

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 25, 1902.

[No. 37.

ES & LLIS

Manufacturers of Good, Stone like Fabrics. ARTISTS set, LONDON, English Museum. and Liverpool

BRASS WORK
Altar Vases, Ewer
Croses, Vesper
etc. Chandeliers
Fixtures.
BROTHERS
J. A. Chadwick
STURERS
1 St. HAMILTON, Ont

TRANSFER
glazed
Arch Window
Decorative Glass.
For prices
PRISM (Lumbe)
OKING W. Toronto

GLASS
MORIAL : : :
: : : WINDOWS
BRASSES AND
CORONATIONS
istle & Son
IVERSITY ST., MONTREAL

Brass Work



various kinds of Church Brass
ns, Altar Rails, &c., &c.
ZSIMONS CO., Ltd.
est. Toronto.

Church
Brass
Work
MEMORIAL
BRASSES
VASES
ANDREWS
AWA, LIMITED
OTTAWA.

ing to or
from
mention
an

See Our Special
\$18.00 Suitings
To Order



Your Careful
Examination

before and after the suit is made will assure you that you get the best that can be furnished. We watch the cloth we buy and the work all through. It's made right and fashionable, and after you get the suit and wear it you'll appreciate more and more the merit of the tailoring we do.

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

Harvest Anthems.

Write early for sample copies.
We have a large and varied stock.

O Give Thanks..... J. A. Meale. 10c.
O Sing Unto the Lord..... F. H. Rickman. 10c.
While the Earth Remaineth. F. N. Baxter. 10c.
Great and Marvellous..... Ed. Turner. 10c.
Praise the Lord..... Roland Smart. 10c.
Thou Crownest the Year..... Arthur Berridge. 8c.
The Glory of the Lord. Charles Darnton. 8c.

Further list on application.

ASHDOWN, 88 Yonge St., Toronto.

Pleasure in Smoking a Pipe.

Some smokers prefer a cigar, others a cigarette, but for genuine comfort nothing approaches a pipe, providing, of course, the tobacco you are smoking is good. "Clubb's Dollar Mixture" is the one kind that affords the most pleasure. Burns slow; has a delicious aroma, and will positively not burn the tongue.

One-lb. tin, \$1; 1-2-lb tin 50c; 1-4-lb. package, 25c; sample package, 10c.

A. CLUBB & SONS, 49 King St. W., TORONTO

St. Augustine Wine
\$1.50 per Gallon.

Direct Importer of High Grade Foreign Wines, etc. All goods guaranteed Pure and Genuine. Telephone Main 625.

J. C. MOOR, 433 Yonge St., Toronto

Established 1884 Telephone Main 1187

Copeland & Fairbairn
House and Land Agents
24 Victoria Street, TORONTO
MONEY TO LEND.

Butchart & Watson
Confederation Life McIntyre Block Bldg., Toronto. Winnipeg.

Manager
DOUGLAS, LACEY & CO.,
NEW YORK.

Dividend-Paying Investments

Full particulars of reliable investments paying 10 per cent. and 12 per cent. per annum, with dividends paid quarterly, sent free to any address on application.

Stocks bought and sold or exchanged. Our OIL investments are yielding large profits.

OTHER BRANCHES—Cleveland, Boston, Philadelphia, Chicago, Prescott, Ariz.; Los Angeles, Cal.; Cincinnati, O.; Hartford, Conn.; Buffalo, N.Y.; Baltimore, Md.; Montreal, Que.; St. John, N.B.; London, Eng.

Lady Agents Wanted

One bright agent wanted in every district to introduce and supply our

ELECTRIC SELF-POLISHING CLOTHS

To housekeepers.

These cloths clean and polish all bright metals and glass like magic without powder or polish, and are urgently wanted by every good housekeeper. Large commission. Twenty-five cents buys full sized package and canvassing outfit. To secure your district apply at once. Address

Monarch Manufacturing Company,
ST. CATHARINES, Ont.
Mention this paper.

Harcourt's

The proper place to order a

CLERICAL SUIT to fit your Collars or **CLERICAL COLLARS** to fit your suit. . . .

GEO. HARCOURT & SON,
CLERICAL TAILORS
57 King Street West, Toronto.

HOLT, RENFREW & Co.

Furriers to Her Majesty the Queen
Also to His Royal Highness the Prince of Wales.

FALL HATS In the Very Latest Styles

Fur Show Rooms

The largest and best equipped in the Dominion, are now in full swing, showing the choicest stock of FINE FURS ever offered in this market.

Furs by Mail

If you will send your order by mail, we can serve you just as well as though you stood in our Show Room. Catalogue and Price List sent on application.

HOLT, RENFREW & CO., 5 King St. East, Toronto
35-37 Buade St., Quebec.

DIVIDEND GUARANTEED.

Would you like to possess a policy of life insurance upon which the Surplus is Absolutely Guaranteed?

If so, the Company offers you insurance on its Twenty Payment Life, Guaranteed Dividend Plan. The dividend is plainly stated and guaranteed in the policy, and the paid-up and other options given at the end of the investment period make it an exceptionally good contract.

The NORTH AMERICAN LIFE offers the very best of security. A policy in it pays.

NORTH AMERICAN LIFE
112-118 King Street West, Toronto.
L. GOLDMAN, Secretary. W.M. McCABE, Managing Director.

COWAN'S Healthful and Nutritious Hygienic Cocoa...
Sold in 1/2 lb., 1 lb., and 1 lb. Tins only. Absolutely Pure.

J. YOUNG
THE LEADING Undertaker and Embalmer
359 YONGE ST. Telephone 679

IMPORTANT TO INVESTORS
THE STOCK OF
"The Sun Savings & Loan Co." Offers Absolute Security.

We pay a dividend of 6 per cent. per annum, payable half yearly. . . .
Debentures issued drawing good rate of interest—(Five per cent.)
Deposits taken. Interest allowed from date of deposit—4 per cent. to 4 1/2 per cent. Safe Investment for Church or Trust Funds. Loans to borrowers on easy terms. Call at or correspond with the Head Office, Confederation Life Bldg., TORONTO.

W. VANDUSEN, President. W. PEMBERTON PAGE, Manager.

WANTED.—A young English woman seeks an engagement as lady's maid, or any position of trust. Highest references. Address, M. B., care of Editor, Canadian Churchman, Toronto.

BOOKS FOR PARISH WORK.

Parish Registers, \$2.50 and \$4.00 each
Service Registers.....\$2.50 each
Canticles and Chants.....30 cents each
Marriage Certificates.....\$1.50 per hundred
Certificates of Baptism.....\$1.50 per hundred
Confirmation Certificates, \$1.50 per hundred
Offertory Envelopes.—Plain, Numbered or Printed.

CHAS. P. SPARLING & CO. Church Book-sellers, Publishers, &c., 13 Isabella Street, TORONTO.

Save Money!

By Using Sectional Filing Cabinets.



Combining all Required Filing Devices

That you may have need for in your office.

All built up in one uniform Cabinet.

Call and see or send for Catalogue.

THE OFFICE SPECIALTY MFG. Co., Limited,
77 BAY ST., TORONTO, CAN.
FACTORIES, NEWMARKET, ONT.

Meneely Bell Company
CLINTON H. MENEELY, Gen. Mgr
TROY, N.Y., and NEW YORK CITY.
Manufacture superior Church Bells

DRINK HABIT

This disease can be cured. Write me for particulars about the best and cheapest treatment in America. After paying expenses these treatments cost me just about what I charge for them.

REV. H. C. DIXON,
Room 6, 15 Toronto St., Toronto

When writing to advertisers please mention The Canadian Churchman.

TIGHT BINDING

Western

Assurance
FIRE and MARINE Co'y
 Assets, over \$2,340,000
 Annual Income, over \$2,290,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets
 TORONTO
 HON. GEO. A. COX, President.
 J. J. KENNY, Managing Dir.
 C. C. FOSTER, Secretary.

The Alexander Engraving Co.

(Successors to Moore & Alexander)
 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 2158.

**STANDARD
 .. STAR ..
 LAUNDRY**

Company Limited
 Phone Main 2444 306 CHURCH ST

W. H. Stone

UNDERTAKER
 343 Yonge Street
 PHONE 932
 N. B.—Our charges have been greatly reduced
 in order to meet the popular demand for
 moderate-priced funerals

Church Supplies

Such as Contribution Envelopes,
 Service - Announcements, - Pro-
 grammes for Concerts, Posters,
 etc., are to be had at pleasing
 prices and in the neatest styles
 at the office of

THE MONETARY TIMES
 PRINTING CO., OF CANADA,
 Limited, 62 Church Street, TORONTO

MONUMENTS

MEMORIAL CROSSES
 Of All Kinds.

McIntosh Granite & Marble
 Company, Limited
 1119 & 1121 Yonge St., Toronto.
 Phone North 1249. Terminal Yonge St. car route

THE OXFORD PRESS

THE OLD-ESTABLISHED CHURCH
 PRINTING HOUSE.

Ecclesiastic Printing.

Music Printing

Illuminated Texts or Alphabets for
 Church Decoration.

Christmas Carols A collection of 10, words
 and music complete.
 60 cents per dozen.

Baptismal, Confirmation and
 Marriage Certificates.

G. PARKER

33 Adelaide Street West, TORONTO

**A Physicians Testimony
 For Labatt's Stout.**

Dear Sir—
 Speaking from personal experience I can state that your Stout is
 excellent in building up the system—I was very much run down and was
 advised to use Labatt's Porter—this I have done for some time and I largely
 attribute to its effects my steady improvement in strength and weight.
 I deem it but justice to you, and it certainly is a pleasure to me, to add
 my testimony to its sterling qualities, and I gladly recommend your
 Stout as an excellent tonic and food in cases where such is required.
 JOHN LABATT, Esq., Brewer,
 LONDON, Ont.
 Yours truly,
 G. S. TIFFANY, M.D.
 ALEXANDRIA, DEC., 20th, 1901.



**The
 Furnishing
 of the
 Church**

Is not complete without an organ.

When one is required either as a
 new introduction or to replace
 an old one, consider the merits of the

BELL ORGAN

THE TIME-TRIED STANDARD INSTRUMENT

Send for Catalogue No. 56 to

The Bell Organ & Piano Co., Ltd.
 GUELPH, ONT.

Largest Makers in Canada

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, 38 King St. West, Toronto. Telephone 181 & 182

"GOOD CHEER"
STEEL OVEN
COOKING STOVES
 GUARANTEED PERFECT.
 SOLD BY LEADING DEALERS EVERYWHERE. IN THOUSANDS USE. THE JAS. STEWART MANUFACTURING CO. LIMITED WOODSTOCK ONT.

GEO. W. COOLEY
 Importer of 567 Yonge St
**High-Class Wines &
 Spirits** for Medicinal use.
 Telephone 3089. Sacramento Wine

**The York County
 LOAN & SAVINGS CO.**
 Plans suitable for those desiring to own
 their homes instead of continuing to pay rent.
 Literature free.
 Head Office—Confederation Life Building
 Toronto
 JOSEPH PHILLIPS, Pres

**5 O'CLOCK
 Brass Kettles and Stands
 Nickel-Plated Chafing
 DISHES
 Hot Water Plates
 AND
 Pudding Dishes
 RICE LEWIS & SON, Ltd.
 TORONTO**



**New Goods and
 Autumn Novelties**

now in full display:—

Suitings, Silk and Wool Gownings,
 Laces and Lace Gowns,
 Silk Scarves and Sashes,
 Mantles,
 Rain and Dust Coats,
 Travelling Wraps and Rugs,
 Shoulder Shawls,
 Head Wraps.

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

HOLIDAY GIFTS

HANDSOME ARTICLES MADE OF
 Olivewood from Jerusalem
 Mother of Pearl from Bethlehem
 Native Brass Work from Damascus
 Stones from the Dead Sea, etc., etc.
 These articles are made by converted Jews
 at the Houses of Industry of the London Society
 for promoting Christianity amongst the Jews,
 and are sold for the benefit of the Mission.
Rev. A. F. BURT, Shediac, N.B.,
 Send for Price List Canadian Secretary

Do You Want

A FARM OF YOUR OWN?

It will pay you to investi-
 gate the chances offered in the
 free or cheap farm lands of
NEW ONTARIO.

Write to
HON. E. J. DAVIS,
 Commissioner of Crown Lands,
 TORONTO, CANADA.

FAVORABLY KNOWN SINCE 1826 BELL'S
 HAVE FURNISHED 35,000
 CHURCH, SCHOOL & OTHER PUREST BELL'S
**MENEELY & CO., GENUINE
 WEST-TROY N.Y. BELL-METAL
 CHIMES, ETC. CATALOGUE & PRICES FREE**

LOCK
and Stands

ed Chafing
HES

er Plates

Dishes

& SON, Ltd.

ONTO



ds and
Novelties

display :-

Wool Gownings.
Gowns.
Sashes.

ats.
s and Rugs.

TO & SON

site the Post-Office.

ONTO

Y GIFTS

TICLES MADE OF
Jerusalem
from Bethlehem
ark from Damascus
Dead Sea, etc., etc.

made by converted Jews
try of the London Society
unity amongst the Jews,
benefit of the Mission.
Shediac, N.B.,
Canadian Secretary

I Want

YOUR OWN ?

you to investi-
es offered in the
farm lands of
NTARIO.

J. DAVIS,

er of Crown Lands,
TORONTO, CANADA.

YN SINCE 1826 BELL'S
35,000
GOLD & OTHER PUREST BEST
ELY & CO. GENUINE
ROY, N.Y. BELL-METAL
C. CATALOGUE & PRICES FREE

Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 25, 1902.

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

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

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.

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

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

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

Office—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, is \$2.50 per year: if paid in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

18th SUNDAY AFTER TRINITY

Morning—Jer. XXXVI; Gal. VI.

Evening—Ezek. II or XIII to 17; Luke IV to 16.

Appropriate Hymns for the 18th and 19th 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.
Processional: 179, 215, 217, 382.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 421, 423.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 569, 570.
General Hymns: 296, 540, 541, 546.

General Synod Report.

Owing to the pressure on our columns this week on account of the publication of the balance of the report of the General Synod, we shall be obliged to hold over all ordinary diocesan news, correspondence, British and Foreign news, etc., until next issue.

English Views.

An expression of opinion by one of the English teachers, who has been inspecting our systems, appeared in a Montreal paper, but failed to attract the general attention that it deserved. Briefly, this gentleman pointed out that our system dwelt too much upon the material side. He explained that the pupil's

views were bounded by the paying of money value of everything. He considered that our details of teaching were in some respects mistaken, but he chiefly insisted on the fact that religion must be the basis of all true education, ethical teaching was a delusion, religious sanction was indispensable.

Farm Training Schools.

Another point which struck him was our failure to take advantage of our unequalled opportunity for agricultural training. So satisfied was he of its success that he had purchased a tract of land in the North-West, and intended to use this in connection with his school, Birkhamstead, and he added that the other teachers had similar plans. This is very gratifying, as we have for years lamented the partial failure of the Guelph College. That is kept in existence, it could hardly fail to be so, but it has no imitators. Surely by this time there should have been half a dozen training farms in Ontario and the Government farms could be used for that purpose also. Unfortunately, to send a boy to a farm has been treated as a punishment and degradation instead of a reward.

Dr. William Stratton.

Too little notice has been taken of the death of this young man, whose life promised so much. Born in Toronto, he went steadily through the common school, the Jarvis Street Collegiate Institute and the University of Toronto and always with the highest honour. Afterwards he was at Johns Hopkins at Baltimore and the University at Chicago, where his attainments had become so marked that he was promoted to a very high position in Poona, in India. His untimely death occurred before his learning bore fruit.

Church Influence in Colleges.

Some years ago it was determined in the United States to have Church Halls or Colleges as far as possible in all University centres. The question has again been raised by the Rev. Dr. Wilkinson, who impresses, in a letter to the Living Church, the importance of the work. Bishop Gillespie, of Michigan, states that the late Bishop of that State was anxious to found a Church House at Ann Arbor, but found it impracticable. He advocates attractive services and a strong pulpit in such centres. Another writer, J. William Jones, of Clinton, Iowa, gives instances where such institutes have been and are successful. As Mr. Jones says of the States:—"Education in our land is developing along two very distinct lines: on the one hand, the Church school with its religious instruction, ideals, and influence; on the other, the State school with none, or if any, only such as may result from individual and unofficial efforts within or without the school. Private and endowed institutions of learning which are not Church schools class with the State schools, as a rule, in their attitude towards religious instruction. While this State ideal of education can never be accepted by the Church as the true ideal, and she must ever set forth her conception of the highest

education in the Church school, yet we must accept the fact of the State ideal as it is expressed in the numerous and ever increasing number of State institutions. And the only course left for the church, unless she is to prove grossly negligent of a large number of her children, is to go into those student communities of the State Universities and supply what is lacking in the State education." To a great extent this language applies to ourselves, and it is our bounden duty to look after our students at the places of learning not under Church control. Much may be done, at least what Bishop Gillespie advocates, attractive services and a strong pulpit, should always be provided. The editor of the Living Church suggests: "In almost all small college towns there is a considerable line of social demarcation between the 'townspeople' and the college element." The former are thought by the latter to be, sometimes rightly, sometimes wrongly, provincial and narrow in their way of living and of thinking. The college people on the other hand are held by the townspeople to be exclusive and unfriendly, if not arrogant and snobbish. The one class of population is largely stationary; the other constantly fluctuating. Between the two there is, in many instances, not even the desire for social mixture. It is evident therefore, that with the control of the parish entirely in the hands of the stationary population, the choice of a rector is at least not made with a view toward his probable adaptability to work among the student class. Too often he proves to be a man only too ready to fall in with the narrow view of those who called him, and to neglect the work among those gathered within the precincts of the college. Not perhaps being brilliant or magnetic, he is apt to be looked down upon by the college men, among whom humility is not ordinarily alarmingly prevalent, and this partially disguised contempt naturally reflects itself upon his wounded spirit, and certainly hampers him very materially in his student work." Every place of learning has its own needs and every set of students their own preferences and prejudices. The Church's influence must be kept in view by those clergy and professors in authority in the city or town and the best done for the students. It is always the safest plan to take advantage of residential Universities like Trinity, in Toronto, when practicable.

Algoma.

We took occasion recently to object to appeals to English generosity except for purposes thoroughly justified, consequently it is with peculiar pleasure that we note the visit of Miss E. E. Green, the Secretary of the Algoma Association for Prayer and Work (England), on her first visit to the diocese, for which she has worked so well and so successfully. On her return to England, Miss Green will be better qualified to speak of the needs of this missionary field, and being so, we doubt not will be doubly successful in aiding it.

Hymn Books.

In an article in the Nineteenth Century,

Lord Nelson goes to the root of the matter by asking, "Is it a right and proper thing to have a Hymn Book as a companion to the Prayer Book, and, if so, of what sort of hymns should it consist?" After the Reformation and before the Restoration the use of hymns does not seem to have been general, until the middle of the eighteenth century metrical translations of the psalms were commonly used. The use of hymns as we have them seems practically to have begun in the dissenting chapels and Watts' hymns must have operated largely to popularize them. Lord Nelson states that it was the desire of Cranmer to insert into the Prayer Book the hymns sung from time immemorial in the Church, but the circumstances of the day, and the haste with which the English Prayer Book was compiled, made it impossible to provide suitable English versions of the hymns. The notion, then, of an authorized Hymn-book is as old as the vernacular Prayer Book and its predecessors also. Authorized hymns are, in fact, as much the ideal of the Church as are authorized forms of prayer. The *Veni Creator* of the Ordinal is an illustration.

THE GENERAL SYNOD.

We do not apologize for once more referring to the session of the General Synod, which has so happily concluded its labours in the interests of the Church at Montreal. The Synod met amid many misgivings on the part of not a few friends of the Church, as to whether it would meet expectations or whether it should prove to be the last, and by inaction demonstrate that it was not worth the time and expense involved in its meeting. It was felt that the Church had reached a crisis in its history, and that if this representative body failed to realize the situation, and grapple with it, that the prospects of the Church in this country, which needed the united effort of all, would indeed be cheerless, if not hopeless. Happily in the Providence of God, and no doubt guarded by His Spirit, the Synod has risen fully to the occasion, all its members seemed imbued with a deep sense of the importance and responsibility of their meeting, and with an ability and unity in all respects remarkable, they united in discussing and deciding on the many subjects which pressed upon them for a solution. It was in 1886 that the first motion was made in the Provincial Synod of Canada, looking towards a union of all the dioceses in British North America, and now after sixteen years of perseverance in the face of many difficulties it is an accomplished fact, and the Church in Canada possesses a legislative body which can speak for the whole Church on all social, moral and religious questions, and enact such laws for its government as the times and circumstances may demand. The Synod's action was as prompt and energetic as was the spirit of unity and brotherly kindness which marked all its deliberations and proceedings. Though gathered from all sections of our vast country there was no sectionalism, and though representative of all parties there was no partyism. A robust Canadianism and churchmanship were evident, which is most encouraging, whether regarded from a national or ecclesiastical standpoint. The amount and variety of the legislation was great, and yet all was conservative in

its nature, and in keeping with churchly tradition, whilst at the same time it was progressive and suited to the conditions which surround the Church in this land. Two principles seemed to underlie all the legislation, namely, extension and adaptation. That the Church must be a missionary Church both at home and abroad was fully recognized, and also that whilst conveying old truths and methods, nevertheless, she must be locally adapted. These principles found emphatic expression in the organization of the missionary society, in the appointment of an organizing secretary, and in the wider places which were foreshadows of the Church's operations here for the future. We trust that the spirit so evident in the Synod will spread throughout the Church, pervade all its members and excite a missionary enthusiasm in every diocese and parish. For better organization and much greater liberality on the part of church people there is a pressing need, and we hope to see both these as the result of the steps taken by the General Synod. The field is wide, the opportunity great, the responsibility even greater, and we hope to see men, able and fitted for the work, and money sufficient for all needs, placed at the disposal of our missionary society for its operations both at home and abroad. In the way of adaptation a beginning has been made by an addition of some special prayers and services for local use, before very long probably, in the way of an appendix to the Book of Common Prayer. Last but not least, as a result of the Synod, is the able and eloquent pastoral letter addressed by our Father in God, in the name of the Holy Trinity to the clergy and laity of the Church. It is a timely utterance on questions of great moment to the Church and to Christians generally, and will, we trust, be read and pondered by all faithful members of the Church, and every sincere Christian. It is congratulatory on the work and the unity of the Synod, and expressive of gratitude to Almighty God for the abundant blessing vouchsafed to its deliberations. "At last," it exclaims, "the Church in Canada is nearly one." One in faith and doctrine; one in unity of spirit and organization from all the wide limits of this great Dominion. "At last," after many doubts and difficulties, after many prayers and labours, this great end has been accomplished. Our Father in God dwelt on the need of the Church, and especially on the need for liberality in giving. Our gifts for missionary objects have been indeed beggarly, and the interest of the wealthier members of our Church has not been, if we judge by their offerings, to any extent excited. But this, we trust, is all of the past, and that with the supply of information and the right use of organization much more adequate results will be attained. On such vital subjects as the one observance of the Lord's Day by all classes of society, as to the need for more regard for the authority and veracity of God's written word, and for instruction in the same of our children in the home, day school, Sunday school and university, it speaks with no uncertain sound, and coming from the source it does, will, we trust, receive the attention which the speakers and the subjects they speak of demand at the hands of all serious minded people. The Synod of Montreal will pass into history, we believe, marking an epoch in the history of the Church in this country, and from it, we

trust, the Church will receive an impulse which will send it forward on an era of greater prosperity and usefulness than any it has hitherto reached or even dared to hope for.

THE COLONIAL CONFERENCE.

Various opinions have been expressed as to the results attained by the recent Colonial Conference. Some express disappointment, because more immediate results have not been attained. Others do not hesitate to regard it as unsuccessful, and some to whom the wish is father to the thought publicly proclaim it a failure and a fizzle. The anti-imperialist, who does not sympathize with that remarkable movement in which the things that tend towards unity have overcome that which make for separation, finds comfort in the slow march of events, and many Americans whose commercial selfishness is gratified by the free access comparatively they have to the British markets, while they jealously guard their own, would like to think also, that in this regard at least there may be no change. Those who have studied the matter more closely, and listened to the utterances of the leading participators in the Conference have no such pessimistic feelings in regard to it. In the first place it was a great gain and advantage that the Colonial representatives, who live so far apart, and whose interests are so diverse, should come together, and face to face with each other and the ministers of the home-government, under the presidency of Mr. Chamberlain discuss those questions of mutual interest, which concern all parts of a widely extended Empire. The importance of such a meeting in removing misunderstandings, in guiding future legislation and furthering mutual co-operation cannot be exaggerated. The wisdom of moving slowly, as expressed by Lord Salisbury, was recognized, and the friends of Imperial Federation feel that it will be a growth, rather than something forged and manufactured. That there was such a Conference and that similar conferences are to be held at stated intervals is a step forward in the right direction. And then judging by the published report, which does not convey the full significance of this remarkable gathering, it was not so barren of results, as some imagine and perhaps secretly desire. The most important subject doubtless was that of inter-Imperial trade. In the way of this, with free trade England on the one side, and with Colonial tariffs on the other, no doubt there are difficulties which it will take both time and statesmanship to overcome. But a resolution in favor of preferential treatment of the products of the Empire within the Empire was passed, and in time no doubt will bear fruit. The Conference, it must be borne in mind, cannot regulate the people of Great Britain, and the Colonies are not governed by a conference, and till the Premiers meet their governments and parliaments we cannot expect any change in existing trade relations within the Empire. Changes of this nature come slowly, especially under the trade conditions which have grown up in the British Empire, but we are confident that the time for change has come, though perhaps slowly, and that the members of the Empire will gradually have trade advantages over foreign nations. The next important matter before the Conference

an impulse which
of greater pros-
ny it has hitherto
pe for.

CONFERENCE.

en-expressed as to
cent Colonial Con-
s disappointment,
sults have not been
sitate to regard it as
whom the wish is
dily proclaim it a
nti-imperialist, who
that remarkable
things that tend
ne that which make
in the slow march
ans whose commer-
by the free access
he British markets,
l their own, would
his regard at least

Those who have
losely, and listened
ading participators
o such pessimistic
n the first place it
dvantage that the
o live so far apart,
verse, should come
with each other and
government, under
amberlain discuss
al interest, which
y extended Empire.

meeting in removing
g future legislation
peration cannot be
of moving slowly,
ry, was recognized,
Fe leration feel that
er than something
hat there was such
miliar conferences
intervals is a step
ction. And then
report, which does
nce of this remark-
o barren of results,
aps secretly desire
doubtless was that
n the way of this,
n the one side, and
ne other, no doubt
will take both time
vercome. But a
ential treatment of
within the Empire
no doubt will bear
must be borne in
people of Great
e not governed by a
remiers meet their
ts we cannot expect
ide relations within
this nature come
he trade conditions
he British Empire,
he time for change
slowly, and that the
will gradually have
eign nations. The
ore the Conference

was that of defence. This also has been advanced a stage. There may well have been in so vast and complete a subject difference of opinion between the home and colonial authorities, as to the best mode of attaining it, but there is no doubt as to the spirit which animated all, as to the necessity for defending all parts of the Empire against foreign foes. We can understand the reluctance of new communities engaged in developing their latent resources, and who have neither men nor money to spend in destructive warfare, hesitating upon entering on a course of expensive militarism, and yet this must not be carried too far, for a nation is only safe as it is one dangerous to attack. In the development of their own military resources, and in contributions to the navy the Colonies can do much to strengthen the military power and resources of the Empire, and if we mistake not this will be one of the immediate results of the Conference. Other matters of better and more frequent means of inter-communication by cables, steamship lines and postal arrangements have been made, all tending to promote knowledge of and trade between all parts of the Empire, and all being steps to greater consolidation and federation. The movement is all in the right direction, and will be the more permanent because those concerned have consented in so important a matter to hasten slowly. One of the best results of recent events, the war, the coronation, and the Colonial Conference has been the better mutual acquaintance, and the prospect that the dwellers in each part of our world wide Empire will henceforward be apter far than in the past to learn what the others have to teach them. To slip back into aloofness after the intimacies born of common sacrifices, common sufferings, common success, and common rejoicing would be a sin against a light as clear as ever shone on the life of a great nation.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor.

THE GENERAL SYNOD.

(Continued).

The Ven. Archdeacon Penreath pointed out the same recommendation had been made to the Upper House at the last session of Synod, and they had done nothing. He thought it should be made allowable to cut out some of the repetitions incidental to a service made up, as was customary, of Matins and the Communion service. Thus they now had to read the Collect and Creed twice. Canon Lowe suggested that in such a case Matins might end with the second Lesson, the Benediction being used as an introit. He also thought some of the wording of the prayers was archaic and needed to be changed for our modern use. He instanced the words, "Lords of the Council" and "nobility," as quite meaningless at the present time. Why not pray for Joe Chamberlain at once? though such a prayer was not essential. It would be much better for the American Church to pray for the nobility with their daughter's money-bags. A good many other speakers took part in a desultory discussion, but the motion as

amended during the recess, pleased everybody; and passed by a large majority.

A divergence of opinion arose between the two houses over the question of the incorporation of the General Synod. The Lower House Saturday sent up a message asking this measure should be proceeded with. Their Lordships wished to have, as an alternative, the incorporation of either the Mission Board or the Primate as a corporation sole. The Synod strongly objected to the principle of a corporation sole, and so after a long technical discussion passed the following resolution: Moved by Dr. L. H. Davidson, and seconded by Mr. Jennison: "That message No. 23 be not concurred in, in so far as it refers to incorporation of the Primate; this house believing it unwise and contrary to the spirit of the Church as evidenced in its acting by Synods, etc., to perpetuate or create corporations sole, and that this resolution be communicated to the Upper House in order that the expression of the hope that these words, 'or of the Primate,' may be omitted."

Two important changes were made in the constitution by the adoption of an amended canon on the motion of Mr. Wilson. By it the General Synod will meet every third, instead of every sixth year, and the place of meeting, as decided upon by the Synod before the close of its session, may be altered by the action of any five bishops, unless the Primate disapproves. This meant the throwing out of the report of the committee on the date of meeting, and Judge Macdonald expressed the opinion that the date they proposed in October was dictated by the unfortunate reception the delegates had experienced in Montreal, although they had been entertained at the same season before in Winnipeg and Toronto.

Another legal question was settled by the adoption of a motion standing in the name of Mr. Matthew Wilson, K.C., dealing with the question of appeals to the Supreme Court, set up by the General Synod. By it appeals are allowed from any ecclesiastical court, provincial or diocesan, whether there is a provincial court of appeal or not. It is also declared to have the power to review any conflict between the canons of different ecclesiastical bodies, and declare which of them is ultra vires and must give way.

At the morning session on Tuesday, after routine business had been disposed of, a message was received from the House of Bishops announcing that their Lordships recommended Toronto as the next place of meeting. There was instantly a cry from the house for Quebec. Archdeacon Bogart urged the claims of Ottawa, but speaker after speaker rose to say that Quebec should be the place of meeting. Mr. Jenkins would have Quebec because of it being the ancient seat of the Church, because of its hospitality, which was unbounded, and which would be so exuberantly expressed that the delegates would exhaust the language of eulogy to express their feeling in regard to it. Canon Fortin recommended Quebec because the Church should keep moving from place to place in its great synods, that it might influence the people. Judge Ritchie supported Quebec because he desired to see the synod as near the Lower Provinces as possible, and he thought after Quebec, Halifax, which was the seat of the first cathedral of their Church, would be easy; Mr. J. L. Jennison, the Rev. H. A. Balfour, Captain Carter, all supported Quebec, which carried the day by a majority of two. In this connection the alleged inhospitality of Montreal once again came up, and both Dr. Davidson and Dean Evans explained the reason why the Church people of the city had not done all that might and would have been done under other circumstances—the reason, namely, that the people were out of town and that the synod had been held upon a date which they had protested.

After a debate, which continued for about half an hour, the House by a vote of 35 to 32 decided in favour of meeting in Quebec. Their Lordships

of the Upper House were afterwards asked to concur in this decision.

Another message was received from the House of Bishops concurring in the resolution of the Lower House to the effect that the General Synod should meet every three years in future instead of every six years as formerly. The Rev. J. C. Farthing brought in a most comprehensive report, as convener of the committee on temperance. This question was before the Provincial Synod at last meeting and it was suggested, in view of the importance of the subject, that the bishops should issue a pastoral, which was not, however, done. In the report the evils of the treating system were referred to, while the Guttenberg system was glanced at, not to express approval, for they had not sufficient evidence to concede approval, but rather to indicate the temper of the committee on the subject—a temper and feeling which, expressing itself very earnestly, desired to find a way, not so much for introducing political prohibition as of establishing a system—call it what you will, which would be under state or municipal or public control, and from which the element of profit would be eliminated. The question of temperance was not, and should not, be made a political question. The committee had no thought of throwing it into the political arena. It was a moral question, and the committee was profoundly of the conviction that while all proper measures should be tried to abate the evil, especially the treating evil, the surest cure for the liquor habit, whether in the individual or the nation, was bringing the individual or the nation to Christ, who would give the power to break the habit. The adoption of the report was seconded by Mr. Wilson. Mr. J. Jennison said that the Church, an influential party, should not pass a silent vote on this question. It was no harm to take a glass of whiskey per se; some of the grandest men in the Church, some of the best Christians took a glass of wine or whiskey. He himself was a total abstainer, largely because he felt that if he took a drink he might lead some other person to follow his example, but he had nothing to urge against those who, believing in individual freedom, took a drink. At the same time, the Church should, in all seriousness, endeavour to combat the enormous evil of the liquor traffic. What he wanted to see was every temperance man and woman in the country united upon a common platform. Could that spirit not be reached? He did not want the impossible. He did not know whether he was a prohibitionist or not; he wanted practical work. For instance, could they not rally round high license? Could they not rally round the package system of South Carolina—that system by which you could purchase a package of liquor to be consumed at home but which denied you the right to drink it in the premises from which you obtained it. Mr. F. H. Keefer recommended legislation looking to the separation of billiards and bar-rooms. He praised the game of billiards, which he meant to teach to his boys, to keep them at home, but he decidedly objected to the practice of having the billiard table close to a bar—a system by which you paid nothing for the table and played for the drinks. The Dean of Calgary was also in deepest sympathy with every effort to mitigate the evils of intemperance. He had been in certain prohibition states and had found so much illicit drinking and under such beastly circumstances, that he was not sure whether license might not have been better. On the other hand, he knew of three deaths on the prairie not long ago—deaths caused by the treating system—the young men having, while drunk, been frozen, and he was willing to co-operate in any movement which would make it easier for his work in the west, among young men especially.

Mr. N. W. Hoyles suggested that the bishops issue a pastoral on the subject—a suggestion which was carried by the House.

Archdeacon Davidson gave it as his opinion that the Church of England was not as forward

on this question as the other religious bodies. The Church did not stand in the van. It was not fulfilling its whole mission in the premises. He referred to that at the last meeting of the Provincial Synod much had been said in its favour; much evidence had been given to show what it had accomplished in the diminution of the liquor traffic.

The Rev. Professor Worrell said that the Gutenberg system had never been tried in English-speaking communities. He also recommended that the bishops should issue a pastoral on the subject.

The Rev. L. Page made an amendment that a committee should be appointed to consider the relative merits of the Public House Trust System of England and the Gutenberg System and that they should report at the next session of the General Synod. The opinion was expressed that steps should be taken by the proper authorities to prevent the sale of liquor in grocery stores and to separate billiards and bar-rooms where such existed together. A resolution of the appreciation of the work and character of the late Archbishop Lewis was passed unanimously by both Houses. The document in which the worth of the deceased was set forth was a lengthy one, but it gave expression to appreciation of alertness of mind, accuracy of memory, soundness of judgment, and above all, a forgiving spirit which never bore resentment against those who differed from him. Mrs. Lewis, wife of the late Archbishop Lewis, was present in the synod when the resolution of appreciation of the life work of her distinguished husband was passed by a standing vote. A cablegram from the Primate was read at the beginning of the business meeting Tuesday morning. It consisted of two words "Grateful thanks," but it conveyed much, and the Synod knew its message of sympathy had reached its aged president on his bed of sickness and told him of the remembrances of those with whom he would be. The following gentlemen were appointed by the prolocutor on the joint committee on the Colonial Clergy Act: Mr. Matthew Wilson, K.C., Chancellor Worrall, Chancellor Walkem, Rev. Jas. Simpson, Dean Partridge. The debate on the subject of Temperance came to a close by the adoption of the report brought in by the Rev. J. C. Farthing together with the amendments suggested by the Rev. L. Page and the Rev. Principal Whitney to the effect, first, that the Gutenberg system be studied, and secondly, that the committee have power to confer with other bodies with a view to united action.

On the Synod re-assembling after the mid-day adjournment on Tuesday, Dr. L. H. Davidson moved the concurrence of the House in the following message from the House of Bishops: "That the following be enacted as Canon No.—, 'To prohibit the solemnization of certain marriages by clergymen of the Church of England in the Dominion of Canada.' 1. The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod. 2. No clergyman within the jurisdiction of said Synod shall knowingly solemnize a marriage within the degrees prohibited by such table. 3. A copy of said table of Prohibited Degrees shall be placed in the vestry room or near the entrance of every church within the said jurisdiction, in some place where it may conveniently be read." This motion was seconded by His Honour, Judge McDonald.

Against this resolution, Mr. N. W. Hoyles moved an amendment, which, if adopted, would have permitted a man to marry either his deceased wife's sister or his deceased wife's sister's daughter.

Mr. Conybeare argued on the same side, and declared it was the Church law in England merely because it was the civil law, and as the civil laws are altered here, the Church law might

be changed too. These views were vigorously combated.

The Ven. Archdeacon Scriven asked what had the civil law to do with it. He would always refuse to celebrate such marriages, and would follow the immemorial customs of the Church of England. The only difference would be if the canon was changed, he would not have the support of the Church behind him.

Canon Welch denied the probability of the deceased wife's bill passing at Home; it had been fought hard for fifty years by Churchmen and there was no real demand for it.

Principal Whitney repudiated the idea that the civil law alone gave the prohibited degrees to the Church. Canon 99, of 1603 or 1604, enacted them, and the Church could be and was a law to itself. We are not to be bound to the chariot wheels of the civil law and we are not to agree placidly to all the State may choose to do.

The Ven. Archdeacon Smith enunciated the doctrine of laissez faire, and thought as the west had no law on the subject, they might be allowed to continue in the same condition.

Mr. Wilson, however, pointed out the Provincial Synod had asked a ruling on the subject and the question should be decided at once and for all. Then came up the effect on the whole system of prohibition of any change in its details. The table is drawn up on a definite, intelligible principle, the equality of the affinity to a man of his own and his wife's kin.

The Rev. H. Kittson maintained there was a real blood relationship set up by marriage, and Principal Whitney objected to any breach of the principle while Rev. James Simpson pointed out that in some parts of the United States a man may marry any one except his grandmother, mother, sister or daughter.

The theological aspect of the matter was hardly discussed. Mr. Hoyles declared there was nothing in God's Word against the marriage in question, and Judge Savary stated Cardinal Wiseman had declared the prohibition merely a rule of the Church, from which dispensations could be, and as a matter of fact, often were, granted.

On the other hand, Mr. Wilson, who closed the debate, delivered a most effective speech, in which he frequently scored against the amendment. His most effective point was this; that, while the amendment would allow a man to marry his deceased wife's sister or his deceased wife's sister's daughter, it did not permit a woman to marry either her deceased husband's brother or her deceased husband's brother's son. This, he considered, was most illogical and unreasonable and went far to show that the Church could not safely tamper with the degrees of affinity as contained in the Prayer Book. The amendment was then put and lost. The concurrence of the Lower House in their Lordships' message was then agreed to. The report of the committee on statistics and the state of the Church was presented by the convener, the Rev. Provost Macklem, of Trinity College, Toronto. The returns are somewhat incomplete, and cannot be tabulated, and it is suggested, to finish them, Rev. David Williams be made secretary till the next session of the Synod. The report went on to say; "Most, if not all, of the dioceses which have made complete returns show a marked increase in Church population, an increase considerably greater than that in the total Church population of the same district, as shown by the recent Dominion census. Now, when it is considered that the returns which come in to this Synod embrace only that portion of the Church population which is known to the clergy, while the Dominion census, on the other hand, includes all who themselves claim adherence to our Church, it is plain the larger ratio of increase in Church population returned by the clergy, as compared with the ratio of increase in the returns of the Dominion census, goes to show that of late years a larger proportion than

heretofore of the total Church population is known to the clergy, and brought within the ministrations of the Church. This surely affords more ground for encouragement than the Dominion census, so disappointing in some respects, does for discouragement." This efficiency of ministrations is likely to be increased now that the numbers of the clergy are being increased. Two new dioceses, Keewatin and Kootenay, have been set up, although the latter has not had a Bishop yet given it. It is likely, however, that soon this gap will be supplied, and the diocese of Saskatchewan and Calgary separated as well. The unanimity shown by the General Synod may also be held to be a matter of congratulation, and the prominence it has given missionary work shows how it has set aside all narrow provincialism, diocesanism, and in this alone has established its claim to be one of the most progressive movements the Church in Canada has ever experienced. A matter urged on the Synod's attention, the necessity with the influx of settlers to the North-West, of taking care to give letters commendatory to any member of the Church who is changing his place of abode. By this means many who would be lost to the Church will be kept in touch with the clergy.

The subject of divorce and remarriage of divorced persons occupied the remainder of the afternoon session. The matter came up on a message from the House of Bishops asking the Lower House to enact a canon to prohibit the solemnization of certain marriages by clergymen.

Dr. L. H. Davidson, K.C., moved the following: "No clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons, either of whom shall have been divorced from one who is living at the time of such solemnization." In moving the adoption of the canon, Dr. L. H. Davidson, K.C., said he felt keenly the responsibility weighing upon the House and upon himself in connection with so grave and so important a question. Notwithstanding all the good work the House had accomplished since the opening of the sessions of the Synod, there was no question in his mind which could compare to the consideration of this question, which related to the sanctity of the home, was the very foundation of social life, and in fact to the very foundation of the Church itself. He hesitated to assume the responsibility of moving, and before doing so he would take occasion to congratulate Mr. Matthew Wilson for the very able speech he had delivered that afternoon on the deceased wife's sister matter. He knew it was not a rule of the House to pay compliments, but he must say it was seldom he had derived so much pleasure from listening to an argument as he had that afternoon. The question now before them was not a new one. It had come before the Provincial and Diocesan Synods, and had been argued out on all its grounds, but the delegates to these assemblies had failed to come to a decision, and finally it had been referred to the Synod of Canada. Whether any decision had been handed down from that body or not he did not know. The position to-day was simply this, that in some dioceses the principle was in force, while in others it was not. It was clearly the duty of the House, the duty of every honest member of it, to give an unmistakable declaration on the subject. There should be no hesitancy on the matter. The words of Christ Himself were clear on "What God had joined together, let no man put asunder." The Church had always stood for the sanctity of the marriage vow, and had always affirmed that the marriage bond was indissoluble, except by death. He therefore moved concurrence in the message from the House of Bishops which was distinctly in accordance with the Great Head of the Church

Himself with one who spoke as inspired by Him and in accordance with their own Prayer Book. Let any one read the marriage ceremony and say if it were not so. The teaching of the Church in the East and in the West and their own Church was firm on the subject, and would the laymen present refuse to concur in the message sent them by the House of Bishops? Dr. Davidson proceeded to set forth that marriage was more than a ceremony, it was a relationship between man and wife which could no more be dissolved than the relationship between father and son, a relationship which God had established.

The dangers which had accrued from the non-acceptance of this doctrine, the speaker proceeded to set forth with telling effect, and especially the awful effects it was having on religion, on society, and even on commerce, in the United States, was dwelt upon. Already in the United States the legal fraternity were rising and endeavouring to find some relief from the divorce laws of the different States, which in some cases was nothing short of legalizing prostitution. He quoted from Francis Greenwood Peabody, Professor of Christian Morals in Harvard University, who claims that the number of divorces annually granted in the United States is increasing at a rate unequalled in any other civilized country. In all Europe, Canada and Australia, in 1899, the total number of divorces granted was 20,111; in the United States in the same year it was 23,472. In 1867, there were granted in the United States 9,937 divorces, in 1887, 29,533. The increase in population in these twenty years was sixty per cent., while the increase in divorces was 156 per cent. The total of married couples living in the United States to one couple divorced, was in 1870, 664, and in 1880, 481. The ratio of marriages celebrated to one couple divorced was in Massachusetts, in 1867, forty-nine to one, and in 1885 thirty-one to one; in Illinois, in 1867, twenty to one, and in 1886 thirteen to one. It might even be computed that if the present ratio of increase in population and in separation be maintained, the number of separations of marriages by death would be at the end of the twentieth century less than the number of separations by divorce. Looseness in the law of divorce and an almost equal looseness in the law of marriage are the contributory causes of this. On the ground of safety, if on no other ground, he appealed to the House to uphold their Bishops and declare in favour of the measure that they would show by their vote that the Church of England in Canada would by all in the power invested in its Episcopate, and he hoped by all the power which came from the united offices of clergy and laity, declare that whatever textual difficulties there might be or doubt there might be in St. Matthew's Gospel, in view of the positive declarations of Holy Writ, their Church would stand, even if standing alone (applause), for the upholding of the marriage bond, the protection of women and children and the sanctity of the home.

The motion was seconded by Judge McDonald, of Brockville, who especially dealt with the legal aspects, quoting many Church authorities in Great Britain, and especially one of the House of Convocation of the House of Canterbury, upholding the canon. Happily in Canada, he said, the condition of affairs as created by Parliamentary action was not the same as created in the United States. He showed by statistics that the number of divorces granted since Confederation had been very limited in the provinces where divorce courts existed, as compared with other sections of the Dominion, but they were not now dealing with this aspect of the question, but were merely called upon to concur in the message of the House of Bishops. In his own mind he

had no doubt as to the vote the House should give, and he had much pleasure in seconding the motion so ably presented by Dr. Davidson. After Mr. Richard Bayly had spoken briefly, holding the Lambeth Conference had never made a pronouncement upon the lines the mover would have adopted, and that it would be unwise to go further. The amendment was moved by Mr. Justice Savary, seconded by Mr. Otty, and the House adjourned until the following day for discussion thereon.

The Prolocutor announced the formation of the following committee on the new Prayer Book, as follows: Archdeacon Naylor, Archdeacon Davis, Canon Welch, Archdeacon Neals, Archdeacon Fortin, Matthew Wilson, W. H. Coster, Dr. Davidson, Colonel Matheson, Chancellor Worrell, Mr. Justice Ritchie, Archdeacon Pentreath, Very Rev. Dean Matheson, Rev. Dr. Langtry, Canon Whitney, and Very Rev. Dean Partridge. A session of the Board of Missions was then held, the Archbishop presiding. The secretary, the Rev. L. N. Tucker, spoke and asked the co-operation of the whole Church, and any advice the members could give him. A desultory discussion ensued, resulting in the decision that Mr. Tucker should try to be in Montreal for the first meeting of the Board of Management in November, and should preach in St. George's church the following Sunday. He will reside in Toronto, and will adopt the system of work that seems best to himself. The method of collection of definite sums, adopted in the Quebec diocese, will be applied throughout Canada as soon as possible, and a determined effort to raise money will be made after the regular Epiphany appeal. When the house met on Wednesday morning, the debate on divorce and the remarriage of divorced persons was resumed. His Honour Judge Savary moved the following amendment to Dr. Davidson's main motion: Resolved (the House of Bishops concurring) that the following canon be enacted: No clergyman within the jurisdiction of this synod shall, knowingly, after due enquiry, solemnize the marriage of any person who has a divorced husband or wife still living, provided that this shall not be understood to apply to any case of divorce declaratory of the nullity of the marriage contract arising from some antecedent impediment, nor to the innocent party in a divorce for the cause of adultery. If a man and wife who have been divorced desire to come together again a clergyman may bestow a blessing on such reunion.

The judge is thoroughly versed in the subject. He understands the voice of the Church, the practice of the Middle Ages, the meaning of Greek terms. Indeed, he came fortified with proof in the shape of learned arguments which had been made on the subject by eminent churchmen. He took the ground that the motion of Dr. Davidson was too stringent. It went beyond the record in the case of the Lambeth conference, for at that conference the rights of the innocent party were at least recognized. In the first place, he had the greatest respect for the bishops; they were their leaders; they were spiritually-minded men. But he did not think that the lower house was just bound to accept all that the bishops might desire. Dr. Davidson was going too far in this free day when he urged that because of the resolution of the bishops, they should at once concur and pass the law which would bear so grievously upon the innocent party in divorce proceedings. In that case it might be as well for the legislation to come from the upper house in a-eut and dried state, and they would simply pass what was offered them.

There was the doubt as to the meaning of our Lord; there was the question of the words being put into another tongue and losing in the translation something of their meaning; there

was the question of the time at which the gospel of St. Matthew was written. But there was the matter in the concrete: A man finds his wife to be unfaithful; there is a divorce; the woman is put away. The man is innocent. He has been faithful to his marriage vow. He is debarred for all time from replacing that wife by another. He may have a family; what will become of the children? They cannot go with the disgraced woman; the father cannot put over them another woman who will be a mother to them. Is that right? Is that fair to the innocent party? Should the law of the Church not be as human as the civil law? Should they be as drastic as Hildebrand or Torquemada? He did not favour divorce at all; but it was no use to quote the alarming increase of divorce in the United States. They had no such condition of things here—God forbid. He simply asked for justice in the premises, and held the House should not go further than the bishops at the Lambeth Conference had gone.

Mr. Dickson Otty seconded the motion in a calm but exceedingly able speech. He pointed out that while the law was common sense, canon law was too often theory. The law dealt with the facts of life; the canon law dealt with conditions which were desired but which might not actually exist. He went over the ground, exhibiting much knowledge of the ancient church, and its procedure, but pointing out the weakness of the argument of Dr. Davidson that the offence which our Lord referred to, for which there might be divorce, was for pre-nuptial misconduct. If that was the case then take this illustration: A man and his wife had lived together happily for forty years. They had reared a family. All at once it was discovered that before her marriage the woman had misconducted herself. Then the man had been living in adulterous relations with this woman all the time! She was not his wife, and the children were illegitimate. Think of such a situation and be shocked at the bare thought of it. There were certain physiological grounds which could not be referred to, but which existed in the nature of the case, and these could not be ignored, for the prohibiting of the innocent party to remarry might produce worse evils than those which it was thought to suppress by the canon. He urged that in dealing with this question the House should regard the facts of life, the experience of men in the world, and should not be in a hurry to go a step in the way of restriction beyond that which had been taken by the 145 bishops of the Church throughout the world. It might be said that the bishops did not understand the canons of the Church, but generally they were disposed to regard them as their leaders. He urged moderation, the recognition of facts, rather than a slavish desire to follow usage or precedent, or even canons, if the canons could not be applied, except at the expense of justice.

A most learned and able speech followed by the Rev. Principal Whitney, of Lennoxville. This gentleman took the orthodox view. The Church from the very beginning had prohibited divorce, and had declared for the indissolubility of the marriage relation. It was a fundamental law of Christ. The Saviour had stated the case broadly—"What God had joined together let no man put asunder." But, then, being taken to task, He had offered an exception, and the great fabric of those who were opposed to the canon had been built upon this exception, which, however, in no way touched the fundamental law which the Saviour had proclaimed. The principal quoted the primordial law of the Church in regard to the indissolubility of marriage; showed the necessity for the rule laid down by Christ in the then state of the world; proved that it had been employed through all the ages of the history of the Church; showed that the canons had been affirmed at the Lambeth Conference, although the English bishops, with the caution which always characterized them, had said that in the case of the inno-

cent party, if there should be remarriage, that the sacraments of the Church should not be denied him. The indissolubility of the marriage bond postulated the law of Christian forgiveness. Christ forgave the woman taken in adultery, and it was supposed under the Christian regime (as opposed to that of the Jews) that certain offences should be mutually forgiven. But the principal insisted that the innocent party was largely, if not wholly, a legal fiction. No, no! That was well understood in England. There were commissions; there were private histories which could not be traced, of course, but, generally, it was well understood that the innocent party, apart from legality, did not exist. (No, no!) In England there must be one of the parties innocent, or declared to be innocent, or there could be no divorce. But back of the declaration how much of private sin! He urged that the Synod should refuse to relax the law which the Church had always regarded as fundamental.

During the morning a happy incident occurred, when His Grace Archbishop Bond received the congratulations of the Lower House, on the attainment of the 87th anniversary of his birth. The anniversary occurred to-day. His Grace was escorted to the Lower House from the House of Bishops, and there presented with an address expressive of the congratulation, regard and esteem of the clerical and lay delegates to Synod.

In presenting the address to His Grace the Prolocutor expressed the hope that the present anniversary would be the happiest yet passed by His Grace, and the least happy of the anniversaries of the future. The address was as follows: "The Lower House of the General Synod of Canada, in session assembled, having learned that this, the 10th day of September, marks the 87th birthday of His Grace, the Lord Archbishop of Montreal, president of this Synod, begs to respectfully, but most heartily congratulate His Grace, expressing at the same time a recognition of the long and valuable services rendered to the Church by His Grace, not only on the Episcopal office, but also as deacon and priest for a period of over 60 years in all, and respectfully joins in that which this House well knows will be His Grace's feeling, namely, thankfulness to Almighty God for the many mercies granted him personally, and for the abundant blessing for good resulting to the Church through the long years accorded to His Grace. It would also express its prayerful hope that during the years which God may yet grant him, there may be with him the continued guidance and over-ruling presence of the Great Head of the Church Himself."

His Grace, in reply, said that he was deeply touched and grateful to the Synod for this expression of love and affection. He asked their prayers. He asked this in no formal way, but he desired when they prayed for their loved ones at night, that he might have a place in their remembrance. He felt the burden of the years; he was aware that he had to crave their indulgence in the high position in which he had been placed by their kindness, and he asked their prayers that God would give him grace and strength to perform the duties of his high office. He was thankful for the happy meeting which they had had together, and for the spirit of union which had prevailed. He had no words with which to adequately thank the Synod for their kindly thought. At the afternoon session of the House the debate on the question of divorce was resumed.

Mr. Hoyles vigorously combated the notion which was held by the supporters of the bishops, that the words in St. Matthew referred to pre-nuptial unchastity. He had never in his life known of a case in which such a cause would invalidate marriage. The contention was absurd, for suppose a woman had misconducted herself before marriage, and yet lived as a chaste and faithful wife, was it to be supposed that such a cause should render null and void a marriage

which had been loyally observed on both sides, a marriage which was a true marriage in the sight of heaven:—for suppose there had been pre-nuptial misconduct on either side previous to the marriage, how could that, in reason, be a cause for investigation or condemnation? That belonged to the past; it was wrong; very well; but there had been a new relation created, a sacred relation to which there had been the utmost loyalty; what more would you have?

Mr. Jemison maintained that the majority of the laity were opposed to concurrence in their Lordships' message. Personally he thought the matter had been discussed enough, and that the Synod should proceed to the consideration of more important business. He counselled delay on the ground that the Church in Canada was only a small branch of the Catholic Church, and should await, therefore, the decision of the more influential parts before making a hard and fast rule on the subject. He deprecated the allusion to the divorce scandals in the United States made by Dr. Davidson and other speakers, and maintained that they had nothing to do with the question under discussion in so far as the Synod was concerned.

Mr. Dymond wanted the Synod to abide by the decision of the Lambeth Conference. Surely, when the bishops of the Anglican Episcopate had failed to agree on the subject it was most improper for the Synod to pronounce upon the very debatable question of divorce and remarriage.

The Rev. H. Kittson contended that the question was a very live one for the laity as well as for the clergy. It was a burning, harming question, a question that vitally affected the home and the foundations of social life. In the United States there were several divorce courts, and the decisions of some of these courts were binding in Ontario. Was it fair, therefore, to the clergy that they should be compelled to officiate at the re-marriage of either party to any of these divorces; when their consciences would not allow them to do so. The question was one that greatly embarrassed the clergy. Thirty years ago divorces were practically unknown in Connecticut, the home of the Puritan. To-day for every ten families in that state there was one divorce. The same might be said of Canada thirty or fifty years hence for all one knew. At the present time in the Dominion there was an outcry for a divorce court, and that clamouring would increase as the years went by until at last a divorce court was formed. What were the powers that prevented the formation of such a court at present? The Churches of England and Rome. And was the Church of England now to withdraw from the contest, and leave the Church of Rome to fight the matter alone? He hoped not. He earnestly counselled the House to concur in the message from the Upper House.

Mr. Kittson went on to say that those who had spoken as Judge Savary had when he drew a picture of the man whose wife had been faithless, deprived suddenly of home comforts, and left with a family of young children to care for, with no hope of any relief, almost seemed to have a personal interest in the matter and came to the house to be relieved of a great incubus.

The Prolocutor called upon Mr. Kittson to withdraw the words, which he did with the remark that at any rate the sentiment seemed a little suspicious. He then went on with a counter picture of the wife whose young hopes were ruined, and whose most sacred aspirations crushed by a brute of a husband, and yet determined to remain faithful to her marriage vows, and bear her burden by the help of God till death gave her relief.

The spiritual effect of the action of the House was brought out most clearly by Archdeacon Carey. In a powerful passage he pointed out the Christian duty of forgiveness, and that if the in-

nocent party was allowed to remarry he would be cut off from all opportunity of exercising that duty. If he remained as he was, he might see his way to forgive his unfaithful partner and the happy result follow of a reunited couple.

Mr. Otty declared that he had little faith in the wisdom of individual bishops, while other speakers spoke of the divergence of practice in the several dioceses.

The Synod then adjourned until the evening. The evening session was opened with the reading of an invitation from the Women's Auxiliary to attend a meeting at No. 75 University street to discuss informally matters connected with Algoma and the Northwest Territories.

The following letter from the Dominion Woman's Christian Temperance Union was read: "Dear Sirs,—I hereby extend to you greetings, and appeal on behalf of the Woman's Christian Temperance Union of the Dominion to your honourable body to urge upon the commander-in-chief of the Canadian militia, the Earl of Dundonald, and district commanding officers, the enforcement of 'rules and regulations of the military canteen.' Also the 'respecting of the temperance pledge' by cadets in military colleges, and that soldiers returning from active service be not permitted to wear the King's uniform while intoxicated. The condition of many of our soldiers a few hours after their arrival from South Africa made their home-coming a sad one, and draws our attention to the needs of temperance in the army being encouraged by the Church. With the sincere hope that your session may be in every way a success, and a great blessing to the Church." This letter was signed by Miss J. E. Starr. A message from the Upper House with reference to the temperance question was received, and it read as follows: "That the General Synod, deeply impressed with the absolute necessity of temperance, not only in the army, but in all departments of life, begs to assure the Dominion Woman's Christian Temperance Union of its profound sympathy with them in their earnest and self-denying work. In regard to the particular request which they have made as to the army canteen, the uniform and conduct of the soldiers, the General Synod will endeavour to do what it can to bring to the notice of the proper authorities the abuses complained of, and endeavour to secure their action to suppress them; to effect which the Synod has appointed a committee to interview those in authority and to lay before them those principles of righteousness which they feel should prevail." The committee of the Upper House thus nominated were the Bishop of Ontario and the Co-adjutor of Montreal. On the motion of concurrence with the Upper House, the Ven. Archdeacon Worrell protested against any action being taken by the Synod that might seem to reflect upon the discipline of the Royal Military College. Canon Richardson also pointed out the indefiniteness of the allusions to military canteens, and the matter was referred to the temperance committee. An attempt was then made to apply the six months hoist to the discussion on the divorce question, but it failed, and the debate was then resumed.

The Very Rev. Dean Partridge and Canon Vroom spoke on the theological side of the question, and then Dr. Davidson reminded the House if they adopted the amendments they were binding the action of every member of the Church in a manner contrary to the expressed opinion of the Provincial Synod of Canada.

Mr. Matthew Wilson, K.C., then moved, and Chancellor Worrell seconded, the following resolution: "No clergyman within the said jurisdiction shall, without submitting the material facts of the case to his bishop, and obtaining the written authority of the latter, knowingly solemnize a marriage between persons, either of whom shall have been divorced from one who at

the time of such solemnization shall be living, except that any clergyman may perform such ceremony as may be necessary to satisfy the civil law to constitute husband and wife of a man and woman who have been divorced from one another, and he may bestow a blessing upon such persons who having been divorced desire so to come together again."

Mr. Wilson made a most brilliant speech, pointing out the hopeless divergence of opinion not only in the house, but among the most learned divines and highest authorities. It was impossible to hope for a decision one way or the other, and the appeal to the bishop was a middle course. He drew a forcible picture of the way in which the so-called innocent party often caused a divorce, and believed the need of satisfying both the clergyman and the bishop of the innocence of the man seeking marriage would effectually guard against the improper performance of the ceremony. The seconder supported the motion, because it provided machinery for investigation and left matters as they were. Canons Sutherland and Richardson protested against the heaviness of the task laid on the bishops. Dr. Davidson quoted a number of authorities of civil and canon law to show re-marriage of divorced persons was illegal. The bishops had declined by their resolution the obligation of deciding in particular cases. A vote was then taken on Mr. Wilson's amendment, which was lost by 13 to 47. Judge Savary's amendment was next put and was lost by the large majority of 8 to 53. The original motion of concurrence with the bishops' message was then taken by order. The message read as follows: "No clergyman within the said jurisdiction shall knowingly solemnize a marriage between persons, either of whom shall have been divorced from one, who at the time of such solemnization shall be living." The result was a deadlock between the two orders, the clerical order voting by 31 to 7 for concurrence; the lay members declaring against it by 9 to 15. The Lower House consequently declined to concur with the Upper on the question. A very interesting debate took place at the morning session of the Synod upon the question of the revival of the permanent Diaconate.

The subject was introduced by Mr. Charles Jenkins in a powerful and exhaustive speech. Mr. Jenkins was the convener of a committee which had been appointed to go into the matter. He had fully acquainted himself with the literature on the subject; he had made the most exhaustive researches, and the result was a report of the most comprehensive nature. This report he moved, together with a resolution, looking to the collecting of evidence on the subject from all the branches of the Church of England as well as from the Mother Church itself, with a view to a general revival of the diaconate in the Church all over the world. Mr. Jenkins showed how the Church had suffered in the past for lack of the extension of the diaconate; how the work of the Church had been done since the Reformation by men of the second order; how the Church might be immeasurably strengthened by the revival of the order; how the Church had the best material—material which could be called upon at a moment's notice—material which would render good service, and which, equipped under the new rule which he sought, would do a work the importance of which had been understood by other bodies, while the Church had been largely indifferent. Mr. Jenkins glanced at the past of the Church to show of what avail this order might be, referred to the circumstances of the present day, and to the need for the enlistment of young men in the service of the Church who would aid the clergy in their work—work which was now about to take on a new and more important character; work which would realize the desire of the Master, who came to seek and to save the lost—work which the Church had, for

the most part, neglected, but which could now be taken up with every prospect of unqualified success.

The motion was seconded by Professor Clark, who said that their people were generally rather shy about undertaking work in the Church which the young men of other bodies were in the habit of doing. This was because of the fact that such work had not been encouraged as it ought to have been in the past. There were many ways in which the deacon could assist the priest. And the young man who became a deacon need not necessarily desire to go on to the priesthood. If you made the revival extensive enough you would not be troubled with this desire. There were certain things which the deacon could not do, but he thought that there was no reason in the nature of things why the deacon could not come after the priest with the chalice. He was not willing to admit that the Methodists and the Presbyterians had better material for lay work than the Church of England. He believed they had admirable material; but it was rather backward. It needed to be brought forward. There should, of course, be proper qualifications; there should be the knowledge of the Greek Testament and the command of decent English, which was to be urgently desiderated. He was in hearty sympathy with the motion and hoped that it would be productive of much good.

The Rev. Dr. Langtry was in sympathy with the idea of the extension of the diaconate but he did not want to wait ten or fifteen years, as would be the case if Mr. Jenkins' motion carried as it stood—a motion which looked for the expression of opinion from all parts of the world in which the Church operated. He believed that the Church in Canada should proceed to carry out the idea itself, and he moved an amendment embracing the main request of Mr. Jenkins, but favouring immediate action.

During the morning a message from the House of Bishops was read in which their Lordships expressed their concurrence with the Lower House in their resolution regarding the preparation of a Canadian appendix to the Book of Common Prayer. Such appendix was approved by the bishops, provided, of course, that the services which were sought to be appended should be sent to the House of Bishops of Canada and Rupert's Land and the bishops of the dioceses of British Columbia, for their endorsement.

The question of divorce and re-marriage was brought up again during the morning by a motion introduced by Mr. Matthew Wilson, who suggested that the following be sent to the Upper House as the reasons for non-concurrence of the Lower House in the bishops' message on the subject: "(1) Some dissent because they don't want to force their opinions upon a minority, and, therefore, desire to make no order upon the question. (2) Some dissent because they are of the opinion that the innocent party in case of divorce for adultery is entitled by divine law to marry. (3) Some dissent because they recognize the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage with the innocent party in a divorce for adultery or otherwise, and, therefore, think that the Church in Canada should not make a definite and unqualified pronouncement such as contained in clause 4 of message 32 from the Upper House.

Dr. Davidson thought the House should simply send the resolution and the amendments on the subject that had been considered in the Lower House to the Bishops, and at the same time inform their Lordships that the Lower House had failed to concur in the message of the Upper House asking for concurrence for the simple reason that the motion to adopt the message had failed to pass the Lower House by a majority of both orders. He moved an amend-

ment to Mr. Wilson's resolution to this effect, which was seconded by His Honour Judge Macdonald, and it carried.

The Rev. J. C. Farthing brought in a report in regard to the incidence and operation of beneficiary funds—that is to say, the Superannuation Fund and the Widows' and Orphans' fund, which the Rev. L. N. Tucker said should be erected into two great Church funds, which would have the effect of enlarging their views and increasing the support which would be given to the same. He instanced his own case. He had contributed to the two funds while he was in this diocese; he had removed, in the Providence of God, to British Columbia, and he ceased by so doing to have any interest in the funds. He went into the wilderness, in fact, like the children of Israel. He thought that if they had the two funds created into two great national funds, the more especially as the Church was now becoming a national Church, it would be a step in the right direction.

During the morning session His Honour Judge Macdonald referred to the state of the business, and suggested a conference with the bishops in regard thereto—a conference which would be all the more welcome in that the bishops themselves were anxious to know just how matters stood. At Winnipeg on the sixth day they had appointed a committee to confer with the Upper House as to the state of the business. This was the ninth day. A small committee was appointed in accordance with the suggestion.

The motion in favour of the extension of the diaconate, introduced by Mr. Jenkins, was carried, together with a motion of the Rev. Dr. Langtry, looking to the carrying of the matter into effect on the part of the Canadian Church, without waiting for a number of years to obtain joint action by all the branches of the English Church throughout the world.

The whole of the afternoon was taken up with a debate upon the subject of the reading of the Revised Version of the Holy Scriptures in the churches. The debate was precipitated by a message from the Upper House authorizing the use of the Revised Version at such times as may be allowed by the Ordinary.

The Rev. Professor Clark, who had a motion to the same effect on the agenda paper, made a capital speech on the subject, full of learning and instinct with a dry humor which vastly amused the house. He showed that the best scholarship in the world had been concentrated upon the Revised Version; that new manuscripts had been brought to light; that new points of view had been discovered; that the new translation was absolutely faithful; and he pointed out some of the old readings to compare them with the new—changes which were imperative for the sake of the truth, which their people should have even at the expense of the old version, which no doubt was regarded, and justly regarded, with great reverence. In the light of the new translation some of the old readings (which were referred to) were absurd. In view of the accuracy of the translation, the use of the Authorized Version was little short of criminal. The best German scholars had adopted the new version, which gave us the real text of the third century. It might be said that it would be unsettling to give different readings of the Holy Scriptures, but was it not right that we should have truth, and at any rate, how could you conceal the Revised Version from the people? The Revised Version might now be used, and was used, by authority of the Convocation of Canterbury, while the American version was used by the Church in the United States. The Canadian Church alone enjoined the use of the Authorized Version.

Mr. Hoyles seconded the motion in a speech which was remarkable for the learning it displayed, coming, as it did, from a layman. He said that he had often, sitting in the pew, wished

he had the knowledge of the pulpit that he might explain to himself the meaning of certain passages in the Authorized Version which, of course, the clergy knew all about, but in regard to which poor laymen were quite in the dark. Well, the new version let in quite a flood of light; it gave new and better meanings; it offered an orderly arrangement of the chapters and verses, which was so much needed, as, in the old version, the subject was broken up, and one felt as one might feel who was going over a broken road. Mr. Hoyles gave a number of instances showing the superiority of the new version over the old—instances in which the element of humor was conspicuous—and which afforded the House much merriment. It was much better, he thought, and more helpful to faith, to have a perfect version once for all, than to be continually making isolated explanations which did not explain, and which left the old text where it was. It had been said that the old version had been used for generations; that what was good enough for our forefathers was good enough for us. Well, the old wooden warships did good service under Nelson, but would they be any use now when we had powerful rams and big guns which would carry a shot twelve miles? Old "Brown Bess" did good service in the wars of England, but would we not prefer a Mauser now? And why not carry this into the domain of things religious? Should they not have the best? The translation was most faithful; we had for the first time, language which comported with the thing actually meant. It was more dangerous to faith, he said, to continually explain away isolated errors than to introduce a better version once for all. Many cathedrals in England and Westminster Abbey were now using the Revised Version, and the Bible Society had at length decided to publish it in cheap form.

The Ven. Archdeacon Davidson, while recognizing that the tone of the House was apparently in favour of the Revised Version, offered the strongest opposition to the same, in a speech which was at once learned and of great length. He quoted authorities to show that the new version was not a perfect representation of either the inspired Word of God or of the best scholarship. Those who supported the new version were, for the most part, faddists who would take from us the old book which they loved, and which had been so dear to their fathers and themselves. As a matter of fact, however, there was little demand for the book after the novelty of the first edition had worn off, and at the present time only eight copies to every one hundred copies of the Authorized Version were sold. He pointed out the wantonness which had marked many of the changes; the absurdities which lurked in the change of language; the loss of the majesty and rhythm and musical flow which were the charm of the old book; and quoted from high authority to prove that upon the whole nothing had been gained by the new translation. He objected to the bishops trying to force their views upon the House, and said the time had certainly not arrived when the House could order the distributing of all the hallowed associations which cluster around the Authorized Version.

The Rev. Dr. Allnatt, of Lennoxville, said that six years ago he had spoken against the Revised Version; but now, as the school of criticism that produced the revision seemed well established, it was probable the version was here to stay. The Upper House of the Convocation of Canterbury had expressed its approval of its general use, so that he would on the whole support its legalization in the Canadian Church.

The Rev. Canon Lowe made an exceedingly witty speech in which he pointed out, amid great laughter, the absurdities into which in not a few cases, the translators had fallen in connection with the new version—that is to say, absurdities of language, which was bad English, which was abrupt, and sometimes meaningless, and again,

gave several words for explanation when one or two so much better covered the ground in the old book. He showed the appalling complexities of the Hebrew verb, as distinguished from the beauty and clearness of the Greek verb, and argued that the original writers used a patois which accounted for certain consequences, which were sought to be illustrated in the New Version. At the same time the latter was so much superior to the old in essential respects that he heartily supported the motion.

The Rev. H. Kittison chiefly lamented the loss of the sense of musical flow and rhythm which the Revised Version had accomplished. There was a majesty of sound which gave the sense of flow and music in the Old Version, which was certainly absent in the new, where you had nakedness and abruptness, though, doubtless, a better translation. He said, let the Revised Version be read in private by all means, but he felt that it was not so well adapted for public reading, as the old version, nor would it hold the attention of the people so well. He had tried it, and found that the people were more or less listless. At any rate, how many were able to understand or appreciate the new shades of meaning which had been given in the new translation?

The Prolocutor said that he had been opposed to the Revised Version, but now gave his vote in favour of it. In the first place, the motion was permissive; in the second, it would arouse the interest of the people. After the Queen's death not a few of them made mistakes in reading the prayer for the Royal Family, and one lady told him that she had never given so much attention to the prayers as since the Queen's death. "And why?" she was asked. "Because I follow them to see if a mistake will be made, and the prayer be still offered for the Queen, who is dead."

The Rev. Canon Welch said the mistake was made by the opponents of the motion in supposing that a claim of perfection had been made for the Revised Version. Nothing of the sort. Fidelity in translation was more important than music, and fidelity they had in the Revised Version. He recommended the reading of Bishop Lightfoot's "On a Fresh Revision of the New Testament," and Bishop Westcott's "Some Lessons of the Revised Version," and "History of the English Bible."

Dr. Davidson made a strenuous speech against the use of the Revised Version, arguing that in so thin a House it was not right to take a course which might have a most unsettling effect.

His Honour, Judge Savary, supported the motion, and Archdeacon Davidson was unable to find a seconder for his amendment.

It remained then for Professor Clark to reply, which he did in an exceedingly witty speech, which brimmed over with gentle sarcasm and dry humor with which he hit off his opponents, meeting every point with a telling retort which cut the ground from under all who had opposed the introduction of the Revised Version, for which he thanked God, as for the first time it gave the people the exact meaning of the Word of God written by the inspiration of the Holy Ghost.

The House then divided and carried the motion by an overwhelming majority, the only persons voting the negative being Archdeacon Davidson, Dean Kitson, Dr. Langtry, and Dr. L. H. Davidson. The resolution was, therefore, adopted, and henceforth a clergyman may read the morning and evening lessons in church from the Revised Version, subject only to the approval of his bishop.

The fight for the Revised Version has been going on for a number of years both in the Provincial and General Synod. In the Lower Houses of both these bodies, the Rev. Prof. Clark was the prime mover for the change, but up to the present, his efforts to effect such were unsuccessful. This year the bishops came to his

assistance, adopted what was practically his motion, and paved the way for the acceptance by the Lower House of the proposed and long-fought-for change.

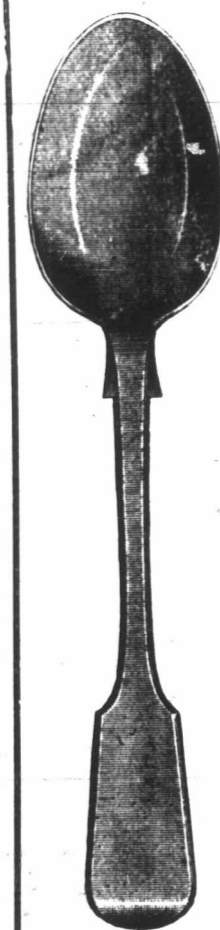
As a result of the vote, there will henceforth be four translations of the Holy Scriptures in use in the Anglican Church in Canada. The Psalter in the Prayer Book is taken from the Miles Coverdale edition of the Bible; while the Epistles and Gospels are couched in the text of the Bishop's Bible. The lessons for the past 270 years have been read from the authorized or King James' translation. And now is added to the list the Revised Version. The addition of the last named translation will, it is thought, produce good results, and the resolution adopted will permit clergymen to use it whenever they think the Revised Version text clearer and better than that of the Authorized Version. The House then adjourned until the evening.

At the evening session a message was received from the Upper House informing the Lower House that the Church in England receives a large profit annually from the insurance of Church property by the Ecclesiastical Building Fire Insurance Association, and suggested a like association should be formed in Canada. A joint committee was appointed to consider the matter, consisting of the Bishops of Quebec, Ontario, Nova Scotia, Saskatchewan, and Calgary and Columbia; Messrs. Thomas Gilray, W. M. Jarvis, J. Cundall, J. Hamilton and R. Bayley, K.C.

A report on "Systematic and Proportionate Giving" was then read by Dean Partridge. It urged the Scriptural principles of giving one day of the week and of laying aside a fixed portion of the income. If children were trained up to this, they would find it easier when they grew older. He moved a resolution on these lines, which proposed a society for their propagation.

Mr. A. H. Dymond objected to the matter being taken up by the General Synod, as being more fitting for the separate dioceses, and likely to distract attention from the mission schemes of the Church. Messrs. Hoyles and Worrel having spoken in the same sense, Dean Partridge, at the suggestion of the Prolocutor, withdrew his resolution, the Synod merely adopting and affirming the principles of systematic and proportionate giving.

The report of the Committee on Amendment to the Constitution was presented and adopted, the most important change being that the Prolocutor



The English Fiddle Pattern

here shown in reduced size, never loses its popularity. We carry at all times a very complete stock. Teaspoons in silver plate sell for \$2.50 a dozen, and in sterling silver, good weight, for \$12.00 a dozen. Our catalogue goes into the spoon question very fully. We shall be pleased to send it.

WANLESS & Co.
ESTABLISHED 1840.
168 Yonge St., Toronto.

practically his
or the acceptance
proposed and long-

will henceforth
ly Scriptures in
Canada. The
taken from the
Bible; while the
ed in the text of
for the past 270
he authorized or
now is added to
he addition of the
is thought, pro-
resolution adopted
it whenever they
clearer and bet-
Version. The
evening.

message was received
ing the Lower
England receives a
the insurance of
tical Building Fire
gested a like asso-
Canada. A joint
consider the matter,
Quebec, Ontario,
and Calgary and
ray, W. M. Jarvis,
Bayley, K.C.

and Proportionate
in Partridge. It
of giving one day
le a fixed portion
ere trained up to
when they grew
on these lines,
their propagation.

to the matter be-
nd, as being more
and likely to dis-
n schemes of the
d Worrel having
Partridge, at the
withdrew his reso-
ling and affirming
and proportionate

on Amendment to
and adopted, the
hat the Prolocutor

English
e
rn

in reduced
loses its popu-
ve carry at all
very complete
Teaspoons in
e sell for \$2.50
and in sterling
od weight, for
dozen. Our
goes into the
stion very fully.
be pleased to

ESS & Co.
ISHED 1840.
e St., Toronto.

should be elected by ballot instead of by open vote on the first meeting of the session. By this means the confusion that attended the opening of the present session will be obviated.

A motion was introduced by Mr. Charles Jenkins, setting aside the third Sunday in Advent of each year as a day upon which collections may be made annually for the support of theological colleges. Donors would be allowed to appropriate their offerings to any college they wished, unappropriated funds being at the disposal of the diocese in which they are collected. In bringing forward this motion, Mr. Jenkins said the time was come to put aside all narrow parochialism in the Church, and much good had been done to the college in Manitoba in this way. They all had need of thorough equipment. Church people must be taught that they must support and equip theological colleges, and this resolution will enunciate the principle that the system of collections that many dioceses now have for their own institutions be extended throughout the Dominion.

Dr. L. H. Davidson, seconded by Canon Lowe, moved that the resolution be referred to a special committee to examine into the financial condition of each college; their resources, and where they get them from; and also to see if a scheme might be formed to combine their funds. He urged the need of a thorough examination of the whole situation of the colleges of the Church. This view found great favour with the House. Dr. Langtry, indeed, urged the urgency of the case. There was a suggestion that the committee should be instructed to report to the Diocesan Synods. This, however, was dropped. Dr. Davidson's amendment was then carried, Mr. Jennings assenting, as it expressed the principle that he wished to enforce.

The next two orders of the day stood in the name of Canon Welch, the first directing the two Houses of Synod to sit together, and the second making the reciting of the Athanasian Creed on certain festivals optional instead of obligatory, as at present. The first of these was evidently a constitutional change, while the other affected the basis of the constitution, one of the provisions of which accepted the Book of Common Prayer as it stands. Dr. Davidson, therefore, as assessor, declared both motions out of order, as there was not the majority of both orders present that the standing orders demanded for the consideration of constitutional questions.

Dean Partridge said it was a pity to take up so important a matter as the Athanasian Creed in so thin a House.

Canon Welch protested he did not wish to press the matter to a conclusion, but as the change was sure to come, as it had already in Ireland, America and Australia, to start the ball rolling. The matter then dropped and the rest of the original order paper was run through.

His Honour, Judge Savary's motion for a petition to the Governor-General for the appointment of an annual thanksgiving Sunday was formally moved by Chancellor Worrell, but did not find a seconder.

The Ven. Archdeacon Fortin, of Winnipeg, brought in the following resolution: "That in view of the large and increasing immigration of foreigners into the Dominion of Canada, especially the north-western and extreme western parts of it, it is the duty of the Church to inaugurate evangelistic and educational work amongst them as soon as practicable." He referred especially to the immigration of 35,000 Galicians, but this aroused some debate. The Prolocutor thought that as they were members of the Greek Church, the Synod ought to make sure that their own clergy were willing that they should look after them before they began to proselytize. Archdeacon Fortin replied that applications had already been made to the Greek patriarch by the

Church with no satisfactory result. Further inquiries would only lead to delay, and the Presbyterians were already preparing to occupy the field. The Galicians were practically in a state of heathendom, and he thought it the clear duty of the Church to interfere. The resolution was therefore adopted, with the additional clause that the Prolocutor and Archdeacon Fortin be a committee to make immediate inquiries and report to the Board of Management of the Missionary Society of the Church of England in Canada."

Dr. Davidson then moved, and the House unanimously resolved: "That this House respectfully prays the Upper House to prepare and set forth an additional or alternative form or office for Confirmation, which may be used by authority of the bishop of any diocese within the jurisdiction of the General Synod of Canada for the confirmation of adults or of persons who may not have had god-parents at their baptism or desire to be received into the Church from other religious bodies."

Dr Davidson explained that the Confirmation service was unfitted for people desiring to join the Church from other bodies. Thus it was impossible to ask a man to renew for himself the vows made for him in his baptism by his god-parents when he had never had any god-parents and there were no vows.

The House then adjourned until the following Friday morning, when, although there was a good deal of business to attend to, the attendance of delegates was thin, and there was a general feeling that with a large number of the members gone it would be out of place to introduce any serious or contentious matter. The following resolutions on the agenda paper were then carried without debate, viz.:

4. Moved by Dr. Davidson, K.C., and seconded by Mr. M. Wilson, K.C.: "That Article 6 of the constitution be amended by adding thereto the following words: 'But in case of his absence from any cause, the Archbishop senior by appointment or election, or if no Archbishop be present, the Bishop elected as president of the Upper House, shall be and act as president of the Synod.'"

6. Moved by Canon Welch, and seconded by N. W. Hoyles: "That this General Synod recognizes the work in extending the Church's influence already accomplished by the Brotherhood of St. Andrew, an organization of single aim, to wit: The extension of Christ's kingdom among young men, and binding its members by the two simple rules of daily prayer in that behalf, and at least weekly individual effort therefor. That this Synod therefore heartily endorses the said Brotherhood and commends it in the hope that clergy and laity will do what in their power lies to extend its sphere of usefulness and work."

12. By Archdeacon Davidson, of Frelighsburg: Resolved, that a joint committee, consisting of six bishops, six clerical and six lay delegates, be appointed by joint action of the president of the Upper House, and the Prolocutor of this House, to report at the next session of this General Synod, to take into consideration the advisability of preparing an appendix to the Book of Common Prayer, definitely prescribing permissible lassitude in the interpretation of clerical subscriptions in the use of said book, and otherwise, whether in special offices, forms of prayer, or development and enrichment, providing for wider adaptations to circumstances and times, with all possible flexibility of use.

19. Moved by the Rev. L. N. Tucker, seconded by the Rev. W. A. Beaman: Resolved, (a) That in the opinion of this House the period of childhood and youth constitute the most fruitful source of the growth and development of the Church. (b) That in the Providence of God, the Church is, by her organization and ordinances, pre-eminently fitted to provide wisely for the needs and requirements of the spiritual develop-

ment of children. (c) That in view of spiritual possibilities of this period of human life, and the special facilities which this Church provides for meeting the requirements of this period, it is the duty, as well as the wisdom of this Church to give special prominence to this important department of Church work.

Therefore, resolved, (d) That a standing committee be appointed to be known as the "Sunday School Committee of the General Synod of the Church of England in Canada," which shall have charge of the Sunday school work of the Church, and which shall promote in all possible ways the general interest of Sunday school work and report to this Synod.

The Rev. Dr. Langtry introduced a motion to the effect that the attention of the Archbishop of Canterbury be called to the fact that in the service of the Church in England there were men serving the Church who did not accept the incarnation of our Divine Lord, and also directing attention to the pernicious effect of the higher criticism within the Church, which was seconded by Dr. Davidson, of Montreal. However, the House at once set its face against the motion, holding that it had nothing to do with the matter; that the Canadian Church had enough to do to attend to its own business, and that the Archbishop of Canterbury might be supposed to be reasonably solicitous for the welfare of the Church. These and such like arguments were introduced to show the undesirableness of the motion, which, nevertheless, Dr. Davidson stated, was pertinent, seeing that they were a branch of the great Church of England, and that they could not be indifferent to anything of moment which affected the Church in the Motherland.

The Ven. Archdeacon Carey, of Kingston, deprecated washing of dirty linen, and the House generally was of the opinion that the motion should be withdrawn. This was done, and the matter was dropped.

(To be continued.)

Fairweather

THE LONG
AND THE
SHORT OF IT



Jacket designs will be popular in the extremes this season—the Long and the Short—while of course, the medium lengths will have their full quota of admirers—Just here we make special mention of the Long Coat—the Automobile—the coat for incomparable comfort—particularly for driving—We're showing them in cloth, fur lined and trimmed and in Alaska Seal—Persian Lamb—Grey Siberian Squirrel—Electric and Near Seal.....\$85 to \$350.

Write for Catalogue.

J. W. T. FAIRWEATHER & CO.,
84 & 86 Yonge St., Toronto

NEVER BE ABOVE YOUR BUSINESS.

"Frank," said the head clerk to a young man in a large carpet establishment, "take this roll of carpet over to Mr. Craft's, and see whether the pattern will suit. You may just as well take a rule, and measure the room while you are there."

"All right," replied Frank, putting on his coat and hat. But when he noticed the size of the roll—a sample one containing about five yards—he exclaimed: "You surely don't expect me to carry that big roll, do you?"

"It's only a sample, and Mr. Craft is in a hurry for it," replied the clerk.

"But what are the boys here for? I think you might send one of them over with it. If there is anything I detest, it's carting bundles around town."

The proprietor, who happened to overhear part of the conversation, told the clerk, privately, to let the young man go and take his measurements, and to send the carpet after him. Frank had arrived at the house and was busy at his work when a man came to the door with a roll of carpet under his arm and was shown into the room where he was. Looking up, Frank was surprised to recognize his employer, with the roll of carpet in his arms.

"Here is your carpet, young man. I hope I have not kept you waiting for it. If you have any other orders, I'll take them now," he said, as he set down the roll. The young man was so astonished he hardly knew what to say, and stood staring in amazement at his employer, who left the house with a polite bow.

"Well, did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulder, when the latter returned.

"Yes," said Frank, looking up from his desk; "but, do you know, I cannot understand why Mr. Green brought it around. I was never more surprised in my life."

"Well, Mr. Green told me to ask you to step into his office when you returned."

"My boy," said his employer, as he entered the office, "I overheard your conversation this afternoon, and what I did was for your benefit. A man should never be above his business; that is, too proud to give personal attention to the smallest detail. He should be prepared to perform any duty that comes legitimately, and to obey orders from those in authority. You should consider no part of a business too unimportant for you to give it attention. Fetch and carry for yourself rather than miss a single point or risk the

loss of a customer. Never be above your business.

Wasting Brain and Nerve Force

In Useless Fretting and Worry Brings on Nervous Diseases and Shortens Life.

Dr. Chase's Nerve Food

The Greatest of Nerve Restoratives.

In this age of excessive competition men are wasting their nerve force and mental power at a tremendous rate. Overwork, excessive mental effort, robbing one's self of proper nourishment, rest and sleep, whipping up the tired and jaded faculties when they falter from sheer exhaustion—these are the causes of nervous prostration and collapse, of the weakness and helplessness which frequently affect mind and body.

Little wonder that men and women grow old before their time, and find their health capital wasted away. Little wonder that men find their efforts crowned with failure, and women fall victims to the ills that are peculiar to their sex. Little wonder that gloom and despondency tempt many to put an end to their burdened life.

Dr. Chase's Nerve Food has brought hope and confidence to many a faltering wornout man. It has cheered the heart of many a nerve-wrecked, suffering woman.

This food cure is different to any medicine you ever used. Most medicines tear down the tissues, but Dr. Chase's Nerve Food builds up new ones. Most medicines are weakening to the system, but Dr. Chase's Nerve Food adds strength with every dose.

If you read the testimonials which appear in the newspapers from day to day on behalf of this great system-builder you can form some slight idea of the enormous good this preparation is doing to the weak and exhausted.

Put this treatment to the test by weighing yourself each week while using it, and you will be surprised with the results. By enriching the blood it forms new tissues, rounds out the angular form and permanently benefits the system.

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

HINTS TO HOUSEKEEPERS.

Peach Ice Cream. Use one pint of peach pulp, one quart of cream, and sugar enough to sweeten palatably. Peel enough ripe peaches to make a pint of pulp. Cut the peaches after peeling them in small pieces and with a potato masher press them through a colander or press the pulp through one of those patent fruit presses which are for that purpose. After reducing the peaches to a pulp sweeten with powdered sugar. Then sweeten the cream with powdered sugar. Mix the cream and peach pulp well together, then turn the mixture into a patent freezer and freeze according to the directions which come with all freezers.

Broned peaches are the specialty of a certain famous chef. This is the way he prepares them: Select large, ripe free-stone peaches; cut them in halves, removing the stones; then stick them full of shredded sweet and bitter almonds or use a few of the peach kernels instead of the bitter almonds. Dust them well with powdered sugar and broil them in a fine double-wire broiler. Serve them hot with scalded cream flavoured with orange and croutons of sponge cake browned in butter.

A STRANGE PRISON.

Mons Meg is the name of a large, old-fashioned cannon which stands in the grounds of Edinburgh Castle.

Two little boys were playing round this cannon on a summer's day in 1835, when one of them, George Harvey, aged ten, took it into his head to crawl inside the cannon. He managed very well at first, and having reached the touch hole, he shouted triumphantly through it to his little friend, and then meant to crawl back into the free air again.

Easier said than done! It had been easy to crawl in, but it seemed impossible to get out! 'Twas a tight fit, and as human bones are not flexible, the thigh-joints being unbendable, the legs could not help him in his attempts to crawl back.

So there he stuck, till his companion, becoming frightened, ran to George's mother, who happened to be not far off. She came—but being unable herself to help her boy, at once called the sentry.

The sentry did his best to poke out the little fellow with the muzzle of his musket, but as that was useless, he sent for the sergeant of the guard.

The sergeant came and shouted at the boy, and in stentorian tones commanded him to "Come out!" All in vain!

There the child stuck, and it seemed as if he must stick there forever!

In despair the sergeant sent for the captain of the day. He came at once, bringing with him a squad of soldiers, but one and all could do nothing!

At last the mother's heart found a way to release her boy. The boy himself tells the tale:

"She proposed that a rope should be procured and passed to me with the aid of a long stick; that I should grasp the end and so be dragged out backwards.

"The idea was approved by the captain. A rope and stick were

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions or other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat, from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

brought, I hooked myself on to one end of it, and was slowly dragged from the cannon, humbled with shame, and covered with cob-webs, rust and dust."

This little boy in after life became a celebrated London physician, but it may well be imagined he was a more cautious man all his life because of this early experience.

MANY MEDICINES GIVE TEMPORARY RELIEF BUT BECOME LESS EFFECTIVE EVERY DAY

THIS IS NOT TRUE OF IRON-OX

TABLETS

Being a Tonic, they INCREASE in effectiveness; and they can be used continuously with perfect safety. They Cure Constipation and Indigestion. They Purify and Enrich the Blood.

FIFTY TABLETS FOR 25 CENTS

Advice to Old Maids

MONSOON

Give your gentlemen friends good tea. It is unnecessary to go to India for a Mon-soon.

Lead Packets.

All Grocers.

INDO-CEYLON TEA

of Charcoal.

How Useful
in Preserving Health

nows that charcoal is
efficient disinfectant
but few realize its
value to the human system
for its purgative
purpose.

y that the more you
eat is not a drug at all,
but that it purges the
gases and impurities
from the stomach and intestines
of the system.
The breath after smok-
ing onions or other

clears and improves
whitens the teeth and
is an eminent safe

ious gases which col-
d bowels; it disinfects
the system from the poison of

Charcoal in one form or
the best charcoal and
the best Stuart's Ab-
sorbent are composed of the
same charcoal, and other
than in tablet form, or rather
in a pleasant tasting
form being mixed with

ese lozenges will soon
improve the condition of the
stomach, sweeter
the food, and the beauty of
the complexion, and the harm
that can result from
the use of opium, but on the contrary,

n in speaking of the
lozenges I advise
to give to all patients
with indigestion, flatu-
lence, and purify the
stomach and bowels,
relieve the throat; I also believe
that the daily
use of these lozenges
but twenty-five cents
and although in some
cases, yet I believe I
can give you more
than in any of the
others.

myself on to one
of the slowly dragged
down, humbled with
the use of cob-webs,

n after life became
a physician, but
imagined he was a
man in all his life be-
fore his experience.

EDICINES
FOR RARE
RELIEF
OF THE
LESS EF-
FECTIVE
EVERY DAY

NOT TRUE
OF
N-OX

TABLETS

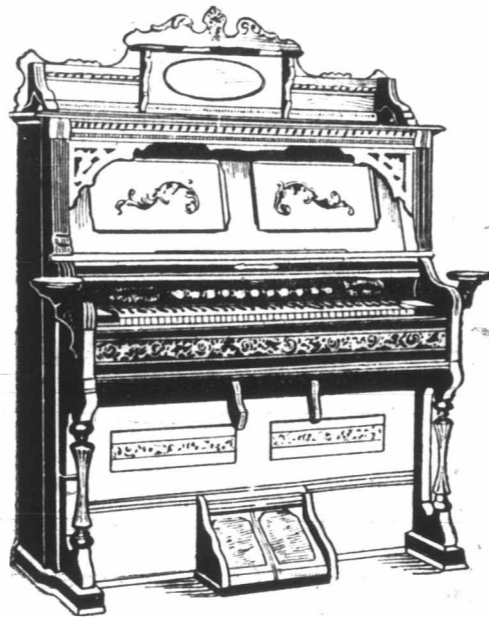
Tonic, they
EASE
the
disease; and
used con-
sistently
They Cure
and Indi-
cations Purify
the Blood.

TABLETS
CENTS

GOURLAY, WINTER & LEEMING

188 YONGE STREET, TORONTO

MORE ORGAN BARGAINS



We submit herewith a few specimen letters of the many we receive weekly from gratified customers of our Mail Order Department, wherein they express their pleasure and satisfaction with the instruments so obtained. In coupling with them the following list of organs at bargain prices, we are confident that every organ will prove so satisfactory to the purchaser as to elicit a similar complimentary letter. We wish it understood that our offer to accept the return, and pay the return freight of any unsatisfactory instrument IS A GENUINE OFFER; in fact, unless you can as strongly endorse our selection, as have the customers now quoted, we would prefer your exercising your right of return.

TERMS OF SALE:

Organs under \$50. \$5 cash and \$3 per month without interest. Organs over \$50. \$10 cash and \$4 per month without interest.

If monthly payments are not convenient, please state what method you prefer, quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you.

A discount of 10 per cent. off these prices for cash.

A stool accompanies each organ.

Every instrument safely packed without extra charge.

We guarantee every instrument and agree to pay return freight if not satisfactory.

- McLEOD**—5-octave Walnut Organ, by R. McLeod & Co., in neatly carved case, without extended top, has 8 stops, 2 full sets of reeds and knee swell. Height when open, 4 ft. 7 in. Original price, \$100. Reduced to \$36
- KARN**—5-octave Cabinet Organ, by D. W. Karn & Co., in neatly decorated solid walnut case, with high top, has 11 stops, couplers, etc., 2 full sets of reeds, 2 knee swells, mouse proof pedals, height 6 ft. 5 in. Original price, \$125. Reduced to \$44
- KILGOUR**—5-octave Organ, by Kilgour, Hamilton, handsomely decorated walnut case, with high top and burl walnut resonant ends, has 11 stops, 2 full sets of reeds, 2 knee swells, etc. Height, 7 ft. 6 in. Original price, \$125. Reduced to \$46
- BRIDGEPORT**—5-octave Organ, by the Bridgeport Organ Co., Conn., in decorated solid walnut case, with high top, has 15 stops, including couplers and vox humana, 2 1/2 full sets of reeds and knee swells. Height, 6 ft. 4 in. Original price, \$150. Reduced to \$49
- THOMAS**—5-octave School or Chapel Organ, by the Thomas Organ Co., in attractive walnut case, with carved rail top and nicely decorated panels, has 12 stops, 2 full sets of reeds and sub-bass set. Used but a few months. Height 4 ft. 6 in. Catalogue price, \$195. Reduced to \$58
- ESTEY**—5-octave Walnut School or Chapel Organ, by the Estey Organ Co., Brattleboro', Vt., neat case, with rail top, has 2 full sets of reeds, 10 stops, including couplers, 2 knee swells, etc. Used less than 6 months. Height, 4 ft. 1 in. Catalogue price, \$175. Reduced to \$65
- GODERICH**—6-octave Piano Case Organ, by the Goderich Organ Co., neat case, finished in mahogany and in good order, 11 stops, 2 full sets of reeds, 2 knee swells. Height, 4 ft. 6 in. Original price, \$140. Reduced to \$69
- BERLIN**—6-octave Piano Case Organ, by the Berlin Organ Co., in handsome walnut case, with fine mirror rail top, has 11 stops, 2 full sets of reeds, of 6 octaves each, knee swells, mouse-proof pedals, etc. Height, 5 ft. 6 in. Original price, \$160. Reduced to \$79
- DOMINION**—6-octave Piano Case Organ, by the Dominion Organ Co., solid walnut case, with handsome rail top, has 11 stops, including couplers, etc., 2 complete 6-octave sets of reeds, knee swell and grand organ, patent-folding mouse proof pedals. Height, 4 ft. 9 in. Original price, \$175. Reduced to \$82
- MASON & HAMLIN**—5-octave Chapel Organ, in latest and handsomest design of case for church use, in solid black walnut, has patent exterior swell, book cupboards and racks, lamp stands and folding pedal cover, attractively finished back and front, has two full sets of reeds and sub-bass set, F scale. Catalogue price, \$300. Reduced to.... \$84
- ESTEY**—7-octave Organ, by the Estey Organ Co., Brattleboro', Vt. Case is in beautiful mahogany finish and is exactly like that of a piano, with carved panels, revolving fall board and piano pedals. Stops are replaced by small levers at each end of the key board. It is positively the most perfect piano-case organ yet constructed. Contains 2 complete 7-octave sets of reeds. Height, 4 ft. 6 in.; length 5 ft. In use but a few months. Catalogue price, \$250. Reduced to \$130

Cypress River, Man., June 21, 1902.
Messrs. Gourlay, Winter & Leeming,
Toronto, Ont.:

SIRS,—The organ arrived yesterday in fine condition; not a mark on it. We are well pleased with its tone and general appearance. I will use my influence in recommending your firm to my neighbors.

Thanking you kindly for your promptness, care and correct representation, I remain,
Yours truly,
S. W. ADAMS.

New Glasgow, Que., July 14, 1902.
Messrs. Gourlay, Winter & Leeming,
Toronto, Ont.:

GENTLEMEN,—I received the organ on Saturday, and am delighted with it; also with your prompt and honorable dealing. I will be pleased to recommend you to my friends. Enclosed find \$—, being payment in full.
Yours truly,
(Miss) C. BEVAN.

Aberdour, Ont., July 7, 1902.
Messrs. Gourlay, Winter & Leeming,
Toronto, Ont.:

GENTLEMEN,—The organ arrived here on Saturday morning, in good shape, and I used it on Sunday at two different services. To say that I am delighted is putting it too mildly. The instrument is even better than I anticipated. To the slightest detail it seems to be perfect. The volume is marvellous, and at the same time so pure and sweet in tone.
Yours sincerely,
(Rev.) O. S. EDWARDS.

Morrissey, B.C., Sept. 1, 1902.
Messrs. Gourlay, Winter & Leeming,
Toronto, Ont.:

GENTLEMEN,—Please find enclosed money order for \$—, being balance on organ shipped to us on August 2nd. We are well pleased with the instrument, which arrived in A1 condition. We shall be pleased to recommend your firm to intending purchasers.
Respectfully yours,
(Rev.) C. F. CONNOR.



JEWELERS BY APPOINTMENT TO
HIS EXCELLENCY THE GOVERNOR-GENERAL

Fire Opals.

Opals—as we show them—
are entitled to more than
passing consideration.

Lovers of these gems will
find in our present stock
many stones of extreme
beauty.

Our No. 162 — Opal and
Diamond Ring — shows a
fine specimen of "Fire"
Opal between two perfect
Diamonds.

Our price for
it is \$60.00.

Ryrie Bros.
Cor. Yonge and Adelaide Sts.,
TORONTO.



THE Leading Business Schools

THE BRITISH-AMERICAN BUSINESS COLLEGE

Y.M.C.A. Bldg., Yonge & McGill Sts., Toronto, Ont.
D. Hoskins, Chartered Accountant, Principal.
J. W. Westervelt, C.A., Vice-Principal.

THE CANADA AND HAMILTON BUSINESS COLLEGES

Arcade and Y.M.C.A. Bldgs., Hamilton, Ont.
E. E. Gallagher, Principal.

THE FOREST CITY BUSINESS AND SHORTHAND COLLEGE

Y.M.C.A. Building, London, Ont.
J. W. Westervelt, Principal.

THE OTTAWA AND METROPOLITAN BUSINESS COLLEGES

Orme Hall, and 44 Bank St., Ottawa, Ont.
S. T. Willis, Principal, Metropolitan Business College
W. E. Gowing, Principal, Ottawa Business College.

BRANCHES

The St. Catharines Business College
Shelly Block, Queen St., St. Catharines, Ont.
T. F. Wright, Principal.

The Berlin Business College
Janzen Block, Berlin, Ont.
W. D. Euler, Principal.

The Galt Business College
Struthers Block, Galt, Ont.
J. W. Wiggins, Principal.

The Sarnia Business College
Bank of Montreal Bldg., Sarnia, Ont.
W. H. Stapleton, Principal.

The Brantford Business College
Y.M.C.A. Building, Brantford, Ont.
James Swinton, Principal.

For the Year Book describing the work of
branch schools, write to any one of
the above or to

C. R. McCULLOUGH, Secretary,
HAMILTON, ONT.

TO OUR READERS

We ask our readers before mak-
ing purchases to kindly look through
our advertising columns with a view
of purchasing from those houses
who advertise with us, and when
writing or ordering please mention
The Canadian Churchman.

GOURLAY, WINTER & LEEMING, 188 YONGE ST., TORONTO

HINTS TO HOUSEKEEPERS.

Sweet Pickled Pears.—Wash clean, sound pears that are not too ripe. Peel and stick a clove in each one. Allow three and three-quarter pounds of sugar to seven pounds of fruit. Boil the sugar with one quart of vinegar and two ounces each of cloves and a stick of cinnamon. Boil for five minutes after the sugar is dissolved. Put a few pears at a time in the boiling syrup and cook them until they look clear, but are not softened enough to fall apart. When all are cooked, continue to boil the syrup until it is reduced nearly one-half and pour it over the pears.

Baked Pears.—Select five large green winter pears without any blemishes, wash them carefully, place in the bottom of a stone butter crock which you have covered with about a gill of water. Pour granulated sugar over the pears, which should have been perforated in several places with a silver fork to allow the juice to run out without bursting them. Cover the jar closely, using a stone china plate. These should bake from three to four hours in a slow oven. When done they will be soft to the core, and the syrup like honey, without being deadly sweet.

Bread.—According to a writer in the "Lancet" "new bread" is not in itself more indigestible than stale bread—the former simply requiring, despite its apparent softness, to be as carefully masticated as the latter, owing to its dryness, usually is. "Hot rolls," we are told, "may be enjoyed for breakfast without fear of dyspepsia so long as the bread is good, and so long as pains is taken to masticate it thoroughly."

And once again we are reminded of the soundness of Mr. Gladstone's rule "of chewing each morsel a great number of times."

From the same source comes information regarding the virtues of the pineapple, the juice of which contains, it seems, a remarkably active digestive principal, termed "brometin," similar to pepsin. These digestive agents are present more or less in all fruits, but owing to the quantity of juice it contains, the pineapple in its fresh condition is especially valuable in this respect, and it is suggested that these qualities compensate largely for the indigestible nature of its woody fibre.

REST.

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to

to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life tide to shine and glow through cease to live in self and for self, and—this is consecration, and this is last

FROM BETTER TO BEST.

The life of the leaf is a progress from beauty to better beauty. In the spring of the year it is hard to believe that anything could be prettier than the delicate green mist which catches our eye here and there in the landscape. But the weeks go by and we discover that summer's rich foliage is even better. And best of all are the autumn leaves, each one as brilliant as a flower, making the woods dazzling and leaving a bright picture to carry in the memory all the year.

Every life which fulfills God's will grows from one loveliness to a better. Youth's promise is very little, compared with the serene glory of a beautiful old age. There is no need of looking back regretfully to the days that are gone, for the best days are always ahead.

"Haunts of Fish and Game."

This is the title of an artistic little book just issued by the Grand Trunk Publicity Department, in which the sportsman, the angler, the tourist and those who are seeking for health and alert for pleasure may find information that will guide them in the choice of a rendezvous for the gratification for their tastes or the exercise of their skill. It tells of the charms of the Diamond Lake, the Ontario Highlands, the Thousand Islands and St. Lawrence River, the Rideau Rivers and Lakes and Lake St. John. An interesting account is given of the successful experiment made by the Grand Trunk and the Ontario Government to replenish the waters of the northern lakes by transplanting parent bass. In all some 10,000 small mouth bass were transplanted from Lake Erie and distributed where needed. The cover of this brochure will, at once strike the eye of the sportsman, for it shows the deer as it becomes the mark for the hunter's rifle.

A copy may be obtained free by applying to J. D. McDonald, District Passenger Agent, Toronto.



When the Public has faith in a name it is a faith that must be backed up by good works.

Elgin Watches

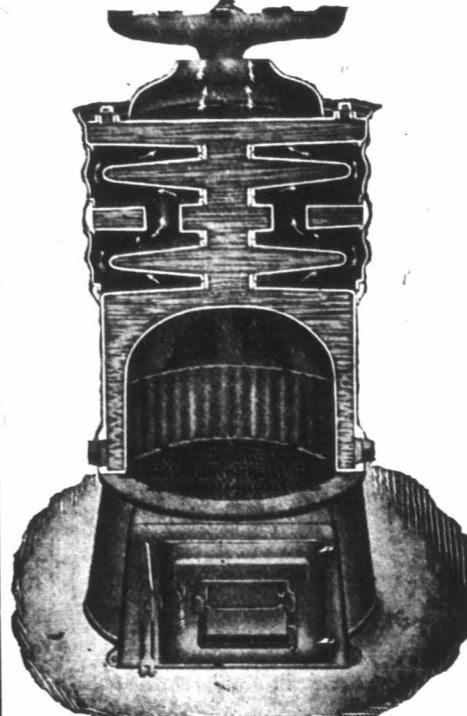
Every one who Elgin has the word "Elgin" engraved on the works.

have the name and works; and the faith of nearly 10,000,000 users as the world's standard timekeeper.

Sold by every jeweler in the land. Guaranteed by the world's greatest watch works. Illustrated booklet mailed free.

ELGIN NATIONAL WATCH COMPANY, Elgin, Ill.

Are You Convinced
— THAT —
Bow Park
REGISTERED BRAND
SWEET PICKLES
— AND —
CREAM CHEESE
ARE THE
Finest in Canada.
"MADE IN CANADA"



A CONQUEST!

We have demonstrated to the public that there is only one real successful Hot Water Heater, and that is the

"ECONOMY" WATER HEATER.

It's made without bolts or packing. Is simple in construction. Easy to work. Gives lots of heat for a little expenditure in coal.

Write for an attractive booklet.

The J. F. PEASE FURNACE CO. LIMITED,
189 - 193 Queen St. E., Toronto.



Uniform Heat

Reading comfortably on the ground floor,
Bathing baby comfortably on the second floor,
Writing comfortably on the third floor,
This, in short, is the story of every house heated with a

"Sunshine" Furnace.

The Regulators that divide the warm air are so constructed, and the pipes which carry it to the different registers so arranged, that any quantity of heat desired can be forced to the different rooms or flats of a house.

The "Sunshine" is the only furnace made in which hot-air pipes to first floor do not rob second and third floor pipes.

Burns coal, coke and wood equally well.
Sold by all enterprising dealers.
Write for free illustrated booklet.

McClary's
Makers of the "Famous Active" Range and "Cornwall" Steel Range.

London, Winnipeg, Toronto, Vancouver, Montreal, St. John, N.B.

Sept
Free
For
Th
Tuesd
For a lease
chase, of
ings, in (l
bounded
on street
Tenders
accompat
The sale
ceptance
Tenders
compane
the amou
25 years
10,000 te
guaran
successfu
Possesse
chase mo
the right
remove t
The hig
be accept
Public W
toronto
OUR
HI
PIC
We
offerin
and su
obtain
all har
of the
who v
eral
Septen
the Bi
robes,
House
clergy
all par
formed
The
graphs
in Me
Son, a
framed
most
picture
terest
presen
prized
We
Subse
Churc
subscr
year 1
1903,
tures
scribe
vance
the sa
The
alone
Ad
I Tor

Convinced
AT
Park
PICKLES
ID
CHEESE
THE
Canada.
CANADA"

EST!

strated to the
is only one
Hot Water
t is the

OMY"
EATER.

bolts or packing.
struction. Easy
ts of heat for a
n coal.

an
booklet.

FURNACE CO.
ED,
St. E., Toronto.

at

ound floor,
he second floor,
rd floor,
ery house heated

ne"

e.

e the warm air
es which carry
arranged, that
an be forced to
a house.
y furnace made
floor do not rob

equally well.
ers.
oklet.

ry's
ive" Range
Range,

Montreal,
St. John, N.B.

Freehold - Property

IN CITY OF TORONTO

For Sale or Lease.

The undersigned invites tenders
up to noon of

Tuesday, October 7th, 1902,

For a lease for a term of 25 years, or for purchase, of the site of the Old Parliament Buildings, in this city, consisting of 9,344 acres, and bounded by Simcoe, Front, John and Wellington street.

Tenders for the purchase of the land to be accompanied by an accepted cheque for \$10,000. The sale to be for cash within 30 days of acceptance of tender.

Tenders for leasing the property to be accompanied by an accepted cheque for one-half the amount of a year's rental. The lease for 25 years to be renewable at a valuation for a further term of 25 years.

Guarantee cheques will be returned to unsuccessful tenderers.

Possession to be given on payment of purchase money or execution of lease, subject to the right of the purchaser of the old buildings to remove the same prior to the 1st of July, 1903.

The highest or any tender will not necessarily be accepted.

F. R. LATCHFORD,
Public Works Department, Commissioner,
Toronto, Sept. 18th, 1902.

OUR OFFER OF

**HISTORICAL
PICTURES.**

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the bishops, clergy and laity, who were members of the General Synod, held in Montreal, September, 1902. One represents the Bishops in their convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

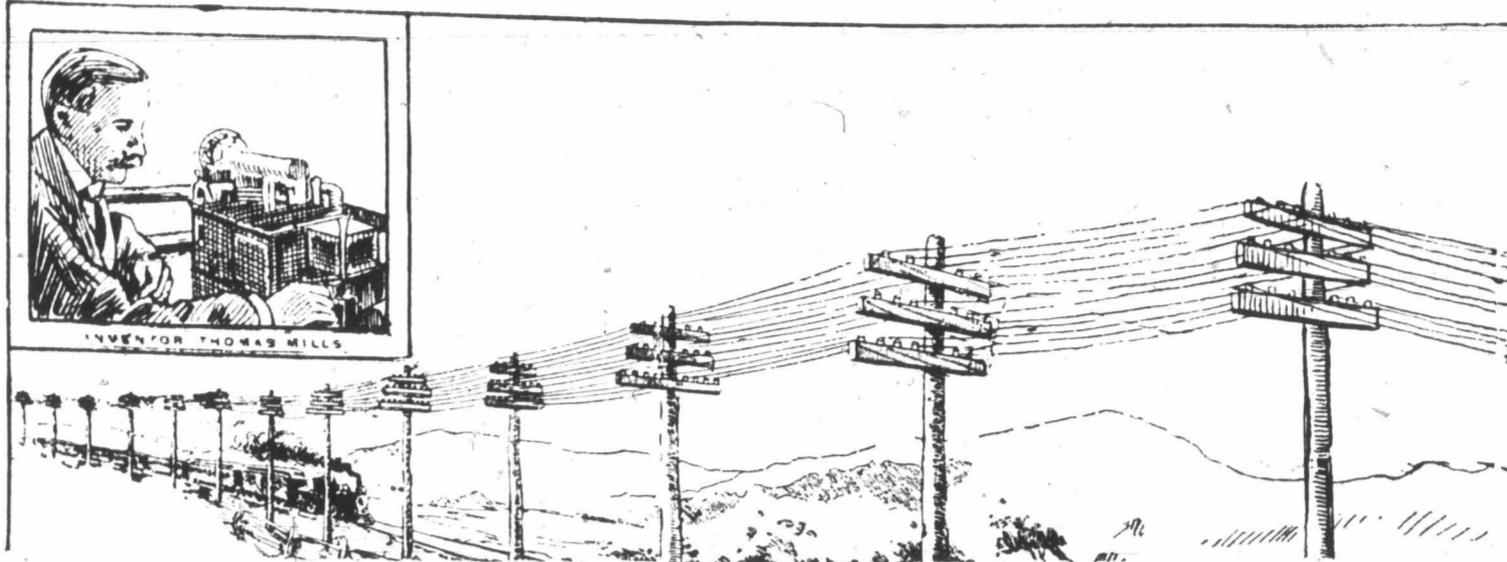
These pictures are large photographs, taken by the noted artists in Montreal, Messrs. Notman & Son, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time will be most highly prized in years to come.

We make this special offer: Subscribers to the Canadian Churchman, who pay up their subscriptions to the end of the year 1902, and also in advance for 1903, may have either of the pictures for one dollar. New subscribers paying one year in advance, can have the pictures on the same terms.

The price of each picture if sold alone is \$2.

Address, Canadian Churchman,
1 Toronto St., Toronto.

To Investors!



The Electrograph is a simple, practical machine for sending pictures, newspaper illustrations, maps, etc., by telegraph over the wires of any telegraph or telephone company.

THE ELECTROGRAPH COMPANY OF AMERICA

Controls all patents for Canada and the United States covering the Electrograph.

Capital \$1,000,000, \$10 Shares, Fully Paid Up and Non-Assessable.

No Bonded Debts. Now \$7.50 per Share.

The machine is simple and inexpensive to manufacture. The company is not selling, but leasing them.

Those who invested in the Linotype have realized a gold mine. It is used in almost every newspaper and printing office. So will be the Electrograph in a few years. Besides, it will be used by the Secret Service, Police and Detective Departments of every city, and by banks for identification, by the War Department, and in other ways yet unthought of.

The telegraph and telephone are now indispensable. At the outset they were looked upon as little better than petty toys. People did not realize the possibilities; there was then no practical demand.

The Electrograph does not have to create a demand. The demand exists, newspapers have been for years waiting and watching for just such a machine. The Cleveland Plaindealer, the Pittsburg Dispatch, the Detroit Free Press, the Buffalo Courier and many papers of this class have rented machines.

The Scientific American, June 15, 1901, describes the Electrograph fully with cuts. It says "over a wire 770 miles from St. Louis to Cleveland, via Chicago, it worked faultlessly." The chief operator, Associated Press, Washington, D.C., says:—"I think in the Electrograph you have at last successfully solved the problem of transmitting pictures by wire by producing a machine of practical value and of extreme simplicity of operation."

The superintendent of wire service, Associated Press, New York City, says:—"A test on a wire running from this office to Philadelphia and back was satisfactory in every respect. Both the transmitter and receiver being placed in this office, I had every opportunity to see the working of both, and I can say that no test could have been more perfect or satisfactory." The company has dozens of other equally strong testimonials from leaders in all departments of Newspaper, Printing, Engraving, and Telegraph work. Mr. F. B. Squire, president of the company, spent six months investigating every phase of the practical working and possibilities of the Electrograph before investing in it. Mr. Squire is vice-president of the Standard Oil Company, was its original secretary, and has stayed with it ever since. In an interview published in the Cleveland Plain Dealer, July 9, 1902, Mr. Squire says that it is the expectation to instal at least 100 machines in one year; 200 machines will be soon in use, and fully 1,000 in a reasonable time, earning large dividends.

Every newspaper of consequence must instal an Electrograph or fall behind its rivals. Business will not depend on crops, or railway earnings, rains or frosts. Newspapers, banks, detective service, etc., go on forever. When many lines of investment are at high-water mark, it may not be amiss to put some profits into a new and promising business. Carnegie got his start when a telegraph operator by buying \$500 of telegraph stock. Those who saw the possibilities of the Telegraph, the Telephone, the Linotype, the Typewriter and other great inventions, won fortunes. So will those who invest in the Electrograph.

At the Toronto Exhibition the Electrograph attracted great attention. All who saw the pictures of King Edward. Sir John MacDonald and Premier Laurier were convinced of the practical working and the demand for this instrument.

OFFICERS AND DIRECTORS:

F. B. SQUIRE, President

Vice-President Standard Oil Co., Cleveland.

W. H. K. ROSE, Vice-President and Secretary

W. E. BEMIS

Standard Oil Co. of New York.

JOHN F. TAYLOR

Vice-President and Treasurer Republic Iron and Steel Co., Chicago.

CHARLES R. HUNTLEY

Vice-President Cataract Power and Conduit Co., General Manager Buffalo General Electric Co., Buffalo.

E. H. BOURNE, Treasurer

Union National Bank, Cleveland.

H. R. PALMER, Consulting Engineer

I. W. DURFEE

Clark, Durfee & Allor, Attorneys, Detroit.

C. M. PALMER

Newspaper Publisher and Broker, New York City.

ADDISON C. THOMAS

Supt. Associated Press, Chicago.

F. S. OSBORNE

Banker and Broker, Detroit, Mich.

Stock is now offered at \$7.50 per share, \$10 par value, Shares will be allotted as applied for.

Canadian subscribers will make cheques, drafts, orders, etc., payable to **The Toronto General Trusts Corporation**, who will receive certificates of stock in favor of the subscribers issued by the Savings and Trust Co., of Cleveland, Registrar and Transfer Agents, and deliver same to the subscribers.

Write or call on

D. W. CLENDENAN, 89 Canada Life Building, TORONTO. Phone M. 2391.

INCORPORATED TORONTO SIR J. A. BOYD, K.C.M.G. PRESIDENT. 1886.

CONSERVATORY OF MUSIC

COLLEGE STREET.

DR. EDWARD FISHER, Musical Director
Affiliated with Toronto and Trinity Universities
A THOROUGH, ARTISTIC AND FINISHED
MUSICAL EDUCATION
Scholarships, Diplomas, Certificates.
16th Season Opened Sep. 2, 1902
SCHOOL OF LITERATURE & EXPRESSION
MRS. INEZ NICHOLSON-CUTTER, Principal
CALENDARS AND SYLLABUS FREE

CHURCH DAY SCHOOL
Major Street, Toronto
SISTERS S. JOHN THE DIVINE
KINDERGARTEN and
ELEMENTARY DEPARTMENT.

Trinity College School
PORT HOPE, Ont.
FOUNDED 1865
Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location overlooking Lake Ontario, one mile from the town of Port Hope.
For calendar and full information apply to REV. HERBERT SYMONDS, M.A., D.D., Head Master.

Bishop Bethune College, Oshawa, Ontario
UNDER THE CHARGE OF
The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto.

MICHAELMAS TERM begins on THURSDAY, 11th SEPTEMBER, 1902.
Preparation for the University.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
MAJOR STREET, TORONTO

St. Margaret's College
TORONTO.
A Boarding and Day School for Girls.
ACADEMIC DEPARTMENT.
Full Course in Music, Art, Domestic Science, Elocution and Physical Culture.
Only teachers of the highest academic and professional standing employed.
MRS. GEORGE DICKSON, Lady Principal.
GEORGE DICKSON, M.A., Director.

Dominion Business College
Confederation Life Bldg., Toronto, Ont.
Two Strong Business Schools, conducted by experienced teachers. Graduates assisted to positions.
Write for information to J. B. MCKAY, Toronto or Kingston.

Miss Dalton
Dress and Mantle Making
Millinery
All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

SYMINGTON'S
EDINBURGH
COFFEE ESSENCE
makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all grocers.
QUARANTEED PURE. 100

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
Incorporated 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio. Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments,) and One Non-Resident Instructor, Housekeeper, 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, &c. School Dairy and Laundry.
Preparation for the Universities.
Michaelmas Term begins on Wednesday, September 10th, 1902.
For Calendar apply to DR. HIND.

RIDLEY COLLEGE
ST. CATHARINES, ONT.
A Canadian Church School for Boys. The new Preparatory School for Junior Boys is now in full operation.
For calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

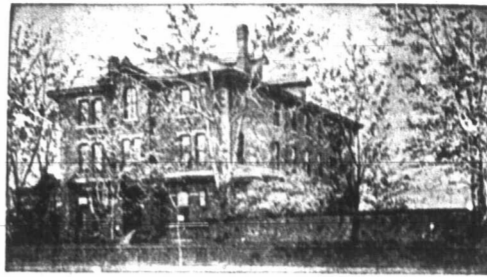
ST. ALBAN'S CATHEDRAL SCHOOL
Toronto—Incorporated
For BOARDERS and Day boys. Re-opens September 10th. Chairman—His Lordship the Bishop. A thoroughly qualified staff.
For prospectus address
M. E. MATTHEWS,
Principal.

WESTBOURNE SCHOOL FOR GIRLS,
340 Bloor Street W., TORONTO, Can.
REOPENS SEPT. 10th, 1902.
A residential and day school, well appointed, well managed and convenient. A primary department organized. Experienced teachers in charge. Full courses in Literature, Music, Art, Elocution, and Domestic Science. Students prepared for University and Departmental Examinations. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the Principals.
MISS M. CURLETTE, B.A.
MISS S. E. DALLAS, Mus. Bac.

Established 1881. A. A. Mackey
Phone, Main 909. C. E. Booth
MEMORIAL WINDOWS
Electro Glazing, Domestic Art Glass Beveled Glass, Chip Glass, Sand Cut Glass, Mirrors, Signs of all Classes.
Superior Designs. Designs and estimates on application.

Dominion Stained Glass Co.,
34 RICHMOND ST., EAST, TORONTO
Toronto Technical School
Day School opens 9 a.m., September 15th, Evening School, 7.45 p.m., October 6th.
This School strives to make rational and scientific the work of the manufactory, shop, office and home. It prepares students for Schools of Applied Science and for courses in Architecture. Its special instructors, laboratories and studios provide full courses in:
1. DRAFTING and INDUSTRIAL DESIGN. Building and Machine Construction, Decorative Art, Clay Modeling, Design.
2. PHYSICS, Mechanics, Electricity, Steam and Gas Engines.
3. CHEMISTRY in its applications to Manufactures, Mining, Metallurgy, etc.
4. COMMERCE and FINANCE, Shorthand, Typewriting, Bookkeeping, Penmanship, Business Forms and Usage, French, German
5. MATHEMATICS, Arithmetic, Mensuration, Algebra, Geometry, Trigonometry, with the applications of Mathematics to Surveying, Navigation Insurance, Banking, etc.
6. DOMESTIC SCIENCE. Courses in Plain, Superior and Invalid Cookery. Courses for teachers of Domestic Science, with Diplomas recognized by the Education Department, Courses for Housekeepers, etc.
Small fees for Day School; Evening School free. Send for Prospectus.
A. G. HORWOOD, Secretary.

RIPANS
There is scarcely any condition of ill-health that is not benefited by the occasional use of a R-I-P-A-N-S Tablet. For sale by Druggists. The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.



'Glen Mawr' MISS VEALS' SCHOOL
151 SPADINA AVE. TORONTO
Art, Music
Matriculation and General English Course

ST. MONICA'S
Residential and Day School for Girls
170 Bloor St. West, Toronto
Reopens on Wednesday, Sept. 10th.
Thorough course in English, Languages, Music, Art, Elocution and Domestic Science, and Physical Culture.
Prepares for University and Departmental Examinations. Kindergarten and Primary Departments.
Teachers, Specialists in each Department.
A Home School. Extensive Grounds.
For Prospectus apply to
MISS PHILLIPPS,
Lady Principal.

The Council of the
Bishop Strachan School,
Toronto,
announce the commencement of the thirty-sixth year of
The Bishop Strachan School,
Wykeham Hall, on Monday,
15th September, 1902.

on the return of the Lady Principal from England. For Calendar and Terms apply to
MISS ACRES, - Lady Principal.
And the First Year of the
Parkdale Church School for Girls,
151 DUNN AVENUE,
On Wednesday, 10th September, 1902.
Apply to
MISS MIDDLETON, - Lady Principal.

Church Extension Association
106 Beverley Street, Toronto
School of the Sisters of the Church.
Next term begins Monday, Sept. 9th, 1901.
Surpluses made to order from \$3.00 up.
Orders taken for all kinds of Church Needlework. Also Books and Publications.
Apply Sister in charge.

MEMORIAL WINDOWS
Leaded Cathedral Glass
Quaint Windows for Dwellings
Robert McCausland,
Limited
86 Wellington St. West, TORONTO

HARRINGTON'S TUBULAR Chime Bells
Lighter in Weight, Sweeter in Tone, Cheaper in Price Than the ordinary bell
COVENTRY, ENG.
CASTLE & SON
20 University St. Montreal. Agents

JONES AND WILLIS

Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS
43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool

CHURCH BRASS WORK
Eagle and Lecterns, Altar Vases, Ewer, Candlestick, Altar Decks, Crosses, Vesper Lights, Altar Rails, etc. Chandelier and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 190 King William St., HAMILTON, ONT.

LUXFER
Electro-glazed Church Windows
Decorative Glass.
Write for prices
LUXFER PRISM
100 King W. Toronto.

STAINED GLASS
MEMORIAL :::
::: WINDOWS
BRASSES AND DECORATIONS
Castle & Son
20 UNIVERSITY ST., MONTREAL

IN MEMORIAM TABLETS
Our specialty is memorial brass work, tablets, lecterns, pulpits and collection plates. Altar rails, &c.
The Keith & Fitzsimons Co., Ltd.,
111 King West, Toronto.

Church Brass Work
MEMORIAL BRASSES
RAILS VASES
PRITCHARD ANDREWS
CO OF OTTAWA, LIMITED
133 Sparks St. OTTAWA.

When writing to or purchasing from Advertisers mention **The Canadian Churchman**