, the traffic—I cannot tell you about them. Now, we turn to Canada. I was struck with the new hopes, the new slate that was in front of you Canadians. You are but a small people to-day, but the time was soon coming when there would be 100,000,000 people in Canada. The great cheerfulness and optimism of the people of this country was a great lesson to him. There was no poverty here. "I behold with delight," he said, "the model workingmen's homes. With fresh air and good grounds, there can be no seed plot for atheism or shallow Socialism in this country. I almost envy you in your new London, with your splendid circumstances and your future. Yet, for all, your problems are not unlike our own. You have to assimilate a great foreign population. You have room to do that. Old London's population is increasing 100,000 a year, and they are being jammed into a sardine box, where there is scarce room to go. In Canada you have plenty of room. There are forty-two languages spoken here now, and it will take some prayerful thought to weld those nations into a loyal country.

Must Be Kept Pure.—"The municipal and political life must be kept pure, and men should not go into public life for what they can get out of it. We in England have many things to learn from Canada, but the purity of our municipal and political life is a pattern that will yet show the whole world something. The currents of public life should be kept pure and strong, and the bitter rancour of public life should be eliminated." His Lordship traced the growth of the work done in England. There it was attempted to solve the problem of rich and poor. In some localities model workingmen's homes were erected side by side with the homes of rich men, and the great classes of society were learning to live together as they should. As one writer said, the rich should not live in one quarter and the

poor in the other. There should not be a place for those who make jam and another for those who eat jam. He thought that the Gospel of Jesus Christ was the only solution of the problems of a nation, and it should be the life of men. The Rev. Dr. Ross moved, and the Rev. James Livingstone seconded, in eloquent tributes to the worth of Bishop Ingram, a hearty vote of thanks to His Lordship. It was carried with great enthusiasm.

Those Present.—Amongst those present were the following: Charles Jenkins, the Rev. Canon Brown, Archdeacon Richardson, Archdeacon Mackenzie, F. A. P. Chadwick, T. J. Murphy, John Ransford, Professor W. J. Patterson, J. H. Flock, W. C. Fitzgerald, H. B. Elliott, Edward Weld, W. F. Cockshutt, M.P., W. C. Furness, L. Gibson, John C. Butler, R. V. McDonald, L. J. Walker, M. W. Rossie, R. M. Burns, Walter Bartlett, C. B. Edwards, C. E. German, C. W. McGuire, F. Templar, Wm. Ward, E. J. MacRobert, C. B. Chapman, the Rev. D. S. Hamilton, E. R. Wilson, C. R. Somerville, W. T. J. Wilson, the Rev. James Rollins, the Rev. E. B. Lanceley, James E. Macdougall, Wm. Wyatt, R. McMordie, Stephen Grant, the Rev. R. S. W. Howard, W. G. R. Bartram, George Hodge, Hadley Williams, F. L. Burdon, S. Baker, Dr. D. L. McCrae, Dean Davis, Matthew Wilson, Thomas Coffey, J. M. Young, A. Parfitt, Vivian Reeve, John A. Nelles, Arthur White, George C. Phelps, Victor Gilpin, J. D. Ormond, Fred C. Wright, Walter G. Wright, W. D. I. Wright, H. E. Gates, George T. Brown, Dr. Woodward, Charles White, C. O. Ermatinger, Thomas Blakeney, George Jackson, John Loughlin, A. A. Campbell, H. S. Blackburn, W. H. Chittick, E. W. M. Flock, Lieut.-Col. Fred Macqueen (Woodstock, Ont.), C. O. Whitwam, F. E. Perrin, John S. Moore, M. P. McDonagh, C. W. Belton, Cameron Brown.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

The Bishop has appointed the Rev. James Simpson to be Canon of St. Peter's Cathedral, Charlottetown. The Bishop of St. Alban's, in making his tour of the Maritime Provinces, spent two days in Charlottetown. Mrs. Gibbons, the Nova Scotia organizing secretary for the W.A., is at present visiting the various parishes of Prince Edward Island in the interests of the society.

Halifax.—Work is to be begun at once on the cathedral. Bishop Worrell meets the Deanery of Avon at Windsor on the 25th. Ven. Archdeacon Armitage, of Halifax, preached to the troops at Aldershot, Sunday, 15th. The Rev. H. A. Harley has resigned the parish of Digby. The work of placing the chimes in the church at Yarmouth has been commenced.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—At the last meeting of the Executive Committee, the Bishop presiding, the thanks of the committee were voted to the gentlemen associated with the Bishop in arranging the reception to the Bishop of London, and the thanks of the committee as representing the diocese will be sent to the Bishop of London for the inspiration and helpfulness of his visit to Montreal. A number of reports were submitted at the meeting, that of the Committee on Stipends showing that its work had been most successful during its four years' existence. The treasurer's report showed the funds to be in a satisfactory condition. The report of the Mission Fund Plan Committee was presented, and it was decided to refer the cases of missions in arrears to the respective Rural Deans. The Bishop made a report of the appointments made to vacancies in the diocese. At the request of the corporation of St. Stephen's Church, the matter of its purchase was allowed to drop. The Rev. J. J. Willis, Bishop's Missionary in Hochelaga Deanery, reported upon his work since he entered upon it in July. The work promises well, but \$1,400 is needed for building. The nineteenth annual Conference of the Diocesan Theological College Association

DIAMONDS IN TORONTO

A trip to Toronto is very enjoyable. Our Jewellery Establishment is one of the sights, with its duty free Diamonds, Diamond Jewellery and Souvenirs. Its size will surprise you, its stock delight you, and our prices satisfy you.

WANLESS & Co.

Established 1840.

168 Yonge Street, TORONTO.

course, it all ss with which I responsibility.

Cockshutt, toast, "Our congratulated present position. His preshished visitor, s country had op of London hat city was e London had ums, and into ndon, and he or. In speak- nk of Canada he hoped the would be sep- e was some- as a follower deavoured to h closer than beyond human sh people was marked, your sing the Na- how much we e navy? Not less, and put a little more. too little prac- ferred to the Her forests, wealth. But solved—prob- tizens of Can- n to deal with languages are problem that solve. It was do its great make these Mayor Judd ntry and the

stoperson, a siness man of ith the Bishop st. He would ho said, when and then shut ner and would spoke as only here had been nd. Perhaps he great pros- British people more as bro- ed the city of erity and hap- losing remarks would receive e Lord Bishop is hearers the s lordship, and the success of

from the Lon-

's Visit.—Con- l commonplace ion is the fore- and to-day. To Paul's Cath- et of his fame ulpit in his red le black stole Canadian Lon- nsibilities. His they should be be thankful, be faith, be loyal e missionary." to Synod and Ingram at the ce felt, as they sympathy with strengthen and of every com- hich might be ry genuine in- les before him. s, all with the Lordship tells he spontaneity nle in the hall the toast to the one more proof The Jubilee of were the names he Ven. Arch- in, Chancellor erness from being

was held on September 11th and 12th. The proceedings opened with a celebration of Holy Communion in the college chapel, at which the Rev. E. P. Judge was the celebrant. At the business meeting which followed the officers for the year 1907-8 were elected: President, the Rev. W. W. Craig, M.A., B.D.; vice-president, the Rev. J. H. Bell, B.A.; secretary-treasurer, the Rev. J. J. Willis, B.A., B.D.; recording secretary, the Rev. C. E. Jeakins, B.A. Executive Committee—The Revs. F. J. Sawers, B.A.; H. E. Horsey, M.A., B.D.; J. Elliott, B.A., F. L. Whitley, M.A., R. G. Asch, B.A. The following committee was appointed to consider the erection of a memorial to deceased members, and to report at the February meeting: The Revs. Dr. Rexford (convener), F. Charters, W. P. R. Lewis, A. A. Ireland, H. E. Horsey, and the secretary. A resolution of sympathy with the family and relatives of the late Rural Dean Harris was drawn up, and the secretary was instructed to convey it to Mrs. Harris. The programme of the annual meeting differed somewhat from the usual form. The first day alone was given up to Conference, the second being observed as a Quiet Day. Three papers were presented to the Association: (1) "The Epistle of St. Jude" by the Rev. C. E. Jeakins, B.A. (2) "Prayer Book Revision," by the Rev. J. A. Elliott, B.A. (3) "The Relation of the Church to the Sunday School," by the Rev. Canon Plant, M.A. All gave rise to spirited discussion, in which young and old alike were not loath to say what they thought. The conductor of the Quiet Day was the Rev. A. J. Doull, M.A., who merited the heartiest thanks of the Association for the thoroughly helpful addresses given, and for the quiet, devotional way in which the day was conducted. The Quiet Day began on Wednesday evening with Evensong and address explanatory of the order and discipline of the day. Night prayers were said at 9.30. On Thursday Holy Eucharist was celebrated at 7.30; Matins at 10 a.m. with the first address; 12.30, Litany and intercessions; 1.15, dinner; 3.30, second address; 5.30, Evensong; 6.15, supper; 7.30, third address; 9.30, night prayers and renewal of priestly vows. On Friday the Eucharist was said at 7 a.m. and the Quiet Day was over. As this was the first Quiet Day ever held in the Diocesan College, the conductor deemed it advisable to take a practical subject. He, therefore, dealt with the priest in his own life, the priest in his parochial life, and the priest in his relation to matters beyond his own parochial jurisdiction. These addresses could not help being helpful and inspiring by reason of their intensely practical nature, and their insistence of Bible and Prayer Book standards and ideals. The addresses were meant to suggest thoughts for meditation, and well did they meet this end because of the clear and logical division of their content. In every way—in addresses, prayers, and intercessions—the conductor assisted those present to fulfill the objects of the Quiet Day, viz., to shut out the busy world and to meditate alone in the presence of God. Many of those who kept the day had never before experienced this spiritual exercise, and their conviction coincided with that of others who had previously kept Quiet Days, that this must be a regular feature of every annual meeting of the Alumni. At the close of the exercises hearty votes of thanks were tendered the conductor and the principal for so kindly putting the College at the disposal of the Association. Dr. Rexford hoped that the Quiet Day would become an annual institution, and he promised to give all the help he could. It is proposed to bring before the February meeting of the Alumni a scheme for the development of the Quiet Day with a view to making it an annual event. Among those present were His Lordship Bishop Carmichael Rural Deans Carmichael, Lewis, Sanders, and Robinson, Canon Plant, the Revs. E. P. Judge, A. A. Ireland, F. C. Ireland, J. E. Ireland, H. Charters, F. Charters, W. C. Bernard, R. G. Asch, F. Pratt, E. Dawson, H. Loiselle, A. P. Shatford, Dr. Abbott Smith, Dr. Howard, Dr. Patterson-Smythe, H. Plaisted, C. E. Jeakins, F. L. Whitley, J. A. Elliott, H. Coffin, J. M. Coffin, Dr. Rexford, H. Jekill, J. Bell, D. Larivière, V. Larivière, F. J. Sawers, H. P. Mount, G. O. T. Bruce, J. J. Willis, Ven. Archdeacon Ker, and the Rev. E. McManus.

Portage-du-Fort.—The Rev. Mr. Godard has arrived here to assume charge of the congregation and at Clarke's and Bryson, and conducted his first service here on Sunday evening. The former rector, the Rev. W. J. P. Baugh, removed to a charge at Binscarth, Man., a short time ago.

"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.

ONTARIO.

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

Kingston.—St. Luke's.—At the harvest thanksgiving services in this church there were large congregations. The services were very heartily rendered, and the church was beautifully decorated. In the morning the Rev. Canon Starr was the preacher, and in the evening the Very Rev. the Dean of Ontario.

Cananoque.—Christ Church.—The Rev. W. Hatt Lipscomb has consented to take charge of this parish for another year at the request of the Rev. John Serson, rector. Mr. Lipscomb will leave town at the end of this month for a short trip to England.

Roslin.—St. Paul's.—The people of this church cleared over \$100 at their garden party held recently.

Belleville.—St. Thomas'.—The Rev. Canon G. H. Webb, general missionary of the Diocese of Calgary, preached in this church Sunday, 15th, both in the morning and evening.

Christ Church.—A service in memoriam of the late Lieut.-Col. Halliwell was held Sunday morning, September 15th, in this church. Col. Halliwell was for several years a member of the choir. Appropriate music was rendered, and the rector, the Rev. R. C. Blagrove, made a feeling reference to the deceased.

Wolfe Island.—Trinity.—Recently this congregation presented to Miss Bullis, who has been organist for many years, a handsome silver tea set, and Mrs. Pyke, a choir member, also a beautiful tea set, in recognition of the valuable services which they have rendered to the church. Harvest thanksgiving services were held on 8th September. The Rev. Dr. Farthing preached the sermons. Dean Farthing's splendid sermons, which referred to spiritual and practical Christian living were highly appreciated by the people. Repairs to the extent of \$275 have been made on Trinity Church and at Christ Church this summer. The people having heartily responded to an appeal, the expense has been met. The Rev. F. C. Lancaster, rector, left Thursday, September 10th, for Chicago to spend a well-earned vacation. Mr. Lancaster's many friends will be pleased to hear there is no truth in the report that he is to resign from his parish. The rev. gentleman is highly thought of on the island, and is doing excellent work there.

OTTAWA.

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

Ottawa.—The programme for the visit of the Lord Bishop of London to the capital was faithfully carried out, as indicated in the "Churchman," and the brief stay of the distinguished prelate is now an indelible memory that will ever linger in happy reminiscence with those who had the good fortune to participate in any part of the doings of those two days. To say that much was expected would be to state the simple fact, for Dr. Ingram had been preceded by all manner of laudatory notices, and to add that these heralds fell short of the outcome, that the anticipations thus aroused were more than met by the realization would be but to record the experience of the thousands who saw and heard him. We say "saw and heard" advisedly, for the charm of the personality is as great as that of the spoken word. Bishop Ingram's smile is better than a dose of medicine, and his handshake does one more good than many a sermon. Thursday of last week was his busy day in Ottawa, and he prepared for it by a strenuous afternoon on Wednesday at the golf links, where he showed his hosts that he was no mean opponent. Thursday's work began with a celebration in the cathedral, His Lordship being the celebrant, and a large congregation participating. This was followed by breakfast, Canon Kittson, rector of the cathedral, being the host, and the guests including the majority of the city clergy and many from other parts of the diocese. A drive round the city and a short stop at the Church School (Kilburn Sisters) filled in the balance of the morning, and at noon the Bishop lunched with the Canadian Club in company with upwards of 300 representative men of the capital including Sir Wilfrid Laurier, the American Consul-General, the Japanese Consul-General and many others. Another brief respite at the links prepared His Lordship

SAVE SAFELY

Having decided to spend less than you earn and to save the surplus, the next step is to deposit the surplus in a strong, safe financial institution, where it will be absolutely safe and earn a fair rate of interest. This should be done regularly and systematically. Whatever you can spare from your weekly or monthly income, if only a dollar, should be immediately deposited to your credit. Open an account now—one dollar will do it—and add to it at regular intervals. Saving will thus become a habit, and your surplus will be safe and growing.

THREE AND ONE-HALF PER CENT
Interest will be credited to the account **Four times a year.**

CANADA PERMANENT
MORTGAGE CORPORATION.
TORONTO STREET, TORONTO.

for the great meeting at night, and a great meeting it certainly was in every sense. Howick Hall will comfortably seat 5,000 people, but there were hundreds present that night who had to be content with standing room. That vast concourse of nearly 6,000 was, of course, pre-eminently a church crowd, but it was a church crowd in the broadest and most liberal sense. On the platform were ministers of nearly every branch of the Christian Church, and in the audience were hundreds who probably listened to a Bishop of the Church of England for the first time in their lives. It was a reverent crowd, it was an enthusiastic crowd, it was a thoroughly sympathetic and appreciative crowd. Dr. Ingram himself was noticeably affected by the splendid gathering and by the warmth and spontaneity of the welcome it gave him. "I acknowledge," said he, "with gratitude the magnificent welcome which I have received from Canada. It has exceeded my expectations, and to crown all, there has been brought together this magnificent meeting—the greatest hall audience I have ever addressed—to show the warmth which Canada's children have for the old Mother Country. I can't begin to tell you how proud we are in England of Canada, and of how we follow all you do with the greatest interest. I bring from the Motherland as loving and devoted a message as any mother could send across the sea to the children she loves." Continuing for fifty minutes His Lordship held the close attention of his audience while he gave them a graphic account of conditions in old London—the heart of the Empire—closing with a fervent appeal for their sympathetic prayers for those engaged in the tremendous and oftentimes well nigh overwhelming labours in the great metropolis. On Friday morning Bishop Ingram brought his sojourn here to a close, leaving on the early train for Toronto. In bidding good-bye to the Bishop of Ottawa and the many others who had gathered to wish him God-speed, he declared that he would long remember his visit to Ottawa and the truly magnificent meeting of the previous evening.

Ottawa.—Saturday last (St. Matthew's Day) was the fiftieth anniversary of the ordination of the beloved Bishop of this diocese, but owing to the absence of His Lordship from the city no formal celebration of the happy event occurred in the city though many letters and telegrams of congratulation testified to the love and veneration in which Dr. Hamilton is universally held throughout the diocese. His Lordship, who is the first Bishop of Ottawa, was ordained Deacon by the late Bishop Mountain at Quebec in 1857. In the same year he was appointed curate at the Quebec cathedral, and continued in that office until the following year, when he was ordained a priest, and became incumbent of St. Peter's, Quebec. From 1866 to 1885 he was rector of St. Matthew's, Quebec. In 1885 he was elected Bishop of Niagara, and on May 1st of that year was consecrated in Fredericton Cathedral by the Metropolitan of Canada, the late Dr. Medley. In 1896 His Lordship was translated (by election) to the new Diocese of Ottawa, and was duly installed in Christ Church Cathedral on May 1st of that year. The Bishop of Ottawa was born at Hawkesbury, January 6, 1834, and is the fourth son of the late Lieut.-Col. the Hon. George Hamilton, merchant of Quebec and Hawkesbury, who founded the Hawkesbury lumber mills in the early part of the last century. He was educated at University College, Oxford, taking his B.A. in 1856 and his M.A. in 1859. His Lordship received the degree of D.D. from Bishop's College, Lennoxville, in 1885, and that of D.C.L. from Trinity College, Toronto, in the same year. While residing in Quebec he was for many years clerical secretary of the Provincial Synod, becoming prolocutor in 1882. He was also a Pro-

restant School Commissioner. A local paper, referring to the anniversary, says: "The Bishop has always been a devoted servant of the Church, and the Anglican body in Canada owes much of its strength to the first Churchman of the capital. In 1888 His Lordship attended the Lambeth Conference, and played a leading part in bringing about the union of the Church in Canada. For over a decade His Lordship has presided over the destinies of the Anglican Church in the Diocese of Ottawa, and steady progress has been made under his wise and loving direction. Devoted not only to the welfare of his Church, but to the onward march of humanity in general, His Lordship has ever been ready to countenance every good word and work, and because of his broadness of mind and kindness of heart is beloved by all classes and creeds. His fellow-citizens will, therefore, unite in wishing him many happy returns of the day of his clerical birth."

Janeville.—The annual harvest thanksgiving service in St. Margaret's parish was held last evening. The Rev. Rural Dean McKay, of All Saints', preached the sermon. The offerings were on behalf of the Diocesan Mission Fund of the diocese. Special music was rendered by the choir.

Hintonburg.—The Hintonburg Court of the Independent Order of Foresters held its annual church parade on Sunday to St. Mathias' Anglican Church. The brethren attended in a body after forming at their hall on Tenth Avenue. Upon their arrival at the church they were met by the Rev. J. J. Lowe, pastor, who preached an appropriate sermon.

Renfrew.—On the 1st inst. the Rev. Rural Dean Quartermaine began his eighteenth year as incumbent of St. Paul's Church. The eighteen years have seen great progress in the work of St. Paul's, now with a beautiful church home and comfortable rectory, both of which have arisen largely through the devoted, earnest leadership of the rector.

TORONTO.

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

Toronto.—Trinity College, on 21st inst., at a Special Convocation called for that purpose, conferred on Dr. Charles Scadding, the Bishop of Oregon, the degree of D.D. (Honoris Causa). Professor W. Clark, President of Convocation, spoke in terms of graceful eulogy of the life work of the former student of Trinity, of the varied and thorough training he had received in New York, and the special qualifications he had shown for advancement in the church. Provost Macklem, who presented Dr. Scadding to the Vice-Chancellor, gave a concise and interesting review of the life work of Bishop Scadding, not only in New York but Toledo and Chicago as well, where, as Rector of La Grange Church his good work had brought him to the front rank of the clergy of our sister church in the United States. Dean Duckworth pronounced the Latin Oration, and then the Vice-Chancellor conferred the degree. Dr. Scadding, in acknowledging the honour done him, spoke of his great affection for Trinity College, and said that he valued the honour conferred upon him more than any other that it was in the power of any other institution to bestow. He was proud of Trinity, and of her growing influence. It was felt not only in England and Canada, but throughout the world. Her graduates could be found in Japan, China, Alaska, and in the United States, and none of them had brought discredit upon their alma mater. As he spoke, he referred to Bishop Brent, the statesman bishop of the Philippines; of Bishop Rowe, the hero prelate of Alaska, and of Bishop Anderson, of Chicago, so well known to Torontonians. In his opinion federation was a good thing for the college, but round about old Trinity there would always linger the sentiment of old associations that would be wounded were its site changed. Bishop Scadding then referred to the needs of his diocese, and the opening for consecrated men, and he concluded with a tribute to Professor Clark for his work in the faculty of divinity. The Right Rev. Dr. Sweatman, primate of Canada, felt a personal interest in congratulating Dr. Scadding, for he had ordained him in 1885. In 1886 he had gone to the United States, and, following their usual course, the people had annexed him. He was not the only prominent Canadian who had suffered annexation at their hands, for he made the fourth graduate of Trinity who occupied a bishopric in the United States. He was glad for

that country, but sorry that his own diocese lost men of such ability. Introducing Principal Falconer, Dr. Sweatman spoke of the high esteem in which he was held, and believed that he was the right man for the university. Dr. Falconer replied in a very happy strain. It was specially encouraging to be assured of the goodwill of Trinity College. He needed her support in the great work he had undertaken, for it was of no ordinary dimensions. He felt that the University of Toronto had been greatly enriched by the federation of this university, bringing, as it did, the loyalty of generations of the great and able men who had graduated in her halls. Her record was a specially gratifying one, and she might be aptly termed the "home of bishops." He congratulated the university on the proceedings of the afternoon, and had been specially impressed by the brilliancy of the gathering of the alumni. Bishop Reeve was introduced by Provost Macklem, and addressed the convocation, thanking them for their welcome. Among those present were:—Archbishop Sweatman, Bishop Reeve, Principal Falconer, Dean Duckworth, Rev. Dr. Broughall, Canon Welch, Rev. Dr. Pearson, Canon Baldwin, Justice Osler, Dr. A. Ham, Dr. Goggin, Irving Cameron, M.D., and W. H. Worden.

Church of the Ascension.—Large congregations filled the church last Sunday at the harvest thanksgiving services. The church was tastefully decorated with sheaves of ripe grain, fruits and vegetables and flowers. The musical portion of the service was beautifully rendered, and the Rev. W. H. Vance preached appropriate sermons at both services. In the evening he referred to the manner in which Canada and its people had been blessed during the year. In all, 250,000 new settlers had entered the Dominion and obtained the rights of citizenship. Men were, however, often wasteful of their blessings. As citizens, how few turned out to vote on by-laws, and how many of both parties abused their privileges as electors.

St. Thomas.—On Saturday morning last an Ordination service was held by Archbishop Sweatman. Mr. Hamilton Mockridge was ordained a deacon, and the Rev. O. E. Newton ordained a priest. The sermon was preached by Bishop Reeves, assistant to the Archbishop. Mr. Mockridge has been appointed curate at St. Thomas.

St. Mary Magdalene.—A gift of \$3,000 has been made to the Building Fund of this church on condition that, apart from existing subscriptions, a like amount is made up by others by the time the new church, which is in course of erection at the corner of Manning Avenue and Ulster Street, is opened. The Rev. Charles Darling is the rector, and no effort will be spared to fulfil the conditions imposed. It is expected that the handsome new church will be opened soon after Christmas.

Three clergymen of the Church, engaged in foreign mission work are at present in the city. These are R. H. McGinnis and the Rev. J. R. Waller, of Japan, and the Rev. E. J. Peck, who is connected with the work among the Esquimaux. These men have been doing splendid work in the foreign field, and on Sunday next will commence deputation work, the principal feature of which is the getting of men to volunteer their services to the foreign work.

The Bishop Strachan School.—Monday the 16th of September, 1907, was one of the red-letter days of the Bishop Strachan School, occasioned by a visit from the Lord Bishop of London. His Lordship, accompanied by His Grace the Archbishop of Toronto, motored up to the school, and was received by the lady principal, members of the council, and secretary-bursar. After inspecting the various buildings and grounds, the Bishop was escorted to the hall, where the pupils had assembled to listen to a few words from His Lordship. The points touched upon by the Bishop were: Straightforwardness, absence of frills, sympathy, humour, and faith. His impressive words were most attentively listened to, and the delightful humour of the Peoples' Bishop most thoroughly enjoyed. The Bishop was very pleased to learn of the continued success of the Church school, and that all its accommodation was fully taken up. The Bishop obtained for the pupils a pleasing memento of his visit in the form of a "remedy," as he styled it, or commonly called a half holiday. The Bishop then affixed his signature to the Visitors' Book, his name following those of the Prince and Princess of Wales, and the Archbishop of Canterbury. Amid cheers of appreciation at the pleasure of seeing him, the Bishop drove off to address the Canadian Club.

Lifford.—St. Mary's.—This pretty country church was beautifully decorated for the annual harvest thanksgiving service. The incumbent,

DEBENTURES
SAFE AND PROFITABLE INVESTMENT

5%

The Sun & Hastings Savings & Loan Co.
of Ontario

Authorized Capital - \$5,000,000.

If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

DEPOSITS—4 per cent. paid on deposits of \$1 and upwards. Money to loan on reasonable terms.

Head Office: Confederation Life Building, Toronto
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice-President.

the Rev. H. Cooper Aylwin, preached from 1 Cor. 3:9, "Ye are God's husbandry." The congregation was so large that a considerable number could not enter the church.

Bethany.—The incumbent preached his annual thanksgiving sermon on Sunday morning, 15th September. The choir had carefully practised harvest hymns and other special music. The church was beautifully decorated with flowers, grain, fruits and vegetables. The congregations fully filled the church.

Tullamore.—Harvest thanksgiving services were held in St. Mary's Church on Sunday, September 15th. Matins and Holy Communion at 10.30 a.m., and Evensong at 7 p.m. The Rev. R. J. W. Perry, of Riverstown, preached very impressive and instructive sermons at each service. Notwithstanding the fact that this parish has been vacant for about half the time during the last four years, the congregation are keeping together remarkably well, as evidenced by the fact that there were sixty communicants at the morning service a large percentage of whom were young men. This church has a very efficient choir and well-organized Sunday School. This should be a very interesting and encouraging field of labour for some energetic clergyman who would be willing to take charge of the work.

Ashburnham.—St. Luke's.—On Friday, September 20th, a most enthusiastic meeting of young people was held, and a branch of the A.Y.P.A. was organized. They will meet every Friday evening. The annual harvest festival of St. Luke's Church was held on Thursday, September 19th. The Very Rev. Dean Farthing, of Kingston, was the special preacher. The rector, the Rev. Dr. Langfeldt, was assisted by the Rev. Canon Davidson, the Rev. R. C. Blagrave, of Belleville, and Mr. T. H. Perry, assistant at St. Luke's. Dean Farthing preached a most eloquent sermon on reverence in worship and purity and holiness in life. He deprecated "the vile irreverence of the Anglo-Saxon 'spiritual' Protestantism, the lounging in the pews, the irreverent attitude in prayer, and he thanked God that the Anglican Church set before the people an ideal and reverent worship. He also referred to the abominations in political life and said that one had to close one's nostrils to escape from the stink of political corruption that put to shame the fair name of Canada. A large congregation was present, and a liberal offering was given for Canadian missions.

Archdeaconry of Peterborough.—A conference of this Archdeaconry has been arranged for Monday, Tuesday, and Wednesday, October 21st, 22nd, and 23rd, when the clergy and lay representatives of the Archdeaconry will meet as the guests of the Rev. Canon Sprague and his people at Cobourg. The sermon on Monday will be preached by the Rev. W. C. Allen, rector of Cavan. Among the subjects for discussion are: "The Religious Education of the Young," "The Services of the Church of England Considered in Relation to the Aims of Divine Worship," "The Spiritual Needs of Our Canadian People and Present Usages in Town and Country," "The Present Moral Character of Canadian Life and the Duty of the Church," "The Acquisition and Use of Wealth," "The Adaptation of the Church of England to the Spiritual Needs of Canadian Life," "The Object or Objects of the Church of England as Expressed in Her History." A public

meeting is being arranged for the Tuesday evening, at which, among others, the Rev. Principal O'Meara will speak. It is anticipated that the clergy of the Archdeaconry will all be present, and that very considerable interest will also be taken by laymen, as at least two are expected to be present from every parish. During the lifetime of the late Ven. Archdeacon Allen some very successful and enjoyable meetings were held in the delightful town of Cobourg, and there can be no doubt that the forthcoming meeting will prove no exception to the rule.

Essonville.—Recently a visit to the large Mission, of which this station is the headquarters, was made by the Rev. Canon Spencer, of Mount Forest, father of the missionary, the Rev. C. R. Spencer, B.A. Three sermons on a Sunday and four week-day lectures, with lantern, etc., formed part of the programme of this vacation outing. The visitor expressed his agreeable surprise at the improvements in the Mission since his previous visit in 1905. He hailed with pleasure the new church hall at Wilberforce and the new public school at the "Beach Ridge." He noticed with delight and comfort how some of the rough ways had been made smooth and the crooked had become straight. He was also pleased to learn that the services were being well attended, and that the clergyman in charge and his summer lay assistant, Mr. H. H. Corey, experienced much encouragement in their work. The visit proved to be of benefit to all concerned.

Duntroon.—West Simcoe Rural Deanery.—The fall meeting was held here on Monday and Tuesday, September 16th and 17th. Present: Rural Dean Mussen, Canon Murphy, F. E. Farncomb, H. M. Little, A. M. I. Durnford, A. C. Miles (secretary), and Archdeacon Warren as visitor. On Monday afternoon various items of business were considered and a paper read by the Rural Dean on "Prayer Book Revision," followed by long discussion. At 8 p.m. the Deanery service was held, all taking part. The Rev. H. M. Little kindly took the place of Archdeacon Warren as preacher, the latter's throat having been overtaxed the day before. The sermon was an earnest appeal for more men to enter the ministry, and continual prayer, especially at the Ember seasons, was urged. On Tuesday, at 9 a.m., Holy Communion was celebrated. Papers were given by the Rev. H. M. Little on "The Ministry of Conversion," and by Archdeacon Warren on "The Relation of Mind and Body," both of which were freely discussed. The question of reunion with East Simcoe was again considered, without definite action. The proposed Sunday School Association for Simcoe county received favourable endorsement. After other items of business and votes of thanks to Archdeacon Warren, the Rev. H. M. Little, and the incumbent and Mrs. Durnford with the Church people of Duntroon, the meeting adjourned at 3 p.m. The next session is to be in Barrie or Allandale at the end of January.

NIAGARA

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

Oakville.—The Rev. L. W. B. Broughall was inducted into his new charge here at a special service on Thursday evening, 19th inst. The Bishop of Niagara was unable to be present, and deputed the Rev. Rural Dean Belt to perform the ceremony of induction. This was done in the presence of a large congregation. Evensong was then proceeded with, the lessons being read by the Revs. E. C. Cayley and Jas. S. Broughall. The Rev. Canon Welsh, rector of St. James' Church, Toronto, under whom the new rector of Oakville served for over two years, preached the sermon, taking for his text 2 Cor. 4:5, "We preach not ourselves, but Christ Jesus as Lord, and ourselves, your servants, for Jesus' sake." The sermon was most appropriate, and covered the duties of the priest to his people and the people to their priest. The Rev. Canon and Mrs. Broughall, father and mother of the newly inducted rector, were in the congregation, as was also the Rev. Canon Worrell, who gave thirty-four years' of devoted service to the parish, and now lives in peaceful retirement and well-earned rest amidst the people he served for so long, and who so deeply respect and honour him. After the service the Woman's Auxiliary gave a reception in the schoolroom, when Mr. Broughall, who begins his ministry in Oakville under very happy and promising auspices, was introduced to his new flock and heartily welcomed by them.

Milton.—The Rev. Canon Farncomb, M.A., of St. Matthew's Church, Toronto, preached at the harvest thanksgiving services last Sunday.

Georgetown and Glenwilliams.—The Lord Bishop of Algoma was a guest at St. George's rectory from the 14th to the 16th, and preached on the 15th to three large congregations. His Lordship left on the 16th inst. to attend the jubilee of the Huron diocese.

Nassagaweya.—The Rev. C. H. Buckland, of St. James' Church, Guelph, preached here on Sunday, the occasion being the harvest thanksgiving service. Mr. Buckland also took the Lowville service in the afternoon. This parish has been lately visited by the Rev. Mr. Roy on behalf of Trinity University.

HURON.

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

St. Thomas.—St. John's.—Thanksgiving services were held in this church on Sunday, the 15th. The church was beautifully decorated, and the services were very heartily rendered. The Rev. A. S. Clarke, of London, preached in the morning, and the Ven. Archdeacon Hill in the evening. The Archdeacon congratulated the congregation on having become a self-supporting parish, and having thus given the Executive Committee of the diocese power to use the funds at its disposal to help the struggling parishes where the need of assistance is still so urgent.

Brantford.—Grace Church.—The reopening of this church on Sunday, 15th, after undergoing extensive interior redecoration, was attended by very large congregations. Archdeacon Mackenzie officiated after an absence of over two months. He congratulated the churchwardens on the splendid improvements they had effected in the church's interior. He still hoped before the end of his ministry to see the church completed by the addition of tower and bells, and also the placing of many more memorial windows.

CALGARY.

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

The Bishop of Calgary held an Ordination in his pro-cathedral on Sunday, September 15th, when Messrs. T. H. Carter and A. G. A. Rainier were ordained to the diaconate. The Dean was the preacher, and he also sang the Litany. The whole service was very impressive, and reflected the greatest credit upon the organist, Mr. Qua, and the choir. Archdeacon Webb presented the candidates to the Bishop, and also acted as chaplain and carried the Bishop's staff, which was used for the first time in the pro-cathedral. The Rev. T. W. Castle, who has been preparing to take up Indian work in the diocese, and has made excellent progress in the Blackfoot language, will resume, for a time, the white work at Gleichen, which he has been doing so successfully as a lay reader. The Rev. A. G. A. Rainier goes to Tofteld, a rapidly-growing centre south of Beaver Lake, through which the G.T.P. is to pass. The Rev. C. W. E. Horne, M.A., who recently arrived from England, has been sent to open up a new mission at Lobrtick. He will also work Victoria and Egg Lake. The Rev. C. W. Peck, M.A., A. E. H. Bott, M.A., and C. W. G. Moore, M.A., are about to arrive in the diocese. Mr. Peck is to work a new mission on the Lower Red Deer; Mr. Bott, the Fishburn Mission, and Mr. Moore, Crossfield and Airdrie. Ernest Pinkham, the Bishop's youngest son, has gone back to Trinity College School, Port Hope, after the summer vacation for his last year. The Bishop preached in the afternoon at St. Barnabas', Hillhurst, Calgary, and in the evening in the pro-cathedral. His arrangements for the next three Sundays are: September 22nd, with the Rev. C. Greaves, Pine Lake, etc.; September 29th, with the Rev. A. O. Cheney, north of Edmonton, and October 6th, with the Rev. G. Card, Vegreville, etc.

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—A mission chapel has been erected in the parish of Holy Trinity, named St. Mark's, through the efforts of the Rev. Wm. Tuson, a priest, who is here on leave of absence from the Diocese of Sacramento. Mr. Tuson has been licensed to the charge of this mission chapel

with the consent of the rector, the Rev. H. Beacham.

The regrettable attacks on Asiatics have had a bad effect on our Japanese Mission. We hope it may only be temporary. While we would desire a limitation of this class of immigration, the formation of the Anti-Asiatic Exclusion League was unnecessary. Constitutional measures would have brought out the result required. Unfortunately we have in Vancouver among workingmen a small but noisy band of extreme Socialists and Anarchists; and trouble is fomented by American agitators, who came over here, and were in evidence in the late meeting of the League. The trouble is racial. Cheap labour is not now a part of the matter at all. As a matter of fact, these people have learned the lesson which the labouring men have been teaching them, and they no longer work for low wages. In many cases they receive as much as white people; and Chinese domestics have raised their wages to an amount prohibitive except to people of ample means. Fortunately, the authorities are dealing with the situation with a firm hand, and public sentiment supports them.

North Vancouver.—The Rev. J. Hugh Hooper, late rector of Bathurst, N.B., has taken charge of St. John the Evangelist Church. North Vancouver is growing rapidly, and there is every prospect of a strong parish.

Chilliwack.—The Rev. Mark Jukes has resigned the parish, to take effect October 31st, and the Rev. Canon Hinchliffe, B.A., rector of Red Deer (Diocese of Calgary), Rural Dean and Bishop's Chaplain, has been appointed.

Langtry.—The Rev. H. W. L. Laffere, B.A., has resigned after an incumbency of seven years, and accepted the parish of Cumberland (Diocese of Columbia). The parish is at present served by a student, Mr. A. J. Crawford, B.A. (Trinity College, Dublin).

Yale.—All Hallow's Schools.—The Canadian School has opened with fifty-five scholars, its full limit. The Sister Superior leaves for England this month, and will return in the spring. Sister Constance has arrived to take temporary charge, and is accompanied by Sister Althea (Miss Moody), whom we are glad to welcome in her new capacity.

Eburne.—The church has been totally destroyed by fire. The dry kiln of a shingle mill took fire, and it was impossible to save the church. It cost originally \$1,200, but could not be replaced now under \$2,000.

Nicola.—A parsonage is under construction.

Personal.—The Bishop is now absent on a three weeks' visitation of some parishes in the Diocese of Kootenay, the Archdeacon of Columbia acting as Commissary in his absence. On the 8th September he opened a new church at Salmon Arm.

Lytton.—St. George's Indian Industrial Boys' School.—This school, which is owned and operated by the New England Company, with the help of a Government grant, owns a fine ranch of about 700 acres. Recently the Principal, the Rev. George Witcham, sent a carload of watermelons (thirty tons) to Vancouver, said to be the first shipment of watermelons grown in the Provinces. The boys (twenty-nine) are taught farming, fruit-growing, carpentry, and blacksmithing. A chapel is in course of construction. Whatever difficulties there may be in other dioceses about the conduct of Indian schools, there is none with us. Our two schools are well managed, have competent instructors, and are in no financial difficulty.

DIOCESE OF CALEDONIA.

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

Swanson Bay.—On Sunday, September 8th, Bishop DuVernet held the first religious service ever held at Swanson Bay, where the Canadian Pacific Sulphite Pulp Co. have a new sawmill, and are erecting a pulp mill. A congregation of sixty assembled in the company's messroom. Familiar hymns were sung with fervour. At the close of the service the sum of \$20 was contributed by the men towards the Mission Fund of the diocese, one man, not able to leave his work, sending \$2 as a practical token of appreciation. The Bishop is arranging to give a fortnightly service. Swanson Bay is a hundred miles south of Prince Rupert.

British and Foreign.

The Archbishop of Canterbury has instructed his clergy not to celebrate marriages with a deceased wife's sister.

An effort is being made to raise a sum of £4,500 for building a stone vaulted roof over the north aisle of St. Albans Abbey, in place of the present plain timber roof.

Viscount Tredegar has purchased an acre of ground in Caerleon and presented it to the Church of England Waifs' and Strays Society for the erection of a home. Viscount Tredegar laid the foundation stone.

A man rose in St. John's Parish Church, Spittlegate, Grantham, and forbade the banns just called by the Vicar. The objector was said to be the father of the girl. His reason was that the couple were not of age.

Cheapside's famous Church of Bow Bells is undergoing restoration, and will not be open until the third week in September. Gas to be superseded by electricity, and the whole of the interior completely and carefully restored.

The Rector of Islip, Northants the Rev. W. St. George Coldwell, says he will not allow his church to be used for a marriage with a deceased wife's sister, and will treat the person who contracts such a union as an ex-communicant.

The church of St. Botolph's Church, Boston, Lincolnshire, is now being entirely re-roofed and covered with new lead at a total cost of £1,000. St. Botolph's was built in the fourteenth century, and is one of the largest churches in the country.

There has just been erected in Bonsall Parish Church a handsome stained-glass window, representing the Good Samaritan, to the memory of the late Rev. John Kitchingman, formerly for many years Rector of Bonsall, and a window has been added in memory of his infant son.

For a long time past the Vicar of St. Clement's, Fulham, has felt the desirability of uniting into a society all those who are voluntarily engaged in cleaning any portion of church. At a meeting held at the Vicarage recently, it was decided to form a Guild to be called the Guild of Church Cleaners of St. Clement's.

It has been decided that the great north window of the morning chapel of Salisbury Cathedral shall be filled with stained-glass, to represent the subject of the Heavenly Jerusalem, as a memorial to the late Bishop Webb, who, it is known, eagerly desired that such a work should be carried out.

GILLETT'S GOODS ARE STANDARD ARTICLES

IT IS TO THE ADVANTAGE OF EVERY HOUSEKEEPER IN CANADA TO USE THEM

- Flagic Baking Powder.
- Gillett's Perfumed Lye.
- Imperial Baking Powder.
- Gillett's Cream Tartar.
- Royal Yeast Cakes.
- Gillett's Flammoth Blue.
- Flagic Baking Soda.
- Gillett's Washing Crystal.

MADE FOR OVER 50 YEARS. (ESTABLISHED 1852)

E.W. GILLETT COMPANY LIMITED TORONTO, ONT.



\$5.85 FOR THIS HANDSOME SOLID OAK ROCKER

Exactly like illustration. Built entirely of selected quarter-sawn oak and hand polished. The design is absolutely new, and one that combines beauty and comfort to a high degree. Large roll seat, shaped back, broad arms, elaborately carved front posts, etc. A rocker that cannot be purchased elsewhere for less than \$10.00. Our price only **\$5.85**

This is an example of the great values presented in our large new CATALOGUE "E," which contains over 500 illustrations of new and desirable furniture. We will gladly send it free to any address upon request.

The ADAMS FURNITURE CO., Limited
Canada's Largest Homefurnishers. TORONTO.

It is proposed to erect a new church, at an ultimate cost of £10,000, in the parish of Ashton-on-Ribble. The church will accommodate 600, and is being built with a view of becoming the parish church of a new parish. Contract for completing a portion of the church have been entered into involving an expenditure of £7,500. This part of the scheme will provide about 425 seats.

The full report of "the special effort" made in the diocese of St. Albans to complete the Essex Bishopric Fund by raising £5,000 on the Day of Intercession, June 30 last, is published. The result has far exceeded all expectations, the total being £7,609. The highest Ruridecanal contribution was that of Romford, £619; the highest parochial collection being £244, from St. Mary's, Colchester. The fund has reached £43,355.

The late Colonel Daniel James Mansergh, of Grallagh Castle, Thurles, has made the following bequests:—To the Church Missionary Society, the sum of £1,000; to the Zenana Mission Society, the sum of £200; to the Treasurer or Treasurers for the time being of the Sustentation Fund of the Church of Ireland, for the Parish of Clonoulty, in the County of Tipperary, the sum of £1,000, to be devoted entirely for the purpose of increasing the stipend of the Protestant Rector of the Parish of Clonoulty. To the Treasurer or Treasurers for the time being of Miss Carr's Homes, Dublin, for destitute children for the benefit of said Homes, the sum of £200.

Commemoration of the 200th anniversary of the founding of the Narragansett Episcopal Church, one of the oldest of that faith in America was begun Sunday, September 9th, and was ended with an historic address by Rev. Daniel Goodwin, a former rector of the church. The principal speaker on Sunday was the Rev. Dorner Pierce, of Wickford, England. Services were conducted for the first fourteen years by missionary clergymen of the Church of England. But in 1721 the Rev. James McSparran, D.D., of Scotland, was chosen rector. During his term of service, which lasted until his death 26 years later, a silver communion service was presented to the church by Queen Anne, then on the Throne of England.

In Ireland, they have some peculiarities in the capitular body attached to ancient dioceses. Kilmacduagh, like Tuam, possesses a Provost who, as in the case of some of the Scotch dioceses, enjoys the prefix "Very Rev." Kilmacduagh has, further, had among its dignitaries a "Sacrist." At Hereford, one of the Residentiary Canons is called the "Reverend the Praelector," while the College of Vicars Choral attached to the Cathedral are called "Diddlebury Canons," from the place which supplies the funds necessary for their maintenance. The precise duty of these "Diddlebury Canons" has been a subject of litigation, the point for decision being whether their office necessitated the singing of antiphons and canticles as well as the

simpler duty of intoning which falls to the lot of clerical vicars and minor canons.

The Essex Bishopric.—The full report of "the Special Effort" made in the diocese of St. Albans, to complete the Essex Bishopric Fund by raising £5,000 on the Day of Intercession, June 30th last, is published in this month's Diocesan Gazette. The result has far exceeded expectation, the total being £7,629. The highest ruridecanal contribution was that of Romford, £619, the highest parochial collection being £244, from St. Mary's, Colchester. The fund has reached £43,355.

The parish church of Grayrigg, situated amongst the far-away hills of Westmorland, has just been enriched by the gift of a beautiful font cover, in oak and polished brass, the work of the well-known firm of Messrs. Jones and Willis. The cover was given by Mr. J. Tebay, in memory of a faithful servant who died in the early part of this year, and who had been in his employ for over thirty years. This gift adds greatly to the beauty of a church which was already greatly admired. Grayrigg Church, however, is one of the few now remaining in which the old-fashioned box pews have been retained, and it is devoutly to be wished that this stigma will ere long, be removed.

At a special meeting of the Synod of the Diocese of Down, Connor and

Dromore, at Belfast, lately, the Right Rev. John Baptist Crozier, D.D., Bishop of Ossory, was elected Bishop of Down, Connor and Dromore, in the room of Bishop Welland, deceased. There were three names submitted—Bishop D'Arcy, of Clogher, and Canon Riddall, of Belfast, in addition to Bishop Crozier. The Bishop-elect, who is fifty-four years of age, spent practically all his clerical career, until he became Bishop of Ossory, in the diocese which he has now been called to rule over.

Children's Department.

A MAY QUEEN

"I guess, p'raps, that May is the nicest month in all the year, except December," said eight-year-old Harriet, gathering a handful of long-stemmed violets as blue as her wide-opened eyes, and looking at them rapturously.

"Yes," agreed Mollie, her ten-year-old sister, "for first, the flowers come in our meadows—oh, such lots of them!" with an irrepressible giggle; "then there's always May day."

"But," and Harriet sighed, "just think! when we'd asked all the girls

Embossed Steel Ceilings Best for Churches.

The most appropriate Ceilings for Churches are, without doubt, those of Embossed Steel, in some of our Gothic designs.

Steel Ceilings do not crack or absorb moisture—they take and keep paint better than wood or plaster. They cannot leak, and never show unsightly stains.

They can be painted any color—and retinted, when it is desired to give the Church interior a new appearance.

Our Embossed Steel Ceilings are made in a great variety of absolutely correct classic styles. The plates fit exactly, and joints are invisible. Being vibrant and resonant, their perfect acoustic properties make them the most desirable for Churches and Sunday Schools.

Write for our Catalogue No. 17, which illustrates a few of our designs, and gives full particulars. Address:

METAL SHINGLE & SIDING CO. LIMITED,
PRESTON, Ontario. 66

HAIR GOODS BY MAIL.



Send us a sample of your hair and the amount you wish to pay, and we will forward to you by return mail, a Switch, Pompadour Barg or Wave, of better value than any other firm in Dominion. Marcel waving, hairdressing, manicuring, &c.

Catalogue mailed free to any address.

DAY & MOHLER,
The King St. Hair Specialists,
115, King St. West Toronto, Ont.

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

A SHORT TRUE STORY

Had Sciatica; Doctor ordered Mineral Bath, took 21, cost \$5.75; Ordered to Hospital, cost of room 8 weeks \$46, told I was incurable, so left. Friend told me of Veterans Sure Cure; A bottle cost 50c., 10 doses cured me 3 years ago. Yours truly, FRANK FIELD, Chatham, Ont.

PRICE \$1.00 and 50c.

Druggists sell it or mailed by **The Veterans Sure Cure Medicine Co.** CHATHAM ONT., Canada. Limited

THE
**DOMINION
BANK**
PAYS SPECIAL ATTENTION TO
**SAVINGS
ACCOUNTS**
Interest Credited Four Times a Year.

1854 THE 1854
HOME BANK
OF CANADA.
FULL COMPOUND INTEREST
Paid on Savings Accounts
of One Dollar or more
Head Office
8 King Street West, Toronto
Toronto Branches, open 7 to 9
every Saturday night:
Queen St. West, cor. Bathurst St.
Bloor St. West, cor. Bathurst St.
78 Church St.
Alliston, Belle River, Cannington, St. Thomas
Lawrence Station, Melbourne, Walkerville
Ferne (B.C.) Winnipeg, Man.
The National Park Bank, New York
The National Bank of Scotland, London, Eng.
JAMES MASON,
General Manager

**The Pioneer
Trusts Corporation
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR
EXECUTOR
GUARDIAN
TRUSTEE
ASSIGNEE
RECEIVER
LIQUIDATOR or
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General
Trusts Corporation**
Ottawa Toronto Winnipeg

EAGLE AND RAIL LECTERNS,
Altar Rails, Crosses, Vases, Desks, etc., Candelsticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

CHADWICK BROS.
Shew Room, 193 East King St., Hamilton.
Factory, Oak Ave., near Barton St.
Send for Catalogue

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

BELLS.
Alley Church and School Bells. Send for Catalogue. The C. S. BELL CO. Hillsboro, O.

to come to our May party, and Margaret was chosen for the queen, then she had to go away with her mother for a visit! Should you think, Mollie, that she'd want to go?"

"Well," replied her sister sensibly, "you see she loves her aunt, and maybe going to Boston is better than being a queen."

"Maybe," responded Harriet, doubtfully.

"And now we must choose a queen all over again," said Mollie. Just then up the lane and through the bars came hurrying another little girl, who sank down on the grass by the sisters.

"I s'pose, Marietta," began Harriet, "you've heard the news—we've lost our queen. Who can we have? Just try to think who is the dearest, prettiest one know? Who has light hair, for we're sure, Marietta, a queen ought not to have black hair."

"All queens in books have long, shiny, gold hair," added Mollie.

Marietta was silent for a minute, her brown eyes fixed upon the far-off mountains; then she spoke, but hesitatingly: "You asked me who was the sweetest, prettiest one I knew, with light hair. Well, girls, that's just my Grandma Parsons—it is."

Harriet's cheeks flushed pink with excitement, and she sprang to her feet, clapping her hands delightedly. "Oh, we've found a queen, she cried, "we've found her, we have! Why, white curls are a great deal prettier than yellow ones; anybody might have yellow curls, but there aren't many white curls around. We needn't look any more for a queen."

"Do you think that Grandma Parsons would be a little old?" suggested her grand-daughter.

"No!" exclaimed both the sisters together.

"S'pose she wouldn't want to, what would we do then?" mused Mollie.

"Let's think she will," chirped Harriet, and the trio started straightway for Marietta's house, and Grandma Parsons. Astonished, a little frightened, was grandma when her quiet room was invaded, a few minutes after, by three excited little maids, who all tried to talk at once.

"And you want me for your queen, dearies?" she replied, putting down her knitting; "such a wrinkled old queen!"

"We do, we do!" cried the eager voice; "say yes, please, say yes!"

"After all this time!" half whispered Grandma Parsons; "why, children, nearly fifty years ago I was once a May queen; I remember, for a long, wonderful day, I wore a wreath on my head; then my hair was as yellow as cowslips, and my gown was a pink print." Something glistened in grandma's eyes, but no one noticed it, and before her little callers had left the room she had promised to be their Queen of May. Mollie's and Harriet's mother thought it was a most beautiful idea, and Marietta's mother was quite enthusiastic over the plan.

Great was the surprise of the young guests, the following Saturday, when they trooped over the meadow, across the road from the house, to find, sitting in her low wicker rocking-chair, on a gray rug, by the flower-trimmed

AFTER YOU HAVE TRIED "THE NEW ONES"
YOU WILL COME BACK TO

**SHREDDED
WHEAT**

The world's best cereal food. Not so heating as corn or oats, and much more nourishing and more easily digested.

TRY A BISCUIT WITH MILK OR CREAM OR FRESH FRUIT.
All Grocers—13c a carton, 2 for 25c.

A TRIAL PACKAGE.

Of The Wonderful Pyramid Remedy
Is Sent Free of Charge by Mail to
Everyone to Test Thoroughly.

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

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

Mr. George Braneight, of Schellburg, Pa., says: "I was a terrible sufferer of piles for fourteen (14) years and during all this time I found no relief."

"After trying but one treatment of your 'Pyramids,' I am absolutely cured. Your Pyramid Pile Cure will cure when all others fail."

You can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it or if you want to prove this matter at our expense, before purchasing, send your name and address to the Pyramid Drug Co., 94 Pyramid Building, Marshall, Michigan, and receive a sample packet free by return mail.

pole, a quaint little figure! Who but Grandma Parsons, smiling shyly on all around? About her shoulders was a fluffy white and lavender shawl, while a wreath of violets encircled her very best lace cap.

"What a beautiful queen! what a lovely queen!" they cried, and, joining hands, danced merrily around and round their chosen lady.

But a short time only could she stay with her subjects, this frail little queen, and soon they escorted her to the house with due honour, as befitted royalty. At the door they left her, and went back to their play.

From her window grandma watched them, and still she smiled, still she wore the wreath of violets, fading now. The warm sunshine flooded the room, and sunshine was in her heart. Where, in the country round, could be found that day a happier Queen of May than Grandma Parsons?—Alix Thorn.

Mt. Vernon, N.Y.

THE PRIVILEGE OF STRUGGLE.

Overcoming brings the greatest joy that a child of God can know. But overcoming is not possible without something to overcome; and that something is offered to us with every temptation. We weary of our temptations; we long to be free from them; yet if that longing were granted now and here, we should be robbed of a privilege that nothing else could replace. Probably there are no regrets in heaven; but if there were, can we imagine a keener regret than that of looking back at the privilege of struggle which belongs to every soul on earth along with the assurance of victory through Christ, and knowing that we were now cut off forever from the joy of resisting and conquering the powers of evil—a privilege that we had so often wasted when it was ours? God gives us only a limited lifetime of this sort of character-making opportunity. It is a privilege that perhaps angels do not have; but the Son of God shared it with us. Shall we not rejoice in it and use it to the uttermost while we may?—S. S. Times.

WHY WE SAY "HELLO."

Long, long ago wolves were numerous in all parts of the world, especially in England. Wolf hunting was a favourite sport with the gentry, and

plendid Sermon

each, is the label on
every bottle of

**bbey's
r-ent Salt**

follow the directions
take a morning glass—
you will find yourself
stronger and
better every day. 148



TAKE YOUR DOLLARS TO THE Bank of Toronto

For Safety
The Bank's large assets, \$38,000,000 are an assurance to all depositors of the security of their money. The money in the bank is less liable to be spent needlessly than the money in your pocket.

For Profit
Interest is added to all Savings Balances 4 times a year.

**CAPITAL, \$4,000,000
REST, - 4,500,000**

Bank of Toronto
Head Office: Toronto, Ontario
INCORPORATED 1855.

to kill wolves was regarded as the sacred duty of all Englishmen.

In fact, an old law read: "All barons must hunt and chase a wolf four times a year." French was the language of the court at that time, so the burly old English hunters used the cry of the French wolf hunters which was "Au loup! Au loup!" (To the wolf.) These words heard at a distance sounded like "Aloo," but the English, who always put H on wherever they possibly can, put it on the word "Aloo," and when wolf-hunting shouted, "Haloo." This form we use when we call "Hello," as no other word has been found that carries so far or so well. For this reason it is the accepted form of the telephone companies the world over.—Washington Post.

AN UNAVOIDABLE LOSS.

When Aunt Hitty began to ask questions she kept at least one person employed with little chance for any other word than direct answers.

"What's become o' that likely kitten you had last time I was here?" she demanded of her small nephew. "I hope she wasn't poisoned like that other one you had two years ago, was she?"

Beautiful Teeth Give Charming Expression. Use

TEABERRY

All Druggists.



"Oh, no'm, she—"
"Was she drowned then?"
"No'm she—"
"Stolen?"
"Oh, no'm, sh—"
"Well, I should like to know what made you give away such a handsome kitten."
"We didn't; she—"
"Well, what's happened to her? Speak up, boy."
"S-s-she's growed into a cat!" gasped the small nephew, stammering in his haste.—Youth's Companion

THE TRUE STORY OF BILLY.

Billy's grandfather is rector of an Eastern parish, and Billy lives at the rectory.

He is quite a Churchman, and seems to think he must attend all daytime services, especially on week-days, and frequently is the only representative of the rectory family at early service.

Apparently, he has been impressed by the absence of men from the 10 o'clock service. There are always some at the 8 o'clock service; but by 10 the men are in town at their business.

One morning during Christmas week Billy remarked to his grandmother: "I think I'd better go to church this morning, because, maybe,

THE CANADIAN NEWSPAPER DIRECTORY FOR 1907.

We have just received from the Publisher, A. McKim, Limited, of Montreal and Toronto, a copy of the 1907 edition of the Canadian Newspaper Directory.

This is the fourth edition of this valuable work, which is filling a very real need in Canada, and deserves a place on the desk of every business man. It is the only Newspaper Directory published in Canada that has gone beyond a first edition, and it has now become the standard work of reference for all information about newspapers.

It not only lists and describes fully every periodical in the country, giving full particulars but it supplies, as well, a comprehensive Gazetteer of the Dominion.

Comparing this edition with former ones, we note a large increase in the number of papers which have supplied detailed statements of circulation supported by affidavit and thereby received the Star of Honour. This is as it should be, and helps to put newspaper advertising on a more business-like basis. The rapid growth of the new western provinces is very apparent, for they are credited with fully twice as many papers as in 1905.

The McKim Advertising Agency, publisher of this work has been formed into a limited company, capitalized at \$200,000, to be known as A. McKim, Limited, with headquarters at Montreal, a branch office in Toronto, and representatives in New York, and London, Eng. This change has been made to facilitate the handling of their steadily increasing business.

Ever since this business was founded by Anson McKim, more than twenty years ago the McKim Agency has stood high in favour with both publisher and advertiser. Their methods are right up-to-date—enterprising, progressive, and systematic to a degree.

The firm has won an enviable reputation for fair dealing and prompt payments, and is undoubtedly at the head of the profession in this country.



5 Cups of Tea 1c.

Do you know that five cups of Red Rose Tea (40c. grade) only cost one cent? You can actually make 200 cups from one pound.

It is easy to prove this. Buy a package and try it. At your Grocers.

RED ROSE TEA "IS GOOD TEA"

there won't be any other men there." (Billy is five years old.)

When it came time for the offering, and his grandfather brought the alms basins, it became apparent that there were no "other men" there. There was just a moment's pause, then Billy went forward, took a basin, passed it into every pew where any one sat, and returned and placed the offering in the large basin his grandfather held to receive it, stood there during the presentation, and then returned to his seat and knelt for the prayer and blessing, quite unconscious that he had done anything unusual.

Significantly enough, this occurred on Holy Innocents' Day.

Dear little Billy. May he always serve in the Church as earnestly and reverently as now.—The Young Churchman.

SEALED ORDERS.

"Arise, and go unto Gaza, which is desert." Not a word is said as to what Philip was to do when he got there, or why he was to leave a very prosperous field in Samaria for one which was extremely unpromising. Yet Philip had not more than reached the cross-roads then he fell in with the Ethiopian chamberlain and commissioned him as a preacher of righteousness to the banks of the Nile. So we are often sent out under sealed orders. We do not know the final destination. Only the first stopping-place is pointed out to us, and that may seem in the middle of a wilderness. But if it be the Lord that has sent us, He will find even in the desert a work for us to do which will help to bring the sunlight into some dark corner of the Master's kingdom.

It was said of a noted Virginia judge that in a pinch he always came out ahead. An incident of his childhood might prove this. "Well, Benny," said his father when the lad had been going to school about a

month, "what did you learn to-day?" "About a mouse, father." "Spell mouse," his father asked. "After a while Benny answered. "Father, I don't believe it was a mouse after all. It was a rat."—Lippincott's.

Pale, Anaemic, Sickly Girls

REGAIN COLOUR, HEALTH AND VIGOR WHEN THE BLOOD IS ENRICHED BY

Dr. Chase's Nerve Food.

Your mirror will tell you if you are anaemic, for the unnatural pallor of your gums, lips and eyelids will indicate the thinness and weakness of the blood.

Anaemia is most common among young women and is marked by pallor, weakness, indigestion, irritability, spells of dizziness and fainting, heart palpitation, severe headaches and feelings of extreme lassitude.

The blood is lacking in the elements which go to form energy, vigor and strength and demands such assistance as is best supplied by Dr. Chase's Nerve Food.

This great food cure sharpens the appetite, invigorates the nerves which control the digestive fluids, strengthens the heart's action and naturally and gradually restores the sufferer from weak blood to health, strength and vigor.

The headaches and eyeaches of pale, nervous school girls, of office girls and of factory employees are largely the result of thin, watery blood and will disappear when the blood is enriched and the system built up by Dr. Chase's Nerve Food.

Put this great restorative to the test by noting your increase in weight while using it.

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

TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc.,
Musical Director.

ONE OF THE STRONGEST MUSIC SCHOOLS IN AMERICA.

Faculty of 85 specialists. Attendance last year 1,710. Every branch of music, vocal, instrumental and theoretical. A carefully graded and fairly conducted system of examinations in Artists' and Teachers' Courses, with corresponding certificates and diplomas. Also Local Examinations throughout Canada. Free and Partial Scholarships. Lectures, Concerts, Recitals and other free advantages. Two Conservatory Orchestras (string and symphony). Languages, Piano Tuning. A specially strong department is the

CONSERVATORY SCHOOL OF EXPRESSION.

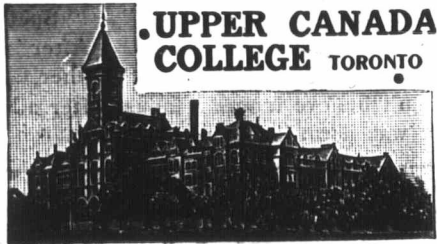
F. M. Kirkpatrick, Ph. B. Principal. It embraces Public Reading, Oratory, Voice Culture, Physical Culture, Dramatic Art and Literature. New Conservatory Calendar of 150 pages sent free on application. Separate Calendar for School of Expression.

ST. ALBAN'S.

Brockville, Ont.

A BOARDING SCHOOL FOR BOYS

Preparation for The Universities and R.M.C. Kingston (3rd place 1906, 5th place 1907). Chemical Laboratory, Gymnasium, annual Training Room. For prospectus, book of views, etc., apply to Rev. F. GRAHAM ORCHARD, M.A., Cambridge, Headmaster.



UPPER CANADA COLLEGE TORONTO

Autumn Term begins Wednesday, Sept. 11th. Examinations for Entrance Scholarships, Saturday, Sept. 14th.

Courses for University, Royal Military College, and Business.

The Regular Staff comprises 15 graduates of English and Canadian Universities, with additional special instructors.

Senior and Preparatory Schools in separate buildings. Every modern equipment. Fifty acres of ground, 4 Rinks, Gymnasium, Swimming Bath, etc.

Entrance Scholarships for both resident and day pupils. Special scholarships for sons of old pupils.

Successes last Year: 2 University Scholarships; 10 first-class honors; 45 passes; 6 passes into the Royal Military College.

H. W. AUDEN, M.A. (Cambridge), Principal.

ST. MARGARET'S COLLEGE, Toronto

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.

MISS J. E. MACDONALD, B.A.,
Lady Principal

TEACHERS—14 in Academic Department; 4 (European trained) in Modern Languages; Specialists in every Department.

CLASS-ROOMS—Designed and built for the work.

LOCALITY—Beautiful and picturesque surroundings.

RECORD—1905, 1906; 14 at Universities; 20 passed examinations in Music at Toronto University, winning 11 first class honors, and 5 second-class; 10 passed at Toronto Conservatory winning 3 first places.

Autumn Term begins September 12th. Write for Booklet.

DIRECTORS—Mrs. George Dickson, George Dickson, M. A. (formerly Principal Upper Canada College, Toronto.)

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

Glen Mawr

651 SPADINA AVENUE, TORONTO

A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training.

Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers.

Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

For Prospectus and full information apply to

MISS VEALS, Lady Principal.

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont., and 330 Kent Street, Ottawa, Ont. BOARDING AND DAY SCHOOLS FOR GIRLS. Visitor: The Lord Bishop of Toronto. TERMS MODERATE. VACANCIES FOR BOARDERS. Next term will begin Wednesday, Sept. 11th, 1907. ADDRESS—Sister in Charge.

DUNHAM LADIES' COLLEGE, DUNHAM, - QUE.

Montreal Diocesan Church School for Girls. For Calendar, apply to the Lady Principal.

Trinity College School PORT HOPE, Ont.

Residential Church School for Boys. Next Term begins September 12th. For Calendar and all particulars apply to Rev. OSWALD RIGBY, M.A., LL.D., Headmaster.



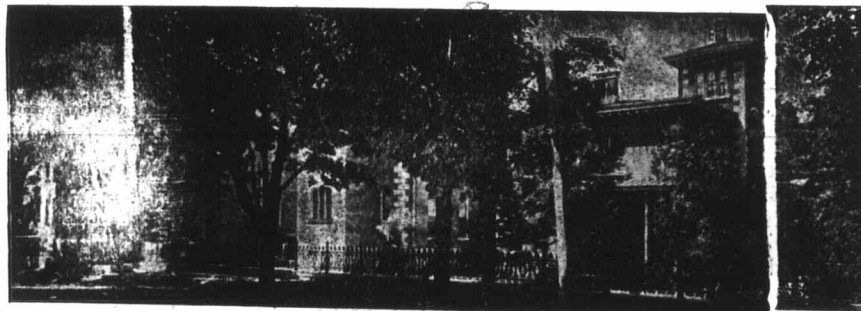
Bishop Bethune College, OSHAWA, Ontario

Visitor, the Lord Bishop of Toronto.

Preparation for the University. Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine Major St., Toronto



ST. AGNES' SCHOOL, BELLEVILLE, ONTARIO

Patron—The Lord Bishop of Ontario.

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

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

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



Bishops College School, Lennoxville, P.Q.

HEADMASTER: REV. E. J. BIDWELL, M.A. (OXON) D.C.L.

Well known Boarding School for boys. Preparation for Universities; R. M. C. Kingston; or business life. Fine buildings, beautiful situations. Separate Preparatory School. Next term begins Sept. 19th F. W. FRITH, Sec.

Havergal Ladies College TORONTO



Separate Senior and Junior Residential and Day Schools Preparatory Department

Preparation for Honour Matriculation, Havergal Diploma, Examinations in Music and Art.

Resident French and German Mistresses. Physical Culture under two resident graduates of the Boston Normal School. Domestic Science School, with six Departments.

Large Grounds Rink, Swimming Bath.

For illustrated calendar apply to the Bursar. MISS KNOX, Principal.

HIGHER EDUCATION FOR GIRLS

The Bishop Strachan School

Forty-First Year

PRESIDENT the Lord Archbishop of Toronto.

Wykeham Hall, College Street, Toronto.

FULL MATRICULATION COURSE ALSO ELEMENTARY WORK.

Re-opens for resident pupils September 11th; for day pupils, September 12th, 10 a.m.

For Calendar apply to

MISS ACRES, Lady Principal.

St. Alban's Cathedral School

M. E. MATHEWS, Prin., TORONTO

For Boarders and Day Boys, Boys prepared for honor matriculation in the Universities and the Royal Military College. Special attention given to boys entering commercial life.

RE-OPENS SEPT. 11. For Prospectus apply to

EDGEHILL, CHURCH SCHOOL FOR GIRLS, Windsor, Nova Scotia.

INCORPORATED 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees ex-officio. The Bishop of Fredericton, and the Coadjutor Bishop of Fredericton, members of Board of Trustees.

Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Arts Departments), House-keeper, Matron and Nurse.

Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.

Preparation for the Universities. For Calendar apply to DR. HIND.

University of Bishop's College

Lennoxville, P.Q.

A RESIDENTIAL COLLEGE FOR MEN

SESSION OF 1907-1908

Michaelmas Term opens Saturday, September 14th, 1907. Matriculation and Supplemental Examinations begin Tuesday, September 17th. Lectures begin Thursday, September 19th.

For information, &c. in regard to the Arts Course, apply to Rev. Principal Parrock, LL.D.

For the Divinity Course, apply to the Rev. F. J. B. Allnatt, D.D.

For Calendars, &c., apply to

F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

Ridley College, St. Catharines, Ont.

RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely separate and limited in number.

Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L., Principal.



Harrington's Tubular

CHIME BELLS

Lighter in Weight, Sweeter in Tone, Cheaper in Price than the ordinary bell.

Coventry, England

Castle & Son,

Agents

568 St. Catherine Street West

Montreal

STAINED GLASS

MEMORIALS
DECORATIONS
INTERIOR
FITTINGS

Castle & Son,
568 St. Catherine St. West, MONTREAL.

If Your Daughter

Seeks a school that offers the standard literary courses with special advantages in Music and Expression, at a moderate cost, under a christian home ideal, giving personal and home care, send for calendar and information of

Harding Hall College & Central Conservatory
LONDON, ONTARIO

Reopens September 11th, 1907
Rev. J. J. Baker, M.A., Mrs. J. J. Baker,
President, Lady Principal.