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Lessons for Sundays and Holy Days.

September 15.—16th Sunday after Trinity.
Morning—2 Chron. 16; 2 Cor. 7, 2.
Evening—Neh. 1 & 2, 10, 9, 8; Mark 12, 35—13, 14.

September 22.—17th Sunday after Trinity.
Morning—Jer. 5; Galatians 1
Evening—Jer. 22, or 35; Luke 11, 26.

September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 11, 4; Rev. 14, 14.

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

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Gospel clearly proclaims the duty of trusting and serving God, seeking first the Kingdom of God and His righteousness. This is the work which the Church has given us to do from our baptismal hour. Rules and ordinances there are in the Church requiring submission and obedience. We must walk or live by "the rule." Is it not a great ideal of Christian life and worship? Shall we not all be better and stronger men when we take advantage of the Church's rules and ordinances, and live them, submit to them and obey them as we ought to do? Will not the Church of England be, indeed, a great and noble Church when all who belong

to her, and have been confirmed, are regular communicants, when the parish church is thronged with devout worshippers, and the children thoroughly taught the splendid doctrine and duties of the Catechism? It is a sad and humiliating thought that while a few centuries ago all English-speaking people belonged to the fellowship of one Church, and all partook of the life of our Lord in the Blessed Sacrament of His Body and Blood, now we are divided into petty divisions and the vast majority of the people never communicate. They belong to the Church, the Kingdom of God on this earth, but they do not understand her and their duty to serve one Master. They are not faithful to her and hold to Mammon, with little real love for Christ, the Master in their hearts. We have, therefore, enormous arrears to make up. We must pray more, worship more, teach others more, and thus lead the way by our loyalty to the One Master to a great revival of Christianity in our Dominion of Canada. As we love God more and love our neighbour more, and in this spirit of love and devotion carry out the half forgotten and often neglected rules of our Book of Common Prayer, we shall lead the people back from mammon to the loving service of one Master, Jesus Christ.

Hoods and Surplices.

Is the title of a letter which appeared in a number of the "Church Times," which, by some accident, had escaped destruction. In picking it up the letter attracted attention, and well deserved it. The subject of the ecclesiastical dress interests people; the slightest variation is always noticed by the congregation. The writer remembers the advent of an Archdeacon in a part of the country where and when there were few, and, of course, like boys, he watched everything. The impression left on his mind was that the preaching of an unusually long and dry sermon while clothed in a surplice, instead of the familiar black gown, were the distinguishing marks of this dignitary. Much water has flowed under the bridges since then. The black gown has disappeared, to be probably produced again by a member of some order who desires to shock staid people and to create a sensation. Surplices have shrunk in length, the result of the scrutiny of clothes in Belgium and other Roman centres. The letter which is responsible for this introduction is by the Rev. J. W. Pickance, and it begins by quoting a constitution of Benedict XII. in 1329 concerning the form of the surplices, ordering that they shall be large and ample, reaching beyond the hand and lower than the middle of the shin, or thereabouts. The writer, the Rev. John Wilson Pickance, is a Cambridge man, who, after some years of service in England, became one of the chaplains in Rome thirty years ago, and for some years has been the warden of the Soldiers' Institute at Aldershot. We can only spare room for an outline of the contents of his letter. After recalling Welby Pugin's words: "It will be readily seen, therefore, that there is but one true form for the surplice, that which it had from the commencement, long and ample, much resembling those figured in every plate of the Roman Pontifical, and which it has only lost within a comparatively short period, in consequence of its real use and intention being forgotten." He proceeds to say that the "Council of Basle followed the lines laid down by Benedict. And the surplice described is figured on the brass of William Prestwyk, 1436, in Warbleton Church, Sussex. The surplice covers the feet, the sleeves fall as low as the knee. . . . In the brass of Dr. John Blodwell, Balsham Church, Cambridge,

1462, the surplice and cope both reach the same distance, "to the middle of the shin"; and Sir Richard Bewfforeste, Abbot of Dorchester, c. 1510, wears his surplice the same depth. "The best representation I remember of the perfect surplice is in the fresco which has been called Domenico Ghirlandajo's masterpiece, representing the death of St. Francis of Assisi in the Sassetti Chapel in S. Trinita, Florence, reproduced by the Arundel Society in 1860." All the plates of Clement VIII., work of 1506, bear out Mr. Pugin's statements. Surplices are represented again and again, and are always very full. The light-bearer at the reading of the Gospel has his sleeves reaching as low as the hem of his surplice, and that reaches "the middle of the shin," whilst the assistant clergy standing north of the altar cover their hands in their surplice sleeves. Turning to the development of hoods, the writer claims that in old days in choir the clergy belonging to "Regular Orders" wore the cowl of their order, which they drew over their heads to protect themselves from the cold air falling against the walls of lofty chancels. And my belief is that the university hoods were ordered to be used just for the same purposes as the cowl of the Regulars. The introduction of ruffs made it necessary to widen the opening of the hood; hence the strip or band, and the fashion of hanging the hood down the back." After some references to past Reformation happenings, the writer says: "The Cambridge hoods are of the original shape; they only need to be measured for the wearer. And where the strip or band has been inserted, to cut that away and sew up the front of the hood itself, the straight edges or sides of the cowl, the depth needed to make the covering for the chest, say six to eight inches. I may add that the late G. Gilbert Scott, jr., in 1867, explained to me the use of the hood, and the late Charles Beanlands, of St. Michael's, Brighton, gave me the pattern of the surplice." And he concludes his interesting letter as follows: "I had the strange experience of officiating at the funeral of a friend in Perugia, and of saying the committal prayers of our Burial Service in the Roman Catholic cemetery in a neighbouring village, and I was told that my appearance in vestments, so exactly reproducing the forms made familiar to the inhabitants of Perugia, by one of their greatest painters, Benedetto Bonfigli, in his "Funeral of St. Ludovico," now in their picture gallery, produced a remarkable impression upon the minds of the Roman Catholics around me."

Starving Votaries of Art.

The changes taking place in what is being taught in schools cannot be too highly commended. Boys and girls need to be taught how to use their hands and eyes to the best advantage, and for the mass of the young generation there is no need of the cautions which follow. There are ambitious parents and self-confident young people, who should pause before rushing into an attractive but a disappointing career. An English contemporary, which speaks with authority, begins an article as follows: "During the past few months the tragedy of the unfit must have impressed itself painfully upon many of those whom pleasure or business takes to the London concert halls. Few who are in touch with musical life in London can fail to be aware that the number of men and women anxious to gain a living in music has increased tremendously in the past few seasons, that the supply has outstripped the demand, and shows no signs of diminishing. Year after year the academies are turning out young people who can play a little or sing a little, while differing from hundreds of others equally gifted only in the fact that their needs are greater. There are more

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than enough musical mediocrities to satisfy the needs of six times as many concert halls as the British Isles are ever likely to possess and support." The same is true on this continent. Although the number of so-called theatres has trebled, the army of men and women jostling to get on the stage is fighting for a place more greedily than ever. Surely parents and children should pause before yielding to this degrading but fascinating employment. At the best the hours and the work is what very few can stand for any length of time, and the disappointed are unfitted for other employment. Literary life, too, has its varied phases and innumerable attractions. But, without quoting old authorities, like Sir Walter Scott, here is what "Dick Donovan," one of the monetary successes, says in his last work: "In these days of rush, and stress, and keen competition, when one's cook and maid-of-all-work write for the papers, authorship is by no means a profession that should be lightly chosen. The work is hard; the disappointments many; the prizes singularly few, unless sinking all self-respect and ignoring the dignity of letters, you blatantly proclaim yourself from the housetops."

A Questionable Practice.

Mrs. Agnes Thomas, who shot and killed a man at Wiaraton, has, it seems, been expelled from one place after another for bad behaviour. Is it right for any magistrate to order any man or woman of loose habits to leave one municipality when it is almost certain that similar offences will be committed in another? The result in such cases seems to be to expose several neighbourhoods to immoral influences which might have been avoided if the offender had been promptly punished instead of being passed on to some other field. The career of Mrs. Thomas brings this questionable practice into the limelight. Now, if ever, it ought to be reconsidered.

Amazing Scene at a Wedding.

Is the scare headline of a long paragraph in a morning paper. The whole incident is one of those unhappy ones which occur all over the world, in every community and among all classes of society and organizations of men, both civil and religious. It took place in a small centre in Somersetshire. An unfortunate clergyman did not realize what he was doing, and read the wrong service. Another had taken his place; the Bishop had written his regrets, and surely enough of publicity had been given to the matter. As we said, it might have happened—such things do happen in any place. Why, therefore, long after the event, is such a paragraph concocted and cabled from London? We have noticed repeatedly, and have mentioned before, that there seems to be an organization or understanding that everything that tends to hurt the Church is paragraphed and heightened as much as possible. We cannot note them all, but ask our readers when they see such items to take them with a grain of salt, and to understand that they come from an unfriendly source.

"Sudden Death."

Again the heart of Canada is deeply touched at the dreadful disasters at the Quebec railway bridge and the wrecked railway train at Caledon. Is there no way by which our Legislature can prevent such fearful sacrifices of human life and the consequent grief and loss to the families bereft by them? It is as bad as actual warfare, this toll of human life that is in the name of commerce incessantly levied on the travelling public. If, as it has been said, the horseshoe curve at Caledon was a constant menace to human life, why was it allowed to remain? If the Quebec bridge was not sufficiently strong to carry the construction train safely, why was the train allowed to run on it? These sudden deaths

demand not only a rigid enquiry, but a prompt and adequate remedy. No Government dare fold its hands and say: "We are helpless. The responsibility rests with the corporations concerned." If Government lack the moral courage to provide and enforce the requisite remedy the people will not lack the moral courage to make them give place to more public-spirited and braver men. These wrongs—for desperate and cruel wrongs they are—cry aloud for remedy.

Bishop Ingram and the Methodists.

Instances abound of the tact, good judgment, and kindness of the Bishop of London. What a marked contrast there is in tone and spirit between the ebullient and pugnacious utterances in Canada of the British millionaire Methodist, "Perks, M.P.," and the expressions of the following letter by Bishop Ingram to the Wesleyan Conference at its recent session in London, England: "I cannot allow you to assemble in the city of London without sending you a word of welcome and of God-speed. Although you and we are divided upon important questions, we are at one in holding great truths of the Incarnation, the Atonement, the Resurrection and Ascension of our Lord, the guidance of the Holy Ghost, and in attaching value to an ordered and reverent service. You have, moreover, set an example to us all by your missionary zeal, and by the evidence your people have given of a fervent love of our Lord and Saviour Jesus Christ. I pray that some day the causes which divide us may be removed, and that in God's good time we may be united as members of the historic communion to which your leader and teacher, like ourselves, belonged. Meanwhile, dear brothers, rest assured that we honour you for your works, and shall pray for the guidance of the Holy Spirit upon your deliberations and your Conference." It is good to be a Christian. May we be pardoned for saying, It is better to be a Christian Churchman and a gentleman.

A Kingly Example.

King Edward proved himself a true son of his noble and virtuous mother when at Marienbad with his retinue he rose and left the hall where a woman was singing an immoral song. It has been argued by the press that, owing to his social eminence, this act of the King will have a greater influence on society than if some Church dignitary had been in his place and acted in a similar manner. Be that as it may, we believe that, were men of social distinction when placed in a similar position to show the same moral courage, they would uphold the honour of their mothers, wives and daughters, and in so doing call forth the respect of their fellowmen.

Personality in the Press.

There has been some discussion as to the influence of individual writers in this age of impersonal editorials. It has been truly said that an editorial writer of undoubted character, force, individuality, and capacity is bound under any circumstances to make his mark upon the public mind. It should, however, be borne in mind that the paid advocate of a partizan journal, whose conscience is muzzled by his salary and enslaved by his party leaders, is at best but a modern illustration of the traits of the animal mentioned by the wise man: "The conies are but a feeble folk, yet make their houses in the rocks." Such writers do not deceive the public with their rhetorical gauds and strained invective. The man on the street is a keen judge of sham. In the long run they are taken, not at their own estimate of themselves, but at their true worth. The honest, manly, outspoken and able editorial writer, however, who puts his heart and brain, and the best that is in him into his pen-work, and fairly and fearlessly strives to advocate and advance the good of the people against wealth, place, and power, not only to make his mark on

the community in which he lives, but is in the best sense a leader and uplifter of men, and a true citizen of the world.

Farm Life.

Among the reasons which account for the distaste on the part of the young for farm life and work, and the desire to seek employment in the towns and cities, to our mind indifference to religion and neglect of its duties stand first. When children grow up untaught in the Christian faith and practice; when from childhood they see their parents neglect private and family prayer and, it may be, seldom or never go to church; and when their chief education consists in saving and stinting; and when, from five o'clock in the morning until nine in the evening, with the usual intervals for meals, there is a steady grind of hard labour to that end alone; and even the work at school is looked upon as a preparatory branch in the money-making programme of life, how could it be otherwise? Take, on the other hand, the farm home of the faithful Churchman, where the reverse of this is the case. There the virtues and utilities of country life go hand-in-hand. The incessant toil of the farm is cheered and sweetened by the constant love of Church and home. The duty towards God and towards one's neighbour hallows and endears the whole round of daily life. In such a home life takes on its true colour. The perspective is clear and unclouded. Labour becomes a royal service. From the first to the last detail the splendid duty discharged by the honest, diligent, and enterprising farmer to the community is appreciated at its full worth, and in no other home in the land is there purer happiness, more perfect contentment, or more widespread usefulness amongst old and young alike than in that of the Christian farmer. To the sons and daughters of such a farmer their farm home is the dearest spot on earth—the last place on earth they would think of leaving until, in due season, they enter kindred homes of their own.

Overgrown Dioceses.

We have again and again pointed out the gain to the Church from the subdivision of overgrown dioceses. Whilst we show a lagging and parsimonious spirit in this important matter, the Mother Church keeps moving. From the "Yorkshire Post" we learn that at the annual meeting of Bishops-suffragan, Archdeacons, and Rural Deans of the Ripon diocese held at the Palace, Ripon, under the presidency of the Bishop Ripon, the following resolution was moved by the Rev. Dr. Bickersteth, Vicar of Leeds, seconded by Canon Cust Nunn, and carried unanimously: "That, as experience has shown the subdivision of dioceses has been attended with increase of pastoral efficiency and spiritual force, and as it is recognized that a further subdivision is needed in the county of Yorkshire, it is desirable that the whole county of Yorkshire should be dealt with in a comprehensive scheme, and that for the consideration of such a scheme His Grace the Archbishop of York be asked to convene in the autumn of this year a conference of clergy and laity representative of the three dioceses, so that the subdivision of the Diocese of Ripon may be carried out as part of a larger scheme." We have something to learn in the way of faith, energy and enterprise from the Old Land yet!

William Archer Butler.

Most clergymen and some laymen are familiar with the name and writings of this scholarly and eloquent Irish divine. An admirable paper recently appeared in the "Church Quarterly Review" dealing with Butler and his work. Our readers will be interested in the following reference to him taken from the "National Church": "To the present generation Butler is, perhaps, only a name, but in our Cambridge days his lectures on Ancient Philosophy, edited by Dr. W

H. Thompson, afterwards Master of Trinity, but then Regius Professor of Greek, was a volume much commended to us. His seems to have been a most delightful personality. Extraordinarily gifted, he combined the duties of a devoted parish priest with those of a university professor, and he left on all who came in contact with him a remarkable impression of genius and saintliness. One such witness survives in the person of the Primate of Ireland, at whose Ordination in 1847 Dr. Archer Butler preached the sermon, going home afterwards to die of typhus fever at the age of only thirty-five. A volume of his sermons passed through ten editions prior to 1882, and this notice should turn attention to them again."

Good Reading.

"Whilst Keble and Pusey in the 'forties' were successfully guiding the great movement in Church life through the dangers which were threatening it, two men in the Lichfield country were popularizing it to a wonderful degree. The fictions of William Gresley and Francis Paget brought thousands of readers to love Church principles and practices," says "Peter Lombard" in the "Church Times." I do not know that the works of the former, 'The Siege of Lichfield' and 'The Forest of Arden,' have any longer a hold on attention, but as long as brilliant writing and exuberant fun have any, Paget's "Tales" will not be carelessly laid down by anybody who takes them up. If the sixpenny reprints of to-day keep up (concerning which I confess to doubt), I believe Paget's 'Tales of the Village,' and 'Owlet of Owlstone Edge,' and 'Warden of Berkingholt,' would be as popular as most of them, and I haven't exhausted the list now. In his story, 'The Vicar of Roost,' he pays a well-deserved compliment to dear old Lonsdale, Bishop of Lichfield. He calls him Bishop of Chadsminster, and by way of avoiding too narrow an application, tells how, as the Curate of Roost approached the city, he saw 'the heavy Norman towers of the Cathedral' in the distance. I need not remind anyone who has passed this way that the thin, graceful, late Gothic spires of Lichfield are a most beautiful contrast to 'heavy Norman.' Paget's charming parish of Elford ('Yateshull' in his stories) is on the other side of the line, opposite Lichfield, but you cannot see the church. How he loved it he shows to the full, and I think he causes his readers to love it, too. Pray, some enterprising publisher, get the 'Owlet' and 'Tales of the Village Children,' and see whether you can cheapify them. They will sell like penny buns."

THE BISHOP OF LONDON AND HURON'S JUBILEE.

There is no part of Canada to which the approaching visit of the Bishop of London is so interesting or so important as it is to the Diocese of Huron. It is interesting from the fact that the Bishop of London, the great, will preach in St. Paul's Cathedral in London, the less. It is important because the service at which he will preach is the jubilee service of this great diocese. The actual completion of the jubilee year is October the 28th, but with his accustomed foresight and enterprise the Bishop of Huron has taken advantage of the coming of the Bishop of London; and has secured him for September the 17th. The service in St. Paul's on that morning will be attended by representatives of every parish in the diocese. The admission to the cathedral is by ticket, and already there are more applicants for these than even this spacious church can accommodate. The service will be a memorable one. The united choirs of the parishes in London, under the direction of Mr. Geo. Sippi, organist and choirmaster of the cathedral, will render the musical portions of the service. The congregation will un-

doubtedly be the most representative of the whole diocese ever gathered together. The clergy will be present in their robes. The Archbishop of Toronto and all the Bishops in Ontario except one have promised to come. With such a gathering the jubilee service would be an historic one, but, besides this, it is to be made unique in the history of the Canadian Church by the presence of that Bishop whose See comprises the world's great metropolis, and whose engaging personality, faithful labours, and real goodness of heart have made him, perhaps, the most popular Bishop in the world. The service over, there will be a luncheon given in honour of the Bishop of London. It will be served in Bishop Cronyn Hall. Besides the distinguished guest of the day there are expected to be present the Archbishop of Toronto, the Bishops of Niagara, Ontario, and Algoma. The Bishop of Huron will preside. From the Diocese of Huron the clergy, churchwardens and lay representatives are invited, and about two hundred and fifty of these have intimated that they will attend. Brief addresses from some of the leaders of the Church will form an important feature of this luncheon. In all, it is expected that the religious and social unity of the Church in the Diocese of Huron will be amply demonstrated on that day, and that it will be a day long to be remembered by those who have the privilege of sharing in its great events.

BUFFOONERY AT WEDDINGS.

A writer in an American religious publication, whose name has escaped us, recently sounded a strong protest against some of the "carryings on," customary, more or less, all over this continent, at weddings. Why, he asks, should such an occasion be seized upon for a display of unrestrained vulgarity, bordering sometimes upon downright brutality, and often degenerating into blaguardism. Why, in a word, should a wedding, apparently as a matter of course, release all the participants therein, and what is still more incomprehensible and intolerable, the general public, from all the restraints of ordinary good manners, and as often as not of common decency. And so most emphatically say we. The state of mind of the average individual on this matter is to us a mystery. Why a wedding, of all things under the sun, should be suggestive and provocative of the disgusting buffoonery that so almost universally, in one shape or form, accompanies it, passes our comprehension. Is there any epoch in the life of a man or woman to which such tremendous and far-reaching consequences attach, or in connection with which, consequently, such doings are so violently and painfully incompatible as a wedding? Such occasions, no doubt, according to immemorial usage, demand a certain amount of festivity; but when festivity degenerates into buffoonery, and oftentimes into riot, when a wedding is so often the signal for the violation of all the commonest amenities of life; when, in other words, it is apparently regarded by the general public as something that it would be almost a sin to take otherwise than as a huge joke, it is high time to energetically protest, as we are pleased to note has been done by the writer referred to. This is a matter that very closely concerns Church people. The Anglican Church lays especial stress upon the religious side of matrimony, and has honoured it with a long and elaborate office. The whole service from beginning to end breathes this spirit. Marriage is directly and indirectly proclaimed to be, if not exactly a sacrament, something of a distinctly sacramental character, or if the term be objected to, as something essentially sacred and unsecular. To Church people worthy of the name, these wedding buffooneries should be especially of-

fensive, and then the indelicacy of the whole thing. Marriage in many respects is one of the most pathetic epochs in the lives of every member of the families concerned. Old ties are being severed, old relationships for ever dissolved; it marks the turning of a corner, the closing of an old and the opening of a new chapter in the lives of all directly or indirectly concerned, and the number of persons very materially concerned in a marriage is very large, far larger than is commonly supposed. At such a time when hearts are full of tender and sympathetic memories the vulgar horseplay that disfigures and desecrates so many of our weddings, for we can call it by no other name, is peculiarly ill-timed and offensive. All the participants in a wedding make, what if the truth were often known are heroic attempts at cheerfulness, and they generally succeed fairly well. It is left for outsiders, who have neither part nor lot in the matter to thrust themselves and their noisy, uncalled for, secretly resented impertinent demonstrations upon the scene. By immemorial usage these impertinences, not to call them by a harsher name, are generally meekly endured by the sufferers. Upon a stupid, vicious, and silly old convention a marriage is supposed a time for licensed exhibitions of bad manners, bad taste, and lack of all delicacy of feeling. People endure this sort of thing because it is "all in the day's work," and is part of the ordeal of getting married. They dread and bitterly resent it, but in most cases they submit to it, lest a worse thing happen them. As a survival from a rude age, and so one of a number of other customs, now happily outgrown, it is high time that these buffooneries were banished from our weddings. They are unworthy of the age and country in which we live.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Labour Day has come and gone and the men of toil have made their demonstrations on behalf of industry. We watched a parade in the City of Montreal in which the daily press informed us some twenty thousand men participated. The carpenters, the plasterers, the bricklayers, the masons, the iron-workers, the teamsters,—a hundred different occupations were represented by men who earned their bread by the sweat of their brow. It was only "organized" labour that participated in this demonstration, and a comparatively small section at that. There was a vast army of toilers, male and female, that did not appear. One of the effects upon an onlooker's mind was the thought of the power, political and social, that lies actively or potentially in organized labour. If labour could always find just and intelligent leadership it might be the most powerful and beneficent force in the state. The second thought is, the overwhelming proportion of men and women who have to occupy themselves with manual service in some form or other to earn a livelihood. It is an easy matter for some of us to go through life without realizing how many people are condemned to lives of toil in order that we may be possessed of the comforts and conveniences which we grow to imagine indispensable. We are prone to be impatient with the low standard of education in the community at large. We wonder why refinement and good breeding are not more prevalent. We enquire why the things we value so highly are not more widely sought after. Do we really think of what all this means? Does it ever occur to us to ask what is necessary for the production of those conditions which we assume ought to be prevalent and normal conditions of life? What is implied in the conditions under which education, and refinement are presumed to

flourish? Take our houses, the wood used therein passes through scores of hands from the felling of the forest trees to the final shaping and fitting of the carpenters and joiners. If we must have the wood we must also have the wood-workers. Again, take the plumbing in our houses. This involves metal and metal involves mines, and smelters, and forges and moulders and a dozen forms of labour before it reaches the final stage of usefulness. The brick and stone imply brick yards and quarries and bricklayers and masons. The plaster on the walls leads us back to the limestone quarries, and on through the various stages of manufacture. The boots we wear begin their history on the cattle ranges and continue through abattoirs and tanneries and shoe factories and shoe shops. The clothes we wear have their genesis on the sheep ranches, or cotton plantations or silk farms and gradually pass through the factories for spinning, weaving and making. We can see at a glance that they who enjoy the privileges of education, who have the leisure for cultivating the refinements of social usage are sustained on their coveted position on the shoulders of men and women who rise up early and late, take rest, and have few opportunities for cultivating what is ideally so desirable. We are far from thinking that true refinement is to be found only where conditions seem to be most favorable to its existence. We have seen it in some of its choicest forms where one would least expect it. But who will pass judgment upon those who have to toil to make our lack of toil a possibility? If Labour Day can only bring to us the debt we owe to labourers, then we shall all be the better for it.

We have recently had the privilege of observing two clergymen, both in the height of vigorous manhood, both old enough to have had considerable experience of the world, yet both young enough to have glorious visions of what they had to do in the new parishes to which they had recently been called. Day after day they met, and do what they might the subject uppermost in their minds was the prevailing topic of conversation. Some new experience since last meeting, some difficulty hitherto unsuspected, some new idea born in the white heat of activity, some scheme for making the ways of God delightful to men, some plan for rescuing the lost, some flash of innocent humor arising out of the day's work, these were the subjects of perpetual discussion. Before these gallant knights of the church there stood the great open fields of opportunity. The things wherein they had failed in former parishes would they felt sure be failure no more at all in these. The work they had not dared to inaugurate under other conditions would now be launched in confidence. Everything was fair to look upon. The new parishioners were all men and women of honour and of virtue. They had not yet gone behind the scenes where possibly another side might be revealed. They felt that every prospect pleases, and not even man is vile. Thus dreaming delightful dreams and seeing wondrous visions they girded themselves for the great and holy work to which they had been called. One can fancy he hears the voice of the Master bidding these, His servants, go forth and fear not. Headaches and heartaches they would have in abundance, friends would prove false and vice would shake its powerful fist in their faces, but to him that overcometh will He give to eat of the tree of life. It is a glorious thing to have a vision of one's life work, particularly when that life is devoted to the service of God and of men. To such the Church will bid God-speed, rejoicing in their triumphs and sorrowing in their reverses.

The Reverend John Antle, superintendent and founder of the "Columbia Coast Mission" to

Loggers on the Pacific, is we understand to visit Eastern Canada next month. Mr. Antle will have a most interesting story to tell of what has now become one of the famous missions of the Anglican Church. Mr. Antle first conceived the idea of a mission to the woodsmen of the British Columbia coast. He investigated the conditions existing in those northern wildernesses, he drafted a plan of operation, he designed a ship to be used as the means of travel and transportation in the work, he came to Montreal and persuaded the Board of Management of Missions to unanimously vote two thousand five hundred dollars towards the scheme, in spite of the hostility of some of the members at first, he went back to Vancouver and Victoria and raised two thousand dollars more to complete the ship, he personally superintended the construction of the ship on his own plans and specifications, he has acted as captain and pilot on board the "Columbia," navigating one of the most dangerous coasts in the world, he has had two hospitals built and furnished and has three surgeons and four trained nurses on his staff. It is evident from all this that what Mr. Antle does not know about the mission is not worth knowing. We have not been informed of Mr. Antle's plans when he comes East, but it is more than probable that he will be available for public addresses on the work he has in hand. If this be the case then we would bespeak for him at the hands of the Church in the larger centres, and, in fact, wherever he goes, that due preparations, that organization which will be effective in securing great audiences and making his influence more widely felt. We have seen it demonstrated two or three times recently that if the younger clergy of our cities and towns are given a fair chance they can make a missionary meeting an attraction that will draw a crowd that is quite surprising. Spectator.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Reverend Isaac Brock resigned his canonry on July 2nd, owing to ill-health. The Bishop at once appointed him an Honorary Canon of All Saints' Cathedral. Canon Brock is the son of the Rev. Wm. Brock, who was rector of Bishop Waltham, Hants, England, and is a relative of that hero of Canadian story, Major-General Sir Isaac Brock. He is a graduate of Oxford University, and was ordained to the priesthood in 1855. His first work was in the missions of Connemara and Galway in Ireland from which he went as Secretary to the Islington Protestant Institute of London, where later he was in charge of a mission to Jews in Bethnal Green from 1861-1866, and rector of the chapel-of-ease, Lower Holloway, 1866-1868. He came to Canada to become Principal of Huron College, which position he held from 1868 to 1872. After a year's rectorship at Galt he became assistant rector of Sherbrooke, where he remained nine years. He became rector of Bishop's College School in 1882, but after one year's incumbency, came to Nova Scotia, where he was rector of Londonderry from 1883-1885. He was appointed President and Professor of Divinity at King's College in 1885, and remained there for three years, when he became rector of Kentville, where he has since resided, being succeeded as rector a few years ago by the Rev. Charles White. He was appointed Canon of St. Luke's pro-Cathedral in 1886, and has served under three successive Bishops and three successive rectors, having preached in the Cathedral during that period forty-seven times.

The Reverend Walter Cotton, assistant at St. Luke's, is leaving for England in October, where he has received an appointment to an assistant curacy under the Rev. R. W. Hoare, rector of St. Michael's, Croydon, England.

Sydney Mines.—The Rev. H. K. Woodward, lately rector of Petty Harbor, Newfoundland, has

been elected rector of Sydney Mines, and will enter on his duties on the 15th of September. Mr. Woodward is a St. Augustine's man, and was ordained in 1896. He comes with a good record and much is expected of him.

The Bishop has appointed Ven. Archdeacon Smith, rector of St. George's, Sydney, and the Rev. C. W. Vernon, B.D., Halifax, to be examining chaplains. The Board of Examiners now consists of the above and the Rev. Dr. Willet and Ven. Archdeacon Kaulbach, who is chairman.

The Bishop has just completed a Confirmation tour through parts of Amherst and St. George deaneries. He visited Maitland, taking these confirmations, Antigonish, Bayfield, Lynwood, Mulgrave, Melford, Canso and River John.

Windsor.—King's College.—The prospects for a large attendance at King's College, this autumn, it is whispered, are exceedingly promising. We say, "it is whispered," for President Boulden has been working very quietly during the summer, and has been blowing no trumpets. It is said that the attendance in October will reach over fifty, the largest in the history of the college, and there are more to hear from. Of these eight will be women.

The independent parish of Windsor, rendered vacant by the resignation of the Rev. S. Weston Jones, remains unfilled. It is one of the most "desirable" in the Maritime Provinces.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.

Chatham.—A very successful conference of clergy, lay readers and Church workers connected with the Deanery of Chatham was held on August 27th and 28th here. Delegates to the number of sixty were present from Campbellton, Dalhousie, Bathurst, Newcastle, Nelson, Chatham, Bay du Vin, Harcourt, Derby, Blackville, and Doaktown, and others present by special invitation were the Rev. Canon Cowie, of Fredericton; the Rev. Dr. Raymond, Mrs. Walker, Mrs. Howard, and Miss Jarvis, of St. John, and the Rev. Dr. and Mrs. Campbell, of Hampton. The proceedings began on Tuesday afternoon, August 27th, at 2.30; the Rector of Chatham, the Ven. Archdeacon Forsyth, being in the chair, and included papers by Canon Cowie on "The Rector's Responsibility to the Young of His Parish"; sand table lesson, by Miss Jarvis; paper by Miss Thompson, of Newcastle, on "The Power of an Ideal"; Question Box, and Round Table Conference on the proposed appointment of a field secretary for the Dioceses of Fredericton and Quebec. At 5.30 Evensong was said in St. Mary's by the Rev. W. J. Bate, the secretary of the Conference, and at eight o'clock the Archdeacon gave a garden party at the rectory, which was thronged by the visitors and Chatham people, all of whom enjoyed themselves immensely. The next morning at eight o'clock a choral celebration of the Holy Communion took place, the Archdeacon being celebrant, assisted by the Rev. Canon Cowie and the Rev. Dr. Raymond. This service was very inspiring, and a large number of the delegates partook of the Blessed Sacrament. Litany was said at 9.45 by the Rev. W. J. Wilkinson. At ten o'clock the Deanery Chapter met at the rectory, and at the same hour the lady delegates assembled in the Sunday School room to meet Mrs. Walker and Mrs. Howard, the president and recording secretary, respectively, of the Woman's Auxiliary of the Diocese of Fredericton, and, as a result, three or four of the parishes resolved to establish parochial branches of the W.A. At 1.30 a happy party of delegates boarded the steamer "Dorothy N." for a trip up the famous Miramichi River, touching at Bushville and Nelson for other members of the Conference. Returning at four o'clock to old, historic St. Paul's Church, Evensong was said by the Rev. W. J. Bate and sermon preached by the Rev. Dr. Raymond, after which all adjourned to grounds nearby for five o'clock tea, provided by the ladies of the church. Short speeches were now made by the Archdeacon, Canon Cowie, and Dr. Raymond, the one expressing his pleasure at welcoming all those present, and the others returning thanks on behalf of the visitors for the unbounded hospitality of the Chatham people, after which hearty cheers were given for the members of St. Mary's and St. Paul's, and for their worthy rector, the Archdeacon. In twos and threes the gathering then wended their way back again to the steamer waiting to convey them to Chatham, where at eight o'clock the

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phens, M.P.P.,
resigned.
Westport.—St. Paul's.—The Rev. H. F. D.
Woodcock, M.A., has been offered the curacy of
All Saints' Cathedral, Halifax, N.S. A stipend
of \$1,000 goes with the curacy.
Easton's Corners.—St. Anne's.—Last week the
congregation gave a most successful lawn social.
The receipts amounted to \$145.
Brockville.—Trinity.—The Sunday School and
choir held a most enjoyable outing at Picnic
Island, at which a presentation was made to
Miss Lucy Rourke of a beautiful gold cross set
with amethysts and an address. Miss Rourke
is leaving for Ottawa.
South Augusta.—St. George's.—This congre-
gation held a most successful picnic on the
grounds of A. W. Shepherd, which were beau-
tifully illuminated in the evening with Chinese
lanterns and coloured lights.
Ottawa.—The day this paragraph will appear in
print will, according to present expectations, be
made memorable in the annals of the diocese by
the long anticipated visit of the Right Rev. Dr.
Winnington-Ingram, Bishop of London. Elabor-

delegates and members of St. Mary's congrega-
tion assembled for Evensong, which was said
by the Rev. F. W. M. Bacon, the sermon being
preached by Canon Cowie, thus bringing to an
end a very successful Deanery Conference, en-
joyed socially and religiously by everybody, and
which, we hope, will be repeated annually or
biennially in the future, for the result is certain
to be wide-reaching in its influences for good
throughout the various parishes of the north
shore of New Brunswick, and, indeed, possibly
throughout the diocese, for its success may
prove an incentive for the other Rural Deaneries
to follow in the footsteps of the Deanery of
Chatham.

Campbellton.—Christ Church.—A very pleasant
affair took place at the rectory, on Monday even-
ing, in honour of Mrs. J. S. Benedict, wife of the
highly esteemed United States Consul. About
sixty parishioners were present. After an interest-
ing programme of songs and readings had been
rendered, Mrs. W. I. Cates, Secretary of W.A.,
read an address to Mrs. Benedict on behalf of that
organization. The address having been read,
Miss Bucherfield, President of the Auxiliary,
pinned a Life Membership Badge on Mrs.
Benedict, and presented her with a certificate of
same. Mrs. Benedict was greatly affected, and
said that nothing could have pleased her better
than to have been made a Life Member of the
W.A. After the reply, the rector, the Rev. R. J.
Coleman, on behalf of wardens and congregation,
read an address to Mr. and Mrs. Benedict, and
presented the latter with a handsome Prayer Book.
The Consul replied for himself and his wife. At
this juncture, Walter Gilker, the 26 months' old
child of the rector's warden, presented Mrs. Ben-
dict with a magnificent bunch of white flowers.
Ice-cream and cake were then served. At the close
of a very pleasant evening, all present joined in
singing, "God be with you till we meet again."
During her ten-years' residence in Campbellton,
Mrs. Benedict has been foremost in all good
works. Her departure is a distinct loss. There
is no prospect, at present, of her place being filled.
She leaves the town with the good wishes of all
sorts and conditions of people. St. John's, New-
foundland, is to be congratulated.

MONTREAL.

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

Montreal.—The Rev. H. Symonds, D.D., vicar
of Christ Church Cathedral, has been appointed
by the Provincial Government, on the Protestant
Board of School Commissioners, for Montreal, in
place of Mr. G. W. Stephens, M.P.P., resigned.

ONTARIO.

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

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OTTAWA.

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

Ottawa.—The day this paragraph will appear in
print will, according to present expectations, be
made memorable in the annals of the diocese by
the long anticipated visit of the Right Rev. Dr.
Winnington-Ingram, Bishop of London. Elabor-

ate arrangements have been completed for his all
too brief visit by a combined committee of the
clergy and laity, and if the programme is carried
through as mapped out, every possible advantage
will be taken of the occasion. His Lordship is
timed to reach the Capital at 7 o'clock on
Wednesday evening, and will be met at the station
by the Bishop of Ottawa, the clergy, wardens and
lay delegates to Synod, not only from the city
churches, but from many outside points, and the
welcome will doubtless be participated in by vast
numbers of the rank and file of Churchmen, and
citizens generally. After the formal reception the
distinguished prelate will be driven to Govern-
ment House, where he will be the guest of the
Governor-General during his stay in Ottawa. On
Thursday morning there will be a celebration of
the Holy Eucharist in Christ Church Cathedral,
the Bishop being celebrant, and after the service
the Rev. Canon Kittson, the rector, will entertain
His Lordship and the attending clergy at break-
fast. At noon the Bishop will luncheon with the
Canadian Club and speak briefly, and the after-
noon will be spent in visiting points of interest
about the city. In the evening, a mass meeting
will be held in Howick Hall, the largest audi-
torium in the city, having a seating capacity of
5,000. Invitations to seats on the platform have
been issued to the clergy and ministers of every
Christian denomination, and the only restriction
to admission to the meeting will be the seating
capacity of the building. The musical part of
the service will be lead by a combined choir of
the city choristers, under the direction of Mr. J.
Edgar Birch, organist of All Saints' Church. The
ushering will be carried out by members of the
Brotherhood of St. Andrew, and the offertory will
be devoted to the work of the local Anti-Tubercu-
losis Society. On Friday morning His Lordship
will leave the Capital for Toronto.

The holiday season, always marked by at least a
practical cessation of Church activity, is over,
and the various organizations are showing signs
of renewed vitality. Church notices last Sunday,
in most instances, included the call to arms; al-
ready plans for the winter's campaign are being
perfected, and energetic progressive effort may
be looked for in every direction from now on.

Britannia.—The annual harvest thanksgiving
service was held in St. Stephen's Church, at
Britannia village on Thursday, of last week, and
it would be difficult to imagine a prettier scene
than the little church presented. The congrega-
tion has spared no work, and the results did credit
to their untiring efforts. The chancel was espe-
cially noticeable with its decorations of stalks of
corn, sheaves of wheat, wreaths of flowers and
quantities of fruits and vegetables of the best
quality. The rest of the church was similarly
decorated, bunches of white asters, with red and
yellow chrysanthemums and coloured geraniums,
adding colour to the darker background of green
and brown. Special music was rendered, the
organ being in charge of Mr. Clucas, of St.
George's Church. The service was in charge of
the rector, the Rev. J. J. Lowe, and the Rev.
Canon Kittson, of Christ Church Cathedral,
preached from the first verse of the 24th Psalm,
"The Earth is the Lord's and the fullness there-
of."

TORONTO.

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

Toronto.—Trinity College.—Rev. Fran. H. Cos-
grave, M.A., one of the assistant-clergy of
Christ Church, West Hartlepool, England, will
arrive in Canada this month to take up a lec-
tureship at Trinity College in connection with
training of students for Holy Orders. The vicar
of Christ Church (Canon W. F. Cosgrave) is
already doing temporary work in the Diocese of
Qu'Appelle.

Summer Services around Lake Simcoe.—Under
the direction of the Mission Board and by the
appointment of the rector, the Rev. J. McKee
McLennan, the Rev. T. L. Barber, incumbent
of Stouffville, officiated as Missioner to the sum-
mer residents at Jackson's Point, Roach's Point,
Orchard Beach, and Morton's Park. With his
wide and varied experience Mr. Barber was very
soon "en rapport" with the visitors, and his ser-
vices were very fully appreciated. In conjunc-
tion with the rector, six services were arranged
for Sundays: St. George's, Lakeshore; Christ
Church, Roach's Point; St. James', Sutton, and
open-air services at Jackson's Point (taken by
the rector), Orchard Beach, and Morton's Park
(taken by the Rev. T. L. Barber). There was

a marked increase in attendance all along the
line from the start to the finish. The special
feature of the Mission was the open-air lantern
crusade, at which Mr. Barber is an expert. The
necessary accompaniments, such as an organ
for leading the singing and other appointments
having been secured, the services commenced at
Orchard Beach, and were continued weekly on
Tuesday evenings. At Morton's Park, held
weekly on Wednesdays, there was considerable
interest shown, being quickened and augmented,
both Sunday and week day, through the indefatigability of Mrs. Brook, of Toronto, who was
generally spoken of as "The Curate," a title
richly merited. Thursday, Friday, and Saturday
were devoted to Jackson's Point. It is cheering
to notice that these services were not only a
feature, but were followed from point to point
with keenest interest, one and all enjoying them
to the full, and many were the testimonies given
of the helpfulness they had been, and general
regret expressed that they were, perforce, com-
pelled to be discontinued. Thanks are due to
the Ven. Archdeacon Sweeny and to the Rev.
Canon Dixon for the loan of slides; to Mr. Cole-
man, of the Brotherhood of St. Andrew, for his
active help at Roach's Point and Orchard
Beach; to Mr. and Mrs. Hearn, Mr. and Mrs.
G. Silvester, residents at Orchard Beach, and
also to those who so kindly opened their grounds
to the Missioner. The whole effort but once
again illustrates that the Church has not only
the power, but the opportunity likewise, to reach
the people, for, in places like Jackson's Point
and Roach's Point, where opposition is strong
and active, it may be, and can be, overcome, or
neutralized, by an active propaganda and definite
services upon definite Church lines.

Thorold.—St. Paul's.—On Sunday, 1st Sep-
tember, the Rev. F. C. Piper, rector, took the
services in this church after an absence of eight
years, and it is certain that no heartier welcome
could have been given anyone than was extended
to him on this occasion. The congregations
were large, and the number of communicants
exceeded that of many years. The chancel was
handsomely decorated. This beautiful church is
still without a parish priest.

Rosemont.—The quarterly meeting of the Ruri-
Decanal Chapter of South Simcoe was held here
on Monday and Tuesday, September 2nd and 3rd.
The meeting commenced by a very interesting
and instructive illustrated address by the Rev.
R. H. McGinnis, returned missionary from Japan,
on Monday evening in St. Luke's Church. On
Tuesday morning, after the customary celebration
of the Lord's Supper, the Chapter assembled for
the despatch of business. Those present were the
Rev. W. G. G. Dreyer (rural dean), the Rev. C.
W. Holdsworth (secretary), the Rev. E. R. James,
the Rev. F. W. Carpenter, the Rev. R. H. Mc-
Ginnis, and Mr. Hornby, student-in-charge at
Mono Mills. The next meeting will be held at
Ivy on December 2nd and 3rd, 1907.

On Thursday evening last, the Rev. R. H. Mc-
Ginnis, returned missionary from Japan, gave an
interesting address on Japanese customs and the
Christian outlook for the Japanese people, in St.
Paul's Church. The lecture was profusely illus-
trated by lime-light views. The collection was in
aid of Foreign Missions.

Wooler.—St. George's Church held a Pink
Tea, but as the evening was rather cold the crowd
was not so large as it might have been, nor was
the booth so well patronized. However, it was
quite successful, they realizing \$31.

Coboconk Mission.—On the evening of Septem-
ber 1st, half a dozen male members of the con-
gregation of the new church at Rosedale, called
together at Christ Church Parsonage, on the in-
cumbent, the Rev. A. B. Chafee, who at the time
had been confined to the house from an attack of
bronchitis, for some three weeks' duration. Dur-
ing the incumbent's illness, Mr. A. A. Mac-
Donald, of the "Fort Ranch," Balsam Lake, kind-
ly acted as lay reader, and conducted the services
at St. Thomas's Church, near Victoria Road
village, as also did Mr. J. D. Delamere, K.C., of
Toronto, and Mr. H. J. Petry, M.A., D.C.L., of
Trinity College School, Port Hope, at Rosedale.
St. John's Church, Rosedale, is an extremely
pretty little mission church, built by Mr. F. J.
Goodman, building contractor, who donated to the
memory of his wife, a handsome stained glass
window in the east end of the chancel. This
church was opened on Sunday, the 23rd of June.
The Rev. Mr. French, rector of Fenelon Falls,
preached at the morning opening service, and the

Rev. L. E. Skey, M.A., of St. Ann's Church, Toronto, at the afternoon and evening services. Owing to voluntary labour during the course of construction, gratis given material, and subscriptions paid, there scarcely remains a dollar debt on the edifice. Mr. Thos. and Miss Reynolds, of Rosedale, have purchased a bell, from the C. S. Bell Co., Hillsboro, Ohio, to be presented to the church, as soon as a bell tower can be built,—in memory of their father and mother. The Venerable Archdeacon Hill, of the Huron Diocese, who for few weeks was a visitor at Mr. T. D. Delamere's summer residence, Birch Island, Balsam Lake, preached in this church, on Sundays 28th of July, and 4th of August, and the Rev. Mr. John Creighton, B.D., of the town of Lindsay, on Sunday, the 21st of July.

NIAGARA.

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

Deanery of Halton.—Arrangements are being made to hold the annual Sunday School and Woman's Auxiliary Conventions of the Deanery at Acton, on Tuesday and Wednesday, October 15th and 16th. This double gathering of the Church-workers of Halton, has always been a success, and the indications are that the meetings this year will be equal to anything in the past. The members of the W.A. branches of the Deanery hold their meeting on the afternoon of the Tuesday. The Rev. J. G. Walker, M.A., of Japan, who is home on furlough, will be one of the speakers. On Tuesday evening a choral service, in which the united choirs of the Deanery will take part, will be held in St. Alban's Church. At this service, the Rev. L. W. B. Broughall, the newly appointed rector of Oakville, will be the preacher. On Wednesday 16th, the Sunday School Convention will be held, at which a good programme will be under discussion.

Milton.—The Ven. Archdeacon Clark, M.A., visited this parish on Sunday, September 8th, and preached at Grace Church in the morning; Christ Church, Omagh, in the afternoon, and All Saints', at the brick works, in the evening. At the latter place the service was a Harvest Thanksgiving. The Archdeacon spent Monday in the parish.

Lowville.—The Rev. W. L. Archer, who has been on a visit to England for the past two months, has returned and again taken up the work in his parish.

Georgetown.—Confirmation classes have been started in Georgetown and Glen Williams. There will be similar classes on several parishes of the deanery ready for the Bishop's visit this autumn.

Hamilton.—New St. Stephens.—Sunday marked the opening of St. Stephen's Anglican Church; on the mountain at the East End Incline. There was a very large attendance at the services, the church being filled to overflowing. At the morning service Bishop DuMoulin preached. He was assisted during the service by the Rev. J. Fennell, rector of the parish, Canon Bull and A. D. Caslor, assistant of the parish. Bishop DuMoulin in his sermon referred to the growth of the Church of England in Hamilton and vicinity, and dwelt on the necessity of public classes of worship in these days, when materialism has a tendency to predominate all things, spiritual and otherwise. He also spoke of the reverence that should come from people, in their devotions in God's house. He congratulated the people who live on the mountain upon their enterprise and energy in the erection of a new place of worship, and hoped that they might be long spared to worship in the new church. In the afternoon the Brotherhood of St. Andrew had charge of the services. The Rev. W. G. Davis, of Stoney Creek, preached the sermon. Ven. Archdeacon Clark conducted the services in the evening, and gave a splendid, thoughtful sermon. Mr. C. H. Ellis, and Mr. W. Jaggard, are the wardens of St. Stephen's.

Jarvis.—A golden wedding is a rare event; but Mr. and Mrs. Charles E. Bourne, of Jarvis, celebrated the fiftieth anniversary of their marriage at their home, September 2nd, surrounded by children, grand-children, and friends, who had assembled from all quarters to do them honour, and to bind the bonds of affection still closer. The day was begun with a religious service at the old home, conducted by the Rev. F. C. Piper, rector of Thorold, the Rev. Henry Bourne, of Galt, Mr. Bourne's brother, and the Rev. J. R. Newell, rec-

tor of Wallaceburg, son-in-law of the honoured couple. A reception was held from 3 to 6.30 p.m., when the towns-people and many who came by railway train and other conveyance, paid their respects and offered their congratulations. Of presents mention may be made of a magnificent French clock, gold rings, diamond brooch, purse of gold, and dozens of other valuable articles in gold and silver. The immediate members of the family gave Mr. Bourne a signet ring bearing the family crest, and to Mrs. Bourne an amethyst brooch. Mr. Bourne has been, for many years, a member of the Executive Committee of the Diocese, and a delegate to the Provincial Synod. To Mr. and Mrs. Bourne is very largely due the prosperity of the parish, in which their lot is cast. No one, who knows the honoured couple and the oldtime hospitality of their home, will refuse to wish them God-speed and many days of future usefulness until the time comes to celebrate their diamond jubilee.

St. Paul's Church.—During the month of August and the first Sunday in September, the Rev. J. R. Newell, rector of Wallaceburg, had charge of this parish. His excellent and instructive sermons were very much appreciated as was evidenced by the increased congregations at the regular services. The people would have been glad of a continuance of his ministrations. On Sunday, the 1st inst., he was assisted by the Rev. Mr. Piper, of Thorold, who was at one time the beloved rector of the parish, and whose memory is a very pleasant recollection to the people of Jarvis.

Ancaster.—St. John's.—The annual parochial harvest thanksgiving service and tea of this church was held last week. The church had been very tastefully decorated for the occasion with harvest fruits and flowers. A rood screen, decorated with corn, oats, apples, etc., was introduced as a new venture, and added much to the effectiveness of the decorations. It was surmounted with a text, "Praise the Lord for His goodness." There was a very large congregation for a week day afternoon, and the service was bright and uplifting. The Rev. James Thompson, M.A., of Hamilton, was preacher, and gave a very earnest and timely sermon on Ruth 2:7. The following clergy were also present and assisted in the service: Ven. Archdeacon Clark, M.A., Hamilton; the Revs. Joseph Fennell, Hamilton; Bennetts, Greenville; Davis, Stony Creek; Fletcher, Chedoke, and the rector. The festival added over \$60 to the wardens' account, the free-will offerings being the largest in years.

Van Wagner's Beach.—The annual picnic of the Rural Deanery of Wentworth was held on 23rd July at the outlet of Stony Creek. The clergy and their wives, if they had any, and sisters-in-law and friends arrived about 11 a.m., and spent a most enjoyable day together on the lake shore under a shady oak grove. After lunch, while the ladies were attending to the tables, a short meeting of the Rural Deanery Chapter was held, and arrangements were made for the annual Sunday School Conference, to be held at Chedoke on October 10th. Present—The Revs. Rural Dean C. E. Belt, Joseph Fennell (secretary), S. Bennetts, MacNamara, Davis, Lawlor; visitors, Ven. Archdeacon Clark and the Rev. Mr. Russell, of Manitoba Presbytery. The invitation of the Rev. Mr. MacNamara to hold the next annual outing at Winona was unanimously accepted.

HURON.

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

Kerwood.—St. Paul's.—The special thanksgiving service for the blessing of the harvest, held in this church on Sunday, September 1st, was an unqualified success. The edifice was tastefully and appropriately decorated with grain, fruit, vegetables, flowers, etc., and was well filled with earnest and devout worshippers. The special thanksgiving music by the choir was of a high order and exceedingly well rendered. The Rev. S. P. Irwin, B.A., of Watford, preached an impressive and thoughtful sermon. St. Paul's congregation is to be congratulated upon their successful thanksgiving service. The contributions of St. Paul's Church towards the Jubilee Fund of the Diocese of Huron have exceeded considerably the amount for which they were asked.

 "Since Calvary and Olivet,
 There is no hopeless sorrow;
 Wrong ever builds a tottering throne,
 And Christ shall reign to-morrow."

QU'APPELLE.

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

Tyvan.—On Friday, the 30th, the Lord Bishop visited this Mission for the first time. In the morning His Lordship performed the holy rite of Confirmation, and in the evening dedicated the new church to the Holy Trinity. In the morning the church was crowded, and, in spite of the inclemency of the weather in the evening, the church was again full. The Bishop preached very practical and forcible sermons, which were much appreciated. During the day four adults were baptized. The Rev. Rural Dean Pratt, the Rev. I. H. Lackey, and H. Dobson Peacock, student-in-charge, of Tyvan with Francis, assisted in the services. This Mission was started in April of last year, Mr. Peacock being placed in charge, and it is believed that a very good work has been going on. The Bishop congratulated the wardens and vestry on their excellent church, which is in every way ecclesiastical. Messrs. Monteith & Bishop, Tyvan, are the contractors.

CALGARY.

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

The Bishop of Calgary dedicated on Sunday, August 18th, the fine new frame church of St. Theodore, in the town of Taber, a new town on the railway, thirty miles east of Lethbridge. The town has a population of between 1,500 and 2,000, and it is growing fast. The Rev. David Jones, B.A., held the first church service there in March, 1906. The site of the church, consisting of three lots, was given by Mr. Cousins, of Medicine Hat, who also gave two additional lots a little to the north-east, on which the excellent little clergy house stands. The church consists of a nave, 40 by 24 feet, with a chancel, 18 by 20 feet. It stands on an excellent stone foundation. Provision is made for a furnace, and a tower has been provided, in which it is hoped there will soon be a bell. An east window, to be given by Mr. Cunningham, of Lethbridge, has to be put up. The total cost of the building will be \$2,000. Grants have been secured from S.P.C.K. and from the Marriott bequest. The dedication service was said by the Bishop after Matins. He also celebrated the Holy Communion and preached at the morning service, the Rev. G. E. Gale, C.M.S. Missionary on the Blood Reserve and Rural Dean of Macleod, and the Rev. D. Jones assisting. At the evening service Mr. Jones was inducted into the incumbency by the Bishop, when Mr. Gale preached an excellent sermon. The singing at both services was very good, and there were large congregations. The Bishop spent Monday calling, with the incumbent, upon the Church people, and after a social, which was held on Monday evening. His Lordship left for home, via Lethbridge and Macleod. It is expected that the Mission, which includes, in addition to Taber, Woodpecker, Reliance, Purple Springs, and Grassy Lake, will be self-supporting after Easter, as at present it is contributing \$500 for the year towards stipend. The house cost \$300, and was built from S.P.G. funds, as the Mission is a new one. On Wednesday afternoon, August 28th, the Bishop of Calgary dedicated the very pretty little church of St. Jude, Blackfalds. Before the dedication service His Lordship baptized the infant children (twins) of the clergyman in charge, the Rev. G. G. Edwards, and another baby, and after the dedication service he inducted the Rev. G. G. Edwards. He also preached the sermon. There was an excellent and most attentive congregation. The Rev. Canon Hincliffe, B.A., rector of Red Deer, and the Bishop's Indian chaplain, attended His Lordship and carried the staff. On Thursday, August 22nd, the Bishop inducted the Rev. Henry Smith into the incumbency of St. John's, Olds, with adjacent Missions. During the service the infant daughter of the incumbent was baptized by His Lordship, and in the morning, at Red Lodge, the Bishop baptized two infants.

East Calgary.—St. John the Evangelist.—On September 2nd the Bishop inducted the Rev. George Archibald Ray, M.A., incumbent of this parish. The Bishop spoke of the great pleasure it gave him to perform the duty of inducting Mr. Ray as incumbent of the church. He mentioned that it had been his desire for a long time past to see the church, which the Dean had built at his own expense, made independent, and he was very glad that he had at last seen his way clear to put his desire into execution. He felt much gratified to know that that people
 (Continued on Page 593.)

BOOK REVIEWS.

The Hibbert Journal, vol. 5, No. 4, July, 1907. A Quarterly Review of Religion, Theology, and Philosophy. London, Eng.: Williams and Norgate. 10s. per annum, post free.

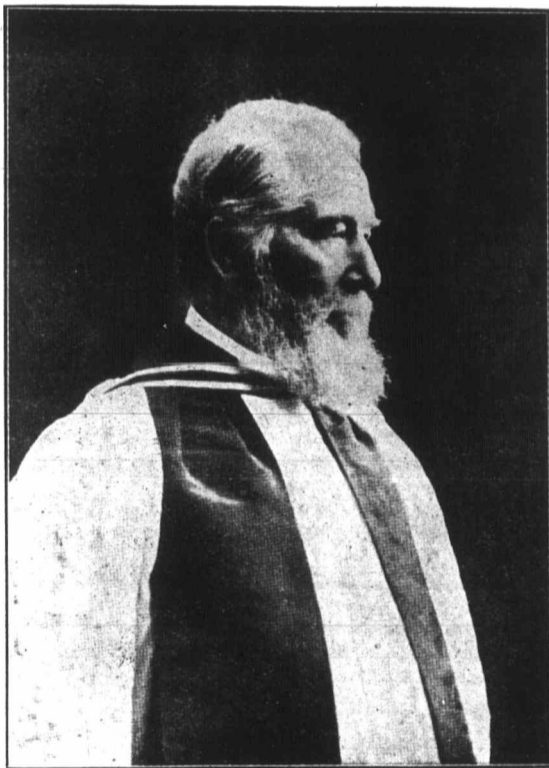
This, we think, is the best number of the journal we have yet seen. There has been a great change for the better during the last year, both in topics, and the way they are handled. The Journal begins with an affectionate appreciation of "John Walton," better known by his "nom de plume." Prof. Royce has a paper on "Immortality," which we think will tire most brains. Two papers on "Divine Immanence" will teach a subject that has come prominently to the front during some months past. The Bishop of Clogher has a good paper on "The Sufficiency of the Christian Ethic." Those on "The Free Catholic Ideal," "What is the Christian Deity?" "The Religion of the People," are instructive as showing what some people are thinking. The last one mentioned, "The Religion of the People," by the well-known Canon Barnett, helps us to understand why the Church of England has lost so much of its power to influence the people; it is lamentably defective. Professor Findlay has a characteristically Protestant paper, in criticism of Sir Oliver Dodge's Catechism; he styles his paper, "What are you?" "The child's answer." The child's answer is, "I will tell you when I come of age to answer!" Tract No. 91, by the Rev. Dr. W. R. Huntington is a plea for relegating the 39 Articles to "The Archives" of ecclesiastical documents. Two other papers are good. "Religion and Citizenship in Early Rome," W. W. Fowler, and "Character and Citizenship in Dante," P. E. Matheson. These are also good reviews of recent books.

The Church and the Changing Order: by Shailer Matthews, Professor of Historical and Comparative Theology in the University of Chicago: author of several other books of the same type. The MacMillan Co., of Canada, Richmond St., Toronto. Price, \$1.50 net.

Professor Matthews has given us another of the many books clearly proving the failure of the more recent Protestantism, as a religious influence upon communities. We hear the same statements made on both sides of the Atlantic, and with almost unvarying uniformity. By "the Church" Professor Matthews really means the teaching and influence of the various preachers of the great number of sects into which Protestantism is divided. These "schisms," he pathetically deprecates; on p. 33 he says, "it is no time for schism," but he has no practical remedy to offer; he seems never to have thought of the question, "Did Christ really found a visible organized society; directing also the officers to be appointed for its work, and permanence." If He did surely the only possible road to healthful union leads to a return to it on the part of those, who 300 years ago, and since, set up rival communions against it, the numbers of which are constantly increasing. The book before us is one of the best of its kind that we have seen, but its standpoint is off the New Testament teaching altogether. It suggests many and wise plans for improvement for Protestants, but the very excellence of the improvements proposed is demonstrative of the utter failure of that form of religion as shown by the results it has brought about. The Professor suggests many things as vitally necessary, but which may all be found in our Lord's Divine Society. But here again, popular estimation judges of the "Voice of the Church" as being what they only hear as preached in its pulpits, and we dare not say that this would be at all a safe criterion to go by. We think very highly indeed of Professor Matthews' book, and can cordially recommend it to the study of all thoughtful people of every Christian name, or no name. He deals, ably and fully, with the great questions of the day, religious and social, though it is wrong to make any distinction between what is religious and what is social, for religion, that is, of course, the religion of the New Testament, should not only enter into, but decidedly mould what is called "Social life." We welcome the book as pointing out disastrous results, and as holding out a warning to discontinue the methods, and principles, that have brought about those results. But we venture to suggest that the true cure is to be sought in determining to return to the way arranged for by our Lord Himself, and this is, after all, a matter that can be historically determined.

EDITORIAL NOTES.

We would call special attention to a very interesting and instructive leading article in this department from the pen of the Rev. H. E. Benoit on "The Church's Ministry to French Canadians." Mr. Benoit is the Principal of Sabrevois College, Montreal, and a product of that ministry of which he speaks. He is in a position to speak with authority on the subject in hand, and we beg of our readers to give Mr. Benoit a fair and full hearing. For some reason or other there exists in the Church in Canada an almost childish fear of suggesting to a French Roman Catholic the idea that the Anglo-Catholic Church has anything of value to offer him. If he knocks at our door and asks for an opportunity to learn of us, we are almost told to bid him be content with what he has. If we should open our mind to him, it is usually in an extremely apologetic manner. Now, there are types of mind which may find their very highest development in Roman Catholic instruction, but there are also types of mind that find only their full development in Anglican instruction.



The founder of the French Mission Church and Schools, Montreal.

tion. We certainly would like to see that faith in our own Church which makes us welcome any proper opportunity for sharing its stimulating and rational ideals with those who are seeking better things. The day will come—perhaps it has come—when earnest Roman Catholics may pass over into the Anglican Church without causing any feeling of bitterness in the hearts of those who are left behind. In like manner, earnest Anglicans may pass over into the Roman Church without losing a friend. If each man is seeking the higher satisfaction of his soul why should we place any obstacles in his way, and why should we seem to discredit our own faith by assuming that something just as good can be found elsewhere?

Now, in calling attention to the problem of our proper attitude towards our brethren of the Roman Church it ought to be manifest that no faith in the efficacy of the truth as we possess it, no zeal, however sincere, should warrant us in buying the fellowship and adherence of others by bribes of special advantage. To entice the children of the French into our schools by offers of specially cheap education, to hold out the commercial advantage to be gained by our in-

struction over that of French Roman schools, and when children are thus put in our hands we forthwith proceed to undermine their old faith and set to work to establish the new. That, of course, is vicious and vain. It is a hundred times better to have a Roman Catholic of good conscience than an Anglican of questionable motives. The conscience of a man is the first consideration, and, whether we desire to win a Mohammedan or a Roman Catholic, his conscience must be honoured, else the last state of that man is worse than the first. We are glad to be informed by Mr. Benoit that bribes, insidious or otherwise, are positively repudiated in his institution, and that, on the other hand, he has no apologies to make for letting whomsoever may listen know of his love and his faith in his Church. We trust the day is not far distant when the Church will agree upon a united, intelligent, and manly policy in regard to our attitude to the problem we have been discussing. In the meantime we ask for the careful consideration of the methods, results, and needs of the work which Mr. Benoit represents.

In another column will be found an account of an important action on the part of the S.P.G. in supplying special ministrations to the men employed in the construction of the new Grand Trunk Pacific line across the continent. We called special attention to this need a few months ago, and pointed out that a work of this character was of an exceptional nature, and called for exceptional treatment. It is quite apart altogether from regular diocesan work, and Bishops should not be held responsible for it unless adequate means were placed at their disposal for this particular undertaking. We were much pleased to learn from Bishop Lofthouse, however, that he was putting forth every effort to meet the demands of the construction camps in his diocese without apparently any assistance from without. We still think that the treatment of this work as a special mission, requiring special workers and special guidance from those who will study the needs and throw themselves vigorously into the work, is the better way. We welcome the timely action of the venerable English society in providing the means whereby in part, at least, the spiritual needs of the constructors of a great national highway shall not be entirely overlooked. We would fain hope that from the lips and hearts of these travelling clergy messages of power and ideals of holiness may come to many hearts in the lonely wilderness, bringing comfort and issuing in a new life. We would beg of those in authority to take special care in procuring the right men for this work, for everything depends upon that. Such men ought to be well provided for, and after they have served a reasonable time they ought to be assured of special consideration. We feel strongly that a work of this kind requires something more than a happy-go-lucky disposition, able to make oneself popular with the men by free-and-easy conformity to their lives. There must always be the higher note behind the good fellowship, which, if not always expressed, is certainly always felt.

The great undertaking planned and executed by Archdeacon Lloyd in bringing out some forty or fifty catechists from England, with two or three clerical superintendents, has now been on trial for several months. It is impossible yet to say what success will crown the scheme, but, so far as is known, everything points to a satisfactory issue. The men seem to have met the hardships of pioneer life in a manly spirit, and every effort is being put forth to cover new territory that is fast filling up with new settlers. It was a daring scheme to thrust in so many young men into a new work in a new land, but success will more than justify the venture. Every Churchman in the country will rejoice in the development of this work.

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THE CHURCH'S MINISTRY TO FRENCH CANADIANS.

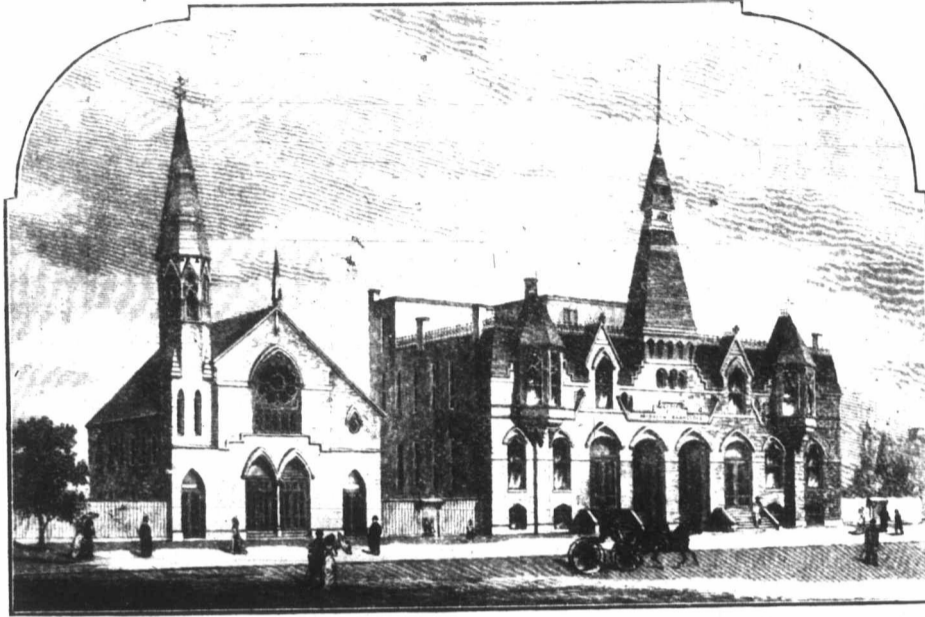
One of the most important issues in the present political campaign in the Province of Quebec is the question of reform in the educational system of the Province. It will be remembered how, in 1897, the late Mr. Marchand went into power on a similar platform, and though strongly opposed by the whole Roman Catholic hierarchy was given a larger majority than had been given for Sir Wilfrid Laurier the year before. As French Protestants claim no small part in this awakening of the Province of Quebec. It may be interesting to know who these French Protestants are, and what they are doing. It is generally admitted that the French Canadian Protestants, most of them converts from the

Church of Rome, number not less than fifty thousand, of whom about twenty thousand live in the Province of Quebec. Of the regularly established French Protestant Churches in the city of Montreal the Presbyterians have four, the Methodists two, while the Baptists and Anglicans have one each. There is in addition a French branch of the Salvation Army, and a French Protestant publication, "L'Aurore" with a circulation of about 2,000 copies weekly. Among French Protestants of the Province of Quebec four large educational institutions command attention. In order of precedence these are Feller Institute, founded about the year 1837. Five thousand young people have received education in this school. Next in order is Pointe-Aux-Trembles Schools, founded in 1846. These schools have given an education to more than six thousand young people of both sexes. The Sabrevois Mission Schools were founded in 1847, and have educated over three thousand young people. The French Methodist Institute was founded in 1880; about one thousand young people have received an education in this latter institution. In addition to these four large schools about fifty country schools have been maintained under French Protestant auspices. At least one thousand young people are in training annually in these schools, and we shall be within modest limits if we estimate at twenty thousand the number of young people who within the last generation have gone forth from French Protestant Schools into the life of our Province with broader and higher conceptions of life and duty. These have become a powerful leavening influence in favour of higher education in the Province of Quebec. Among French Protestants who fill important positions in this country, outside of the ranks of the clergy, we may name a few. Henri Ami, noted geologist, of Ottawa, son of a French Protestant factor, and who is in the very front rank of men of science; Eugene Lafleur, K.C., and Charles A. Duclos, K.C., both of the city of Montreal, and both of them sons of French Protestant pastors. In the very front ranks of medicine we have Drs. W. H. Dalpe, A. J. Richu, and F. Cornu, to mention only three names out of hundreds of French Canadian doctors who have received an education in French Protestant Schools. In the rank of French Canadian Protestantism, far too numerous to name, are found merchants, professional men, members of parliament, and even an ex-Premier of the Province of Quebec. These facts briefly stated form a good introduction to an article on the Sabrevois Mission.

The Sabrevois Mission—Its Origin.

The work was commenced in the village of Sabrevois, about thirty miles from Montreal, in the heart of a French agricultural district, under the auspices of a Protestant gentleman, Major Christie, proprietor of several seignories in the neighbourhood. He was led to this by the conversion of a French Canadian farmer, Mr. Charles Roy, who was a man of wealth and influence in

Sabrevois. During the war of 1812 two English officers, who were doing duty in Canada, resided for a short time in a French Canadian home near Laprairie. On their departure they left a French New Testament as a souvenir. On being told by the Roman Catholic priest that it was a dangerous book, and one that would prove their ruin, the mother took the book and hid it. For nearly a quarter of a century the Testament remained hidden in this



Church of England French Mission Church and Schools, Montreal.

French Canadian home. When Charles, one of the sons, left the paternal roof with his young wife to settle on a farm in Sabrevois, he took the New Testament with him. Often by the light of a blazing fire on the hearth this French farmer beguiled the long winter evenings by reading the Word of God to his wife. As they failed to find Purgatory, the worship of the Virgin Mary, Transubstantiation, and the dogmas of the papacy in the teachings of Christ and of the Apostles, doubts began to enter their minds. Quite by accident they came across a French Book of Common Prayer, and this they studied carefully, comparing it with the New Testament. Having satisfied themselves that the teaching of the Church of England was more in conformity to the teaching of the Word of God, they resolved on leaving the Church of Rome and join-



Teaching Staff of Sabrevois College, 1906-07.

Principal Rev. H. E. Benoit. Miss Courser. Mr. Dougados. Mr. Larraway. Mrs. Benoit. Mr. Page. Miss Batchellar.

ing the Church of England. Hitherto the Church of England had done very little to influence her French neighbours in any form whatever. Now God was opening a wide door of opportunity, and already had shown a man to lead the way, his name was William Bennett Bond, of sainted memory. It was to this man that Charles Roy

and several other French families, in 1840, applied for the ministrations of the Church of England in their own tongue. They were received in the Church at Sabrevois by the late Bishop Mountain in 1841, and six years later the same bishop ordained the Rev. Daniel Gavin, and sent him forth to minister to the French Protestant congregation at Sabrevois, where a church had already been built. In this church the Rev. H. O. Loiselle still ministers. The work of the mission was brought to the notice of the Colonial Church and School Society of England, who decided to adopt the mission as a branch of their work, and have ever since taken practical interest in its progress by regular grants in aid. An auxiliary to the society was formed in Montreal in 1851, under the lead of Rev. William Bond, afterward Archbishop of Montreal. The work at the village of Sabrevois was at once taken under its charge, and the Lord Bishop of Montreal, Dr. Fulford, presided at its first annual meeting. The first work done by the same was to establish a school, which was, in course of time developed and enlarged to the present important institution in Montreal. In 1850, at a meeting presided over by the Lord Bishop of Montreal, at the suggestion of the late Bishop Helmuth, and with the sanction of the parent society the name Sabrevois Mission was changed to "The Church of England Mission to the French speaking population of British North America." About the year 1877 it was deemed desirable, after full consideration, to transfer the headquarters of the work to Montreal, where there was erected in a district, largely inhabited by French-Canadians, a range of commodious buildings for the work. These have ever been, and are this day the centre of the operations of the Mission. "The buildings comprise—we quote from a comprehensive and admirable statement of Mr. George Hague, honorary superintendent of the Mission—First, a commodious and convenient church, sufficient for the accommodation of a congregation of three hundred persons. Second, school buildings, with class-rooms, and all school appliances sufficient for about one hundred and twenty pupils. Within these buildings are dormitories, dining rooms, gymnasium, and all suitable arrangements for about seventy boarders—the boys at one end and the girls at the other. In these schools a sound and liberal education is given on distinctly Church of England lines, and a parental Christian oversight maintained over the boarders. There is, also, a commodious residence for the principal of the school, and also provision for a parsonage. In these buildings, the work of the mission has been steadily carried on for many years back, with some vicissitudes and changes, but always under the constant over-

sight of the Bishop and most of the clergy of Montreal, with the co-operation of many leading laymen of the church and of the Synod of the Diocese. A Ladies' Committee was organized so far back as 1854, and has pursued its work without interruption, rendered valuable services to the Mission, both in collecting funds and supervising the domestic arrangements of the boarding schools." It will be seen that the whole work thus briefly outlined, is distinctly one pertaining to the Church of England in Canada, and has been maintained as such from the commencement. Its first missionary was ordained by the Bishop of Quebec. Bishop Fulford, as has been noted, presided at its first annual meeting, and continued during his lifetime an active supporter of the work. In this he was succeeded by Bishop Oxenden, and subsequently by the late Venerable Archbishop Bond, and now by Bishop Carmichael, who follow in truly apostolic succession. The Bishops of Niagara, Huron, and Ontario have all been actively identified with

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the work at various times, as were also the late Dr. Sullivan, Bishop of Algoma, the late Bishop Bethune, of Toronto, and the late Bishop Helmuth and Baldwin, of Huron.

Results of the Work.

1. Three sons and four grandsons of the first convert are now in the ministry, one daughter is the wife of a clergyman, and a grand-daughter has been our Bible Class woman. 2. Twenty-one



Rev. J. J. Roy.

First Family of Converts.

Chas. Roy Rev. E. Roy. Rev. Jean Roy.

converts and children of converts are in the active ministry of our church, and five former pupils and converts of Sabrevois Mission are in the ministry of other denominations. 3. The indirect as well as positive influence of the Sabrevois Mission and kindred agencies has contributed a large share in awakening the French Canadian people to the need of education. Almost every week we are asked to receive into our schools girls from Convents and boys from Roman Catholic Schools, because the education given in Roman Catholic Schools generally is much below the standard of Protestant Schools. As I write these lines a woman and her daughter has just left my office. The mother wants to place the daughter into our school. I asked the mother why she wanted to take the girl out of a Convent to put her in a Protestant School? She replied that her daughter was not learning as she should, and she was willing to pay more than she had paid in the Convent if I would take her in Sabrevois College. Three hours before this woman came in, Mr. D., a farmer of L—, came to ask me if I would take his daughter, whom he wanted to take out of the Convent. This man has had two of his sons with us, and is so well satisfied with their progress that he would like us to take the daughter also. I can only mention incidents of the moment for want of space, but these accidents might be multiplied greatly. French Canadians are seeking higher education, and if the Church of Rome will not give it then they will turn to Protestants to supply their needs. Of the thousands who have been educated in Sabrevois College, I will mention two names that have made a deep impression upon the Canadian Church, and of whom any institution might well be proud, these are Ven. Archdean Fortin, D.D., of Winnipeg. Two brothers of Dr. Fortin are also in the ministry, a sister is the wife of the Archbishop of Rupert's Land, and a daughter is the wife of the Coadjutor Bishop of Fredericton. The other name is that of Rev. L. N. Tucker, D.C.L., in successive turn a pupil, a teacher, and a Principal of Sabrevois College, and now General Secretary of the M.S.C.C. That there is a place for the Sabrevois Mission is abundantly shown; yet I cannot forbear giving one testimony, each from Bishop, Clergy, and Laity. The Bishop of Ottawa, Dr. Hamilton wrote: "I recognise the Sabrevois Mission as one of the handmaids of the Church of England." Rev. J. M. Almond, M.A., wrote from Quebec in 1889: "I feel the importance of the Sabrevois College in my missionary work. Two of my best workers were educated at your college, and others have been taught by Sabrevois men." Mr. S., of C—, wrote last year: "Sabrevois College has made my boy a manly upright boy, with an ambition in life." This last testimony is but one out of a large number we could give. The Sabrevois Mission is worthy the active interest and support of all members of the Church of England. First, because it has done, and is still doing the work for which it was founded. It brings before our French-Canadian countrymen—and surely it is

our duty to do it—the pure truth of a Reformed and Apostolic Church. This is done without ostentation and without any effort at proselytising. Roman Catholics are every year leaving the Church of Rome. Bishop Carmichael said recently that in connection with St. George's Church alone he had received more than one hundred Roman Catholics, who had of their own motive come to him—in every Protestant Church in Montreal Roman Catholics are finding their

way. We have admitted eight such in L'Eglise du Redempteur with fifteen months. Many of our pupils are from some of the best French Canadian families in Canada, and some of the converts are people of note and consequence among their countrymen. For obvious reasons we do not think it wise to publish the names of our converts. Secondly, Church of England people should take an active interest in this mission, because by its educational appliances, it prevents the falling away of many who might be perverted, through educational influence of another character; and thirdly, because it is the only agency which can bring the ministrations of the Church of England to isolated English-speaking families, who by their surroundings, are in danger of losing the faith of their fathers. Some extracts from a few letters out of a large number received will impress this last statement better than many pages of well-written arguments could do. Under date of 18th September, 1906, Mr. W. writes: "Being about fifty miles from the nearest Anglican Church, to which church we belong, and there being no English school here, my boy has been obliged the last three years to attend a Convent. I am anxious to put him in an English school, but cannot afford an expensive one." When this boy came to Sabrevois College he had already begun to forget the English language, and in the place of Church of England prayers said the Roman Catholic prayer beads. Under date September 10th, 1906, Mrs. S., wrote: "We have a large family, nine in number, and



Some of the Pupils at Close of Session 1906-7.

there is not a school to send any of them to, unless I put them in the Convent at L—, and I do not want to do that." Writing on the 30th of August, 1906, Mr. G., said: "I am making application for Miss R., who has been for the last three years in a Convent at N., because we have no school here." On the 12th of September, 1906, Mr. L., making application for two children wrote: "We are in a Roman Catholic community and have only Roman Catholic influence around

us." About the same date Mrs. N., daughter of a clergyman in our church, made application for three children to be received in our school, and said: "We are nine miles from the nearest Protestant school, and our children are growing up without education." These extracts from letters received in the first half of September last could be multiplied almost indefinitely. They show the real necessity, and show the wisdom of admitting English-speaking pupils when there is room not taken by the French. A worthy French applicant has never been denied admission in the Sabrevois College, although we have been compelled for want of room to refuse worthy applicants of other nationalities.

Our Needs.

The Sabrevois College stands in need of new and larger buildings. If we are to continue our present policy of receiving English pupils, and common sense, and a sense of self-preservation would dictate that we should extend the advantages of our school at any rate to those who, but for this institution, would find their way into Roman Catholic Schools and schools other than our own, we must be prepared to enlarge our borders. We need more money to carry on the work; but more than all we need a greater interest in the good work being done for the Church of England through this Mission. "The Sabrevois Mission is working on lines which all members of the Church of England can approve." With these words of Bishop Hamilton, coupled with the following from our late great Archbishop Bond, we may fittingly conclude the article, "I have never failed to promote the preaching of the Gospel to the French speaking population of Canada, through the instrumentality of our Church. The duty is still imperative, and I pray that our Church may be faithful to this call of duty."

A RELIEF EXPEDITION.

By Ven. Archdeacon Lloyd, in Greater Britain Messenger.

It is not only Governments and Arctic explorers who need relief expeditions. Sometimes we need them in the Church as well. I wish I could have taken a photo to send you of my boy Exton and J. Malaher on top of a waggon this morning at six a.m., starting for the Grand Trunk Pacific trail south. I ought to have gone myself, but with fifty things on hand, and only time for twenty, I have left them to find their way as best they can down to that new district. You see, it is this way. Down south of us, 60 miles and 100 miles away, they are doing the grading of the new railway going right across the continent. All along this right of way the people have been streaming in, taking up homesteads, and so I sent about twenty of our new catechists out along those lines to occupy new missions and organize districts. About ten of these can be reached by going down the fourth meridian trail from Lloydminster, and then right and left along the grading. In a new country like this is, while there are plenty of settlers there are few or no villages or stores until the steel is laid along the new lines. Now all

these catechists have been down there for a month, and last Friday, when I was in Prince Albert, all the month's cheques were drawn to pay the men. But a cheque down there would be about as useful to them as a dress-suit would be to me. So I came home and drew all their cheques (\$30 each) from the bank. Then Mrs. Lloyd sat down with me to make out a list of what actual provisions a man ought to have to last a month. I do not suppose the list is at all accu-

rate, but at any rate our men won't starve before the waggon can go down again. This is what I bought for each man: 25 lb. bag of flour, 1 packet of Royal yeast cakes, 20 lb. sack of oatmeal, 5c. worth of salt, 5 lb. sugar, 1/2 lb. tea, 1/2 lb. tin of Baker's cocoa, 5 lb. bag of dried apples, 2 small tins of milk, 5 lb. of bacon, 3 lb. cheese, 2-quart tin of molasses, 2 lb. dried prunes, 1 lb. soap, 1/2 gallon coal oil, 1 box matches, 1 lb. currants, 1 lb. raisins, 5 lb. rice, and some potatoes and soda biscuit. This lot cost \$8, and was multiplied eleven times over. Then some oats for the horses and some provisions for the drivers; and the next thing was locomotion. Horses and waggons are very hard to get. Those I bargained for from the C.M.S. Indian Mission at Onion Lake could not get over the Saskatchewan River because of the flood. So there was nothing else for it but to get out my old waggon (which brought us all up to the colony four years ago), make up a team of one diocesan horse and one archdeacon's horse, and my good old team harness of four years ago, and locomotion for nearly a ton was provided. At six this morning the ton was there too. Boxes, tents, bags, and sacks. A gun, an axe, a lantern, and a spade, and other things necessary for a long journey were there, all ready to start. Up to 12.30 last night; up at 5 a.m. feeding the horses; and so it goes on day after day. One thing started and another begun. And at home you wonder why you do not get any letters. On top of the waggon my boy Exton has the lines. He does not know very much "theology" as yet, for he never seems to get time, because I am away all over the country. But he knows how to run a theological relief expedition all right, and with a good, steady, reliable scion of a theological house like John Malaher with him I have not the least hesitation in seeing them start alone over a trail 100 miles long which they have never been over before. If they get stuck in the slough hole the spade will dig them out. If they break the pole the axe will cut a sapling to splice it with. Their instructions are to go south by the fourth meridian until they strike the Grand Trunk grading; deliver the food supply and cash to as many men as they can reach, and leave the rest in Revel's and McCreedy's camp (our two Irish catechists from Belfast), and send word to the others to come in for their stuff. Then they will return a week hence (all being well) to Lloydminster, by which time another two tons of boxes, books, stoves, windows, prayer books, food supplies, letters, and other things will be ready, and the waggon (accompanied if possible by an Indian outfit) will go south again, this time visiting every mission and depositing their stuff at each man's own door—or rather, tent. To-day they start with food supplies only. I have their books, but cannot send any heavier load, an dby this time I am sure those men are short of stores, probably down to porridge only. To-day the horses can only carry a ton, and food for men and oats for horses will weigh all that, and they must need both. So, you see, it is really a relief expedition; for, although we joke about it, it would be a very serious matter indeed for all those new English and Irish catechists if Malaher and Exton failed to get through. But they will get through all right; they are built that way, and they know the importance of "getting there." Some people in England think that church services mean towers and organs and surplices and stained-glass windows. Oh, no they don't; they mean axes and bags, and axle-grease and horses, and every now and again a relief expedition.

P.S.—We have been having great difficulty with the railway service. The men cannot get their boxes. Some of the catechists down south have hardly a change of things. What was to be done about it? Could we help them? Why, of course we could. There was that beautiful pile of Army grey shirts which Mrs. Nolloth of Beverley so kindly made and sent to me in England. I am sure this is just what she would do herself with the shirts. So down in the depths of a big C.C.C.S. packing-case, and one shirt to every man is found and sent down on the waggon. In a few days' time there will be a great washing going on at some convenient slough and a great rough-drying in the sun, while the catechist owner will be thanking Mrs. Nolloth very sincerely for a needed—very much needed—change of Army grey shirts. Certainly I thank her very much for having them to send.

MINISTRY TO NAVVIES

Bishop Montgomery, secretary of S.P.G., thus refers to an important step taken by his society

to meet another great need in Western Canada. "I beg you to read monthly about the work on the prairie to which we are so deeply committed. And I have to announce that we have taken another step in this work. We have been approached by the Navy Mission in regard to work among the navvies on the new Canadian Railway lines in Western Canada. The Navy Mission has never been able to conduct any operations outside England; but the Bishop of Croydon, its chairman, has had an interview with us and is prepared to send out qualified men if the Society can pay their salaries. Our answer has



A Missionary's Bungalow in the Telugu Country.

been gladly given that such work appeals to us strongly, and is in line with all our other operations. It is not to be expected that the local clergy can touch such work effectively. How can an overburdened Mission priest cope with the advent of 1,000 navvies in a corner of his vast district without neglecting permanent engagements? Moreover, the navvies are birds of passage, and also they need men accustomed to them. Our hope is that the Navy Mission will



Catechists' Camp at Saskatoon.

succeed in sending out agents for such work under a superintending priest who can administer the Sacraments to the workers and people and guide the venture. The Society only places grants with Bishops, but this is no bar in the present case. We have decided before we separate for the holidays to set aside \$500 and to ask of the Archbishop of Rupert's Land to administer it. With him will rest the responsibility of allocating this first instalment after consultation, of course, with the Bishops through whose diocese the lines are being built. And no doubt the Archbishop will license such men with the consent



The Close of the Pageant.

of his brethren. It will be noted that money from the Western Canada Fund cannot be spent in Eastern Canada, whether in regular or in such special work. If you ask whether we are not putting too much on our Canadian Fund, we are prepared to answer that we believe that this extension of our work will be heartily approved by our supporters. I trust indeed that it may touch a new class of subscribers. There is no doubt that our Fund, which in all now amounts to £18,633, must rise in the next few years to £30,000 if we are to do our duty not only to the prairie, but also to British Columbia."

CHRISTIAN MISSIONS IN S. INDIA.

The Bishop of Madras, in a recent number of the Nineteenth Century, says: "In the Telugu country to the north of the Madras Presidency the number of Christians increased from 19,132 in 1871 to 222,150 in 1901. Here we have an increase of over 200,000 in thirty years, or over 6,000 converts a year. In the native States of Travancore and Cochin the Christians form a third of the whole population, and according to the Government census their numbers rose from about 738,000 in 1881 to 896,000 in 1901. Here again we find an increase of nearly 160,000 in twenty years, or about 8,000 a year. In Chhota Nagpore, in Bengal, there were only about 40,000 Christians in 1881, and there were over 144,000 in 1901, an increase of 104,000 in twenty years." While the people of India increased in 1891-1901 at the rate of 1 1/2 per cent., native Christians increased at the rate of over 30 per cent.:—"And if we separate off the Roman Catholics, who form about one-half of the total number in South India and increase very slowly, we find the remarkable fact that the rate of increase of the Protestant native Christians between 1891 and 1901 was over 50 per cent. or thirty-three times as great as the rate of increase of the whole population." Speaking from his own experience of South India, the Bishop says: "Taken as a whole, the native Christians are the only community in South India that are steadily advancing in morality and religion, or who can be said to have any definite ideal of moral and religious progress in the future. It is, after all, to these mass movements towards Christianity from below that we must look for the regeneration of Indian society. It may seem a strange and paradoxical idea that the future of India lies in the hands, not of the Brahmin, but of the pariah. Yet I believe that it is true."

CHILDREN AND MISSIONS

On Thursday, June 27, the children of the King's Messengers Guild at Lowestoft, Newfoundland, presented a missionary pageant. The idea was to show to the S.P.G. Summer School gathered at Lowestoft that children can take an active part in Mission work at home—and that the work among children is by no means overlooked in this part of the world. There were 46 elementary school children taking part in the pageant, under the conductorship of the Rev. Cyril H. Harvey, one of the assistant clergy of St. Margaret's. The children entered from the back of the hall and passed slowly up to the stage to the tune of a march played in slow time. First came nine boys representing Greenland; these were followed by boys and girls representing China, Africa, India, and Japan, all of whom were dressed in the costumes of the countries which they were portraying. Each child carried one letter of the country which he or she was representing. The rear of the procession was brought up by three "English" girls clad in long white robes and bearing poles upon which were placed in letters of silver the initials S.P.G. The children having grouped themselves in order upon the stage, began their work as follows:—

"S" for our great society
For which we work to-day.
"P" is for propagation
A harder word to say.
"G" is for Christ's own Gospel
We pray that it may grow,
And our best we'll do
For the many who
Go out the Word to sow."

Then having formed themselves into a half-circle, the children recited their "prologue"—which stated "in a simple way" the object for which they were present and on behalf of which they were pleading. Then each country in turn came forward and stated their own peculiar needs, presenting their letters as they did so, thus making it quite clear for what country they were pleading. The words were all accompanied by suitable actions, which were done with reverence and earnestness. Then having grouped themselves on one half of the stage in a kneeling posture, they were ready for Part II, which was sung throughout. This part opened with the arrival of seven English girls—very simply dressed in white, with red, white, and blue girdles and braid of the same colours in their hair. Having presented their letters—they also knelt down, as far as possible removed from the heathen nations,

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and, bending forward in listening attitude, asked the pathetic question—

"Whose are the strange voices calling,
Calling over land and sea?
Sadly in our ears they're falling,
Like a wail of misery."

The question is answered by each of the countries in turn—the tune used throughout being A. and M. 274 ("Through the night of doubt and sorrow"). When England has heard the cry of the nations she determines to send them help, and at this juncture the cross appears and the colours of old England—the former accompanied by boys in cassock and surplice, and the latter by boys in uniform. The nations gather round the cross and sing a doxology, and then solemnly leave the stage in procession, and so out by the back of the hall.

HOME AND FOREIGN CHURCH NEWS.

(Continued from Page 588.)

seemed to be doing all in their power towards the support of their clergyman.

NEW WESTMINSTER AND KOOTENAY.

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

Kitsilano.—A new Mission has been opened here by the Rev. Wm. Tuson in connection with Holy Trinity Church. The Rev. Mr. Tuson came here from California about three months ago, and obtained a license from Bishop Dart to form a Mission. His application for a grant, however, met with no response. At length he decided to set about raising a suitable building without any further delay, and selected a vacant lot at the corner of Maple Street and First Avenue as the base of his operations. Building was commenced on June 1st when the ladies as well as the men rendered all the assistance possible. All the help was given voluntarily. After the first day Mr. Tuson was left to his own resources, with occasional help from his brothers. So hard did they work that last week he was able to announce that the opening services would be held on Sunday last. The finished building will accommodate about 150, while the choir seats twenty. Meanwhile the enterprising rector has sold his own house on Ninth Avenue, and has taken up his residence in the basement of the new church. At the first vestry meeting of the new Anglican Mission it was decided that the building should be named after St. Mark. The following gentlemen were elected a committee: W. C. Acteson, J. H. Esten, C. Broynne, Roger Tuson, W. J. Wenmoth, and W. Bently. W. J. Wenmoth was also elected rector's churchwarden and secretary, and Mr. J. H. Esten was elected people's churchwarden and treasurer.

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CANADIAN CHURCHMAN.

COLUMBIA.

William W Perrin, D.D., Bishop, Victoria, B.C.

Nanaimo.—The following is the Bishop of Columbia's address delivered to the Synod held here:—

My Reverend Brethren and Brethren of the Laity,—Six years have passed since the Synod met in Nanaimo, and the rector and parishioners are to be congratulated upon this new church, which I was allowed to consecrate on April 11th in this year. It is a proof of what can be done when all work together. Large gifts were made by those who had it in their power, and the liberality of the former rector (the Rev. C. E. Cooper) ought certainly to be mentioned, but the list of subscribers makes it clear that all have had their share in the work. Is it too much to hope that the time has come when a determined attempt may be made to collect funds for the new cathedral in Victoria. A change has come, and everyone says that an era of prosperity for Vancouver Island is at hand. We have the most beautiful site in the city, and the design of Mr. J. C. M. Keith is decidedly worthy of the site. The cathedral could not be built to-day for less than \$250,000, but to build a portion of it would be a grand thing. By an order of the court the sum of \$10,730.14 has been handed to the Synod in trust. It represents the amount subscribed in 1892, with accrued interest. If an appeal were made, we may reasonably hope that some of the wealthy people in the city would contribute according to their means, and the fact that it is a parish church as well as the cathedral will, we hope, in no way interfere with its being a diocesan work, in which every member of the church should feel an interest. I have to record the following changes amongst the clergy: The Rev. R. J. Bowen has left Ladysmith, having accepted the office of organizing secretary to the Canadian Bible Society, and the Rev. D. Dunlop has accepted the charge of Sapperton, in the Diocese of New Westminster. The Rev. R. A. Heath has been appointed to Ladysmith, and arrangements have been made for the transference of the Rev. F. G. Christmas from Cumberland to be assistant to the Rev. J. A. Leakey, in the Cowichan district, and the Rev. H. W. Laffere is to undertake Cumberland. Two new districts are arranged, one at Chemainus, Westholme and Crofton, which has for some time been under the care of the Archdeacon, and for which we are fortunate in securing the help of the Rev. W. Barton, of the Quebec Diocese, and the other for Northfield, Wellington, and French Creek. The appointment to the latter has not yet been made, but I hope that it will be announced shortly. The Rev. J. Simonds has been of the greatest assistance in supplying services during the vacancies, and I have also to thank the Rev. W. W. Bolton for occasional help. The Rev. W. Baugh Allen was elected Rural Dean of the Southern Deanery in succession to the Rev. J. H. S. Sweet, whose term of office had expired, and I had great pleasure in confirming the election. St. Philip's Church, Cedar District, Mayne Island parsonage, and St. John's schoolroom, Victoria, have all been destroyed by fire this year. The church and schoolroom were both insured, but the parsonage (which was an old house that had been built upon the property before it was given to the church) was not worth insuring. In all three cases efforts are being made to rebuild, and we hope that they will be crowned with success. I trust that the churchwardens will in every parish not only see that their insurance premiums are regularly paid, but also that the amount for which the buildings are insured is as large as it ought to be. Three fires in one year should be a sufficiently loud warning. The diocese is practically free from debt, almost the first time (if I mistake not) in its history. The burden has been removed by the sale of the Angela College property. In accordance with the resolution passed at our last synod every effort was made to again use it for a girl's school, but those who came to see the hall all agreed that in its condition it was wholly unsuited for the purpose, and it was out of the question for the Synod to expend a large sum of money upon it. Accordingly, it was sold for a sufficient sum to remove the whole of the liabilities and leave a small balance in hand. The only property now held by the Synod is the Mountain District lot, bonded for \$450, and a small holding at Hope. The miserably small stipends of our missionary clergy—\$800 and a house—are not a "living wage" in these days of ever-increasing prices of the necessities of life. It is a question for the laity. To add \$100 a year would mean an additional \$1,200. This is not a very large sum, and if the response to the appeal for the Lenten offerings were more what

it ought to be, the addition could be made. It must be remembered that there is no Superannuation Fund in the diocese, although I am glad to say that the Widows' and Orphans' Fund now amounts to \$7,318, as compared with \$3,302 ten years ago. The M.S.C.C. have slightly reduced their grant from \$2,500 to \$2,350, without which it would be impossible to carry on the work of the diocese. The work of the "Columbian Coast Mission" has, by God's blessing, grown marvellously, and my only fear is the strain upon Mr. Antle. At present he has, in addition to his spiritual responsibility, the duty of captain of the steamer and the burden of managing the finances, in which he is greatly helped by the treasurer of the Mission, Mr. C. Durrant, of Vancouver. Additional assistance must be forthcoming before long. An earnest lay reader would be the best help possible, especially if he had the vocation to Holy Orders. A new hospital has been built by the Marble Bay Steel Company on Texada Island, and leased to the Mission at a nominal rate upon condition that the equipment should be provided, and that the work should be carried on by the Mission. A ready response was made to the appeal, and I had the great pleasure of opening the hospital on June 5th. It is on an ideal spot, and nothing is wanting to make it an excellent institution. In Victoria a sum of \$400 was raised, and four of the twelve beds were furnished by branches of the Woman's Auxiliary. Vancouver also contributed its share. The necessity has arisen of enlarging the hospital at Rock Bay. The Mission is specially fortunate in having the services of Dr. Darrel Hanington and Dr. J. H. MacDermot, and the staff of nurses is excellent. A third doctor is employed on the steamer. The fact that the subscriptions of the men themselves amounted last year to no less a sum than \$5,000 speaks for itself, but if the work is to be developed, as it must be, there will be need of financial help for some time to come. A grant of \$350 is made from the Mission Board towards Mr. Antle's stipend, and this is the only regular help from the diocese. The reports of the services that are held in the camps and for the settlers are most encouraging, in some cases every member of the camp being present. The distribution of literature is highly appreciated, and thanks are due to Messrs. Hibben for receiving the books and magazines. A box is despatched every month, and if the quantity were doubled, which might easily be done if people would take the trouble of sending periodicals, it would be most acceptable. At a recent meeting of the committee it was resolved to approach the Synods of New Westminster and our own with the object of incorporating the Mission under the Benevolent Societies Act, and placing it under the control of the Bishops of the two dioceses, and a committee of not less than ten members of the Anglican Church to be nominated by the Bishops. The increased interest in missionary work has, I am thankful to say, been maintained, and we have now, in addition to the Woman's Auxiliary, with its junior and girls' branches, organizations for men and boys. There are still some parishes that virtually do nothing for foreign missionary work, and they are the same parishes that contribute very small sums to the M.S.C.C. or our own Diocesan Mission Fund. The practical exclusion of the Chinese, owing to the tax of \$500, has had its effect upon our Mission, and the Rev. J. Grundy has a much smaller attendance at his classes and Sunday services than in years gone by. The S.P.G. has continued the grant of £200 until the end of 1908, and Mr. Grundy feels that some new methods must be adopted to bring home the message of the Gospel to the Chinese living amongst us. In China things are moving rapidly, and we have to abandon the well-known formula, "The unchanging East," as we see China beginning to emulate the progress of Japan. What the effect of such a movement will be upon the world's history who can tell? It is the grandest opportunity for the Church conceivable. May God help us to have our share in it. If any new Chinese are admitted, or in the case of those who return from China, it is to be expected that they will be touched by the march of events in the East, and so be more ready to hear what we have to teach about the religion of Jesus Christ. The appearance of Hindus in our streets, and their employment as labourers in our industries, must also make us think, together with the possibility of a large influx of Japanese. Shall we leave them severely alone, or make some effort to bring them to a knowledge of the true God? In all probability, many of them will have heard of Christianity either from friends or enemies, and now that they find themselves in a so-called Christianity country, what report will they send home of our example and endeavours to teach them the faith? The number of our Confirmation

candidates is still below what it ought to be, considering our Church population. One remedy seems to me to be more definite teaching in the Sunday Schools. The minds of the children should be constantly directed to the subject, and they ought to look forward to their Confirmation with eager interest. The subject might also more frequently be treated in sermons. The well-instructed know that the renewal of the baptismal vows was only introduced into our Church of England service "that Confirmation might be ministered to the more edifying of such as shall receive it." Is it not an essential part of the Apostolic ordinance, which is the gift of the Holy Spirit, to enable those who are confirmed to live and be as God would have them? "Then laid they their hands on them, and they received the Holy Ghost." May this coming year see an increase in our numbers! I have thus far endeavoured to bring before you some at least of the questions which concern us as a diocese; let me turn to two matters that are of wider interest. First, the Pan-Anglican Conference, which is (D.V.) to be held in London next year. It is to consist not only of the Bishops of the whole Anglican Communion, who are called to meet at Lambeth in 1908, but also of clerical and lay delegates to be appointed by the Diocesan Synods. The representation is fixed at not more than six, and the proportion of clergy and laity, and the method of election is left to each individual diocese. I hope this far Western diocese may be represented. Hospitality is offered for the week of the meetings in London (June 15th to 24th), but no provision can be made for the transportation of delegates. The object of the Conference is to give expression to the thoughts and desires and hopes of Churchmen regarding the spread of the Gospel throughout the world; the co-operation and co-ordination of Missions; the building up of independent churches; the unity of Christendom, and particularly of the Anglican Churches; relations to other Christian communions; the promotion of a true Christian spirit in the dealings of man with man, and race with race; the supply, training, and maintenance of clergy of all races; the ordering of lay ministrations; the duty of the Church with regard to national sins and evils; the social, industrial, scientific, educational, ecclesiastical, domestic, and linguistic problems of all kinds which the Church has to face; in fact, any and all subjects affecting the well-being of Christendom and of mankind. The Pan-Anglican Congress Committee in London have prepared a draft programme, capable of easy modification, and adjustment, but for the present comprising the following groups of subjects, with many subdivisions: The Church and human society, including industrial problems and marriage questions; the Church's ministry, including that of laymen and women; the Church's missions, both in Christendom, at home and abroad, and in non-Christian lands; the Anglican Communion, with its relation to other communions; and the source of spiritual power for all the Church's work. It is proposed (as you know) at the close of the Conference to have a special service at St. Paul's Cathedral, at which a united thank-offering is to be presented. At present very little has been done in this diocese, but it has been decided that the amount collected shall be "unappropriated"; that is to say, it will be left to the direction of a committee to be appointed to distribute as it seems best for missionary work for the purpose. The offering will represent a thank-offering to God from the whole Anglican Communion throughout the world for "immeasurable blessings to the churches in all parts of the world." It is essential that the thank-offering should be entirely independent of and additional to the regular contributions of Churchmen to existing objects. There must be an absolute determination that not one of them shall suffer by the diversion of their funds. No offerings thus diverted could be acceptable to God. The Congress will begin on Monday, June 15, 1908, and continue until Tuesday, June 23rd. The meetings of delegates will be held in the church house, and there will be mass meetings in the Albert Hall. The closing service, at which the thank-offering will be presented, will be on St. John Baptist's Day (June 24th), at eleven o'clock. The most feasible way will be to issue special collecting envelopes throughout the diocese for this object. Let me repeat, it must not take the place of subscriptions to the M.S.C.C. or the Diocesan Mission Fund. The second matter is the attitude which the Anglican Church is to adopt towards the movement of the leading bodies of our separated brethren towards external union amongst themselves. We cannot too often press the fact that they separated from the Mother Church of England. There has never been anything approaching an act of excommunication. The Independents were the

first to break away in the year 1568 (the tenth year of Queen Elizabeth) upon the question of Church Polity, and the Presbyterians followed shortly after. Nearly seventy years passed before the Baptists formed their first congregation in 1633, and not until after the death of John Wesley did the actual severance of the Wesleyans take place in 1705. Into how many fractions these several bodies have subdivided it is too sad to tell. The Scots in "Whittaker's Almanac" are nearly thirty in number. But now a determined effort is being made to find some bond of union for the leading bodies in Canada, and if there are no really important differences, it seems, indeed, wicked that not only in our towns, but in the smallest centres of population each should have a separate organization. From time to time those who have been appointed to consider the matter have been courteous enough to send me the results of their deliberations, and I understand that the Independents (or as they are now called) the Congregationalists, the Presbyterians and the Methodists have passed resolutions in favour of union, and have asked the co-operation of the Baptists, but no official answer has been given by that body. The Committee on Christian Unity, which was appointed at the last general Synod of our Church, has also been approached to deliberate with them, but, of course, that committee has no power to take any definite action. Personally, I am not at all in favour of our taking any part in these preliminary proceedings. The doctrines of discipline of the Anglican Church are plainly and clearly set forth in our Book of Common Prayer. When the united body of those who have separated themselves from us set forth equally plainly and clearly their Articles of Faith and Canons of Order and Discipline, it seems to me that it will be time to approach us; and, moreover, the Canadian Church is only a small part of the whole Anglican Communion, and we certainly could make no terms of agreement apart from the rest. We have also carefully considered the relation to the Roman Catholic and eastern branches of the Church, who, together, form by far the majority of professing Christians in the world. To some, I know, it is beyond the bounds of thought that either of these bodies should in the least retract from their position, but there are some who feel that with regard to our Roman brethren, especially in the United States of America, it is possible that the unscriptural and unhistoric position of the Papacy may be altered. It need hardly be said that this is in reality the crucial question, and if we in the least jeopardize our position in the Anglican Communion by yielding points of doctrine or discipline, or even speaking of them in a doubtful manner, untold harm may be done, and that reunion of Christendom for which we pray may be indefinitely postponed. It is difficult to take a stand like this, and we may be accused of egotism and bigotry, but that really does not matter. We may have the highest opinion of our brethren, admire their zeal, allow all that God sees fit to work through them at home and in the missionary field amongst the heathen, and yet, instead of apologizing for our position, we may thank God with all our heart for having called us as members of the Anglican Church. We are constantly told that there is no difference, that one form of Christianity is as good as another; nay, forsooth, that a "New Theology" is about to take the place of the old altogether. To some of us it is beneath contempt, and has no more effect than a marble shot at the rock of Gibraltar. Others are anxious and inclined to make terms if possible. But for us all there is one message above all. It is not our divisions only that make the enemy to blaspheme. Show it out in our lives, they say, and we will believe; but as long as religion appears to have so little effect, and Churchmen and women adopt no higher standard of living than others; the world can well scoff. Be it ours then, my brethren, to humbly ask God to forgive us all our sins, negligences, and ignorance, and amend our lives according to His holy Word. In this spirit may we enter upon the work before us in this Synod, and it will not be held in vain.

Correspondence.

AN AGED CHURCHMAN AND THE CHURCH.

Sir,—Your correspondent says in his last letter that he has not denied the "historic continuity of the Church of England," or asserted that she is a "new body set up as an outcome of the Reformation." This is an important point, and involves a great deal in the present discussion. And yet I think no one would have concluded from his former letters that he be-

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lieves in the historic continuity of our Church, for to me at least, the whole tenor of his remarks points the other way. Still, I have to complain of inexact statements, even in his last letter, that play directly into the hands of both Rome and Dissent, delaying the hope of any true unity of the Church. He says that "the Church of England was united to the Church of Rome before the Reformation, and is separated from her since." Now, there is a sense in which this is true, but that he does not mean it in that sense is clear from his further remark that "If the throwing off of the Papal supremacy and obedience, a vital condition of union with her, was not to separate from her, it is hard to tell what could be." Now, you cannot throw off what you never had on, and England never acknowledged the papal supremacy and obedience. King after king resented the iniquitous pretence, and various Parliaments not only repudiated it, but passed laws inflicting the severest penalties on either clergy or laity who should venture to do anything in acknowledgment of it. No king ever conceded more to Rome than King John; and yet he was compelled by his Bishops and Barons to sign the great charter of English liberty, the very first article of which is, "The Church of England shall be free." Free she was, and free she remained, as the great work of the Reformation so conclusively proved. Probably we cannot better illustrate the relative position of the Church of England and the Church of Rome than by reference to the Magna Charta itself. In the preamble King John says he consents to it, among other things, for the benefit of "Holy Church." Here we have the Church universal in its widest sense. Stephen Langton is described in this preamble not only as Archbishop of Canterbury, but as Cardinal of the "Holy Roman Church"; and, as I have said, the first article of the charter declares that "the Church of England shall be free." Here we have the two sister Churches, the "Holy Roman Church" and the "Church of England" as parts of "Holy Church," or the Church Universal. This was acknowledged to be correct then, and it is equally correct to-day, if Rome has not cut herself off from Holy Church by the novelties she has since added to her faith; for it is Rome who has tampered with the creeds of the undivided Church, and not the Church of England. And she has, therefore, changed more fundamentally from the pre-Reformation Church of the West than the Church of England changed at the Reformation. Transubstantiation, Justification by Works, the Immaculate Conception, and the Papal Supremacy and Infallibility were at the time of the Reformation only opinions, which, during the ignorance and corruptions of the dark ages, had unfortunately gained a wide acceptance in the Western Church. And, exercising the canonical right which she possessed under her own Archbishops and Bishops with the reviving learning of that age, the Church of England repudiated and renounced these grave errors, which were causing acknowledged and widespread scandals in the Church, and appealed to a General Council in the matter of her controversy with Rome about them. That this action on her part was not sufficient to separate her from the Church of Rome is seen in the fact that one of the Popes agreed to acknowledge the work of the Reformation if England would consent to the Papal Supremacy; and for several years after the Reformation the Roman sympathizers worshipped at the English altars, and it was left to Rome by an uncanonical excommunication to separate herself from the Church of England, a breach which has been widened by her more recent adoption as formal dogmas of the modern errors named above. Thus, it is that the Church of England, while not separated from "Holy Church," is separated from the "Holy Roman

Church"; but it is not her own doing or by her own fault, but through the arrogance and folly of Rome herself; and, as in the day of battle there are many marchings and counter marchings, and times when the battle seems almost lost, so, in her great struggle to retain her liberty and defend the truth, there were periods when her cause seemed almost hopeless. But the God of battles was on her side, and in the end victory was won; and she is to-day without doubt, in spite of her imperfections, the purest branch on earth of the historic Church, and her influence for good is felt throughout the whole world. Nor is there in the world a more powerful influence in the cause of liberty, truth, and right than the Church of England and the sister Churches she has fostered into life.

J. M. B.

A WARNING.

Sir,—Will you allow me to use your columns to draw the attention of the clergy to the operations of a young man, Dennis Fisher Jones, eighteen years old, who, on the plea of studying for the ministry, "touches" their pockets and otherwise plays upon their sympathies to obtain favours. He is a Bernardo Home boy, and while in Peterborough was in the police court charged with, and punished for, stealing money. He obtained money here under false pretences from the local clergy. Later on he went to Apsley, where he acted as lay reader for the Missionary-in-charge. When his character became known, and when other facts as to his past became known he disappeared and went to Toronto, playing the same schemes. Lately he has been in Port Hope and Cobourg, acting similarly. I would advise anyone coming in contact with him to hand him over to the Bernardo Home authorities to deal with him. He is a swindler and an incorrigible boy.

E. A. Langfeldt.

ST. ALBAN'S, HOLBORN.

Sir,—Your remarks on the appointment of Father Mackonachie to the incumbency of St. Alban's, Holborn, as given in your issue of Aug. 15th, cannot be passed unnoticed. You there state that the edifice was in the gift of "an honorable man of strong Evangelical convictions. Believing that Mr. Mackonachie was a man like-minded with himself he appointed him to the incumbency. Very soon he was undeceived, etc." For the true facts I refer you to Mr. G. W. E. Russell's essay on Father Mackonachie, in his work, "The Household of Faith," a book by the bye, that every Churchman would profit by the reading. Mr. Russell there states as follows: "When Mr. Hubbard offered him the living he refused to entertain the offer except on condition that he should be absolutely free. . . . He frankly stated that his principles of doctrine and worship were those which have since come to be called Ritualistic. . . . When once a priest was licensed to a parish, and the Church consecrated the work would be neither his nor Mr. Hubbard's but God's." The litigation was promoted by the Church Association, who had the greatest difficulty to obtain even a nominal parishioner to prosecute. If the writer of your article had reflected, he must have seen how absurd it was to imagine that Mr. Hubbard could have asked one of Mr. Bryan King's curates to be the first incumbent, without knowing his views.

H. A. Solly.

A GOOD SUGGESTION.

Sir,—In view of the coming visit of the Lord Bishop of London to Canada would it not be wise to so arrange His Lordship's tour to enable him to visit the old Mohawk Church? I make the suggestion for obvious reasons to all students of Canadian history. Moreover, after a very pleasant interview with His Lordship at Lambeth Palace. The matter depends entirely upon those who have the arrangement of the tour. I am writing to the Six Nation's Council at Ohsweken by this post making certain suggestions anticipating His Lordship's visit, to the first Protestant church built in Canada, during the Brant centenary year.

J. Ojijatekha Brant-Sero.

London, Eng.

A CONVENTIONAL TYPE OF SCHOLASTIC CHURCHMANSHIP.

Sir,—In your issue, 22nd ult., "Spectator," in his comment on the English Cathedral system, deprecates the cultivation of "a conventional type of

scholastic churchmanship." While agreeing with him that it would be injurious to the Church to develop a conventional type, I feel impelled to say that "scholastic churchmanship" is what the Church in this country, above all things, demands. It is precisely for lack of scholarship that the priesthood is failing to meet the needs of the laity. What the people of the country are asking from the pulpit is a clear interpretation of the great truths of the Bible; and this cannot be obtained save from a highly educated priesthood. Were our colleges, instead sending forth young men actuated by partisanship, to send forth scholars intimately conversant with the great problems of theology, and so equipped that they could speak with authority on the facts of life, the gain both to Church and people would be incalculable. In truth, not until that is done will the Church be restored to her proper place in the body politic.

J. R. M.

PLEASE SEND US 25 CENTS.

Sir,—Please allow me to set before the Canadian Churchpeople the needs of this young mission. Warman is a railway-junction, and people are often obliged to spend considerable time here, waiting for trains, especially at winter time. We would like to give them the ministrations of the Church, but are not able to erect a church-building without outside help, as the Church-population here is small and poor. The Missionary Society gives us just money enough to erect the outer shell, and we have locally collected about \$50, which will buy some of the most necessary furniture. But we still need about \$200 to pay for one lot. We get one lot free on the condition that we buy the adjoining lot. Now, we want every Churchman and Churchwoman who can spare 25c. to send it along, and for each 25c. so given, we give one vote for the name of the new church. Money may be sent either to me or to the Church of England Building Fund, Bank of Hamilton, Warman Branch. Hoping that I have not written in vain.

R. Brandt, Catechist-in-charge.
Warman, Sask.

OJIBWAY GRAMMAR WANTED.

Sir,—Permit me through your columns to ask if any of your readers can tell me where I can get an Ojibway Grammar. There was one printed some years ago by the Rev. E. F. Wilson, which, I understand, is out of print now. If any of your readers can tell me where I can get a copy of this or any other Ojibway Grammar they will do me a great favour. If any one has a copy and does not care to sell it I will guarantee to return it in good condition if he will let me use it for a while.

F. W. Major.

Indian School, Sheguiandah, Ont.

Family Reading

A SCRAP OF CHURCH HISTORY.

"The Church of England stands the one Church which has never separated from any Church or person."

We find this remarkable saying in the writings of the late Right Rev. George Ridding, Bishop of Southwell, in England, remarkable not only by its clear, strong utterances, but for its perfect truthfulness. And in thinking of it, we must remember that the Church of England and the Protestant Episcopal Church in this country are, as declared by our own civil laws, "the same Church." The Church in this country is the "Old Church in a New Land." And the honour claimed for that Church in England belongs as much to the Church in this land. "It is the one Church which has never separated from any other."

It did not separate from the Presbyterians, or the Methodists, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out; they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth, and for some years during her reign, there was but one Church in England, and, although they differed somewhat in their teaching, those who held fast to

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Roman doctrine and those who accepted the reform views all attended the same Church and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England, and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of England and its daughter in this country with being uncharitable and excluding others.

But it never excluded any of them; they went out voluntarily. She stands where she always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.—Bishop Pacet.

THE WIFE'S INFLUENCE.

Every married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him—he is himself more in touch with others because of it. In this day and age when so many women are seeking scope for their powers in art and profession and business careers, there are some who realize that in their marriages there is the very widest scope—women who put the enthusiasm, the brain power, the artistic perception, the clear-sighted effort into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts, and who wield an extraordinary far-reaching power, all the greater because that power is the last thing they are thinking of, or seek to attain. That intangible thing that we call the spirit of the home walks around with every member of it. The "nice" children in school gravitate instantly toward the children of that household, gravitate toward the house itself because there is something there.



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British and Foreign.

The statue of Richard Hooker (which is to be placed in the Cloister Garth of Exeter Cathedral) is, it is stated, approaching completion, and will probably be unveiled this month.

The Bishop-Suffragan of Swansea has been presented by the Evans trustees to the rectory of Cantreff, Brecknockshire, which living is of the net value of about £1,000 a year, with house.

It has been decided to promote a scheme for the building of a new Episcopalian Church at Oban as a permanent memorial of the late Right Rev. J. R. A. Chinnery-Waldane, D.D., Bishop of Argyll and the Isles.

The commemoration stone of a new aisle and vestry to be added to the Parish Church of Boulton, near Derby, was laid by Lady Alexander Paget, in the presence of a large gathering. The estimated cost of the new work

is £1,200, towards which £650 has already been subscribed.

The Ven. C. F. J. Bourke, Archdeacon of Buckingham, has been elected Warden of the Community of the Epiphany, Truro, in the place of the late Bishop Webb, Dean of Salisbury, and the election has been confirmed by the Bishop of the Diocese, as Visitor of the Community.

The Rev. E. I. A. Phillips, M.A., B.Sc., of Sherborne School, has been appointed headmaster of Kelly College, Tavistock, in succession to the Rev. W. H. David. The college is very richly endowed, having been founded in 1866 by the late Admiral Kelly, who bequeathed over £100,000 for the purpose.

The Bishops attending the Pan-Anglican Congress are being invited by the Dean and Chapter of Winchester, to a special service in the cathedral, and by the Lord Lieutenant of Hampshire (on behalf of the Pageant Committee) to the first representation of the pageant on June 25th, 1908. The Bishop of Winchester and Mrs. Ryle are inviting them to a garden party at Farnham on the previous afternoon.

Prebendary A. J. Ingram, rector of St. Margaret, Lothbury, who for thirty-one years has so successfully appealed for the London Poor Clergy Holiday Fund, has announced to the great regret of the diocese, that he will shortly resign the treasurer-ship. During this long period he has raised nearly £50,000 for an organization which has enabled large numbers of poor incumbents and clergy to have a needful holiday rest and change.

Mr. Evan Roberts, the leader of the religious revival in Wales, who for the last two years has been obliged to abstain from taking part in any public services owing to the weak state of his health, is progressing favourably towards convalescence. It is said that he hopes shortly to enter upon his work again, and he expects, if he continues to gain strength, to start shortly a series of services at Rhosllanerchrugog, near Wrexham.

The Rev. C. W. G. Moore, who has been curate of Ottery St. Mary, Devon, since his ordination in 1903, and has become popular amongst the younger parishioners through his abilities as a footballer, is about to leave for work at Galway, North-West Canada, his departure being much regretted. He has also won the affection of the children as superintendent of the Band of Hope, and they have made him a presentation.

At a social gathering in connection with the Hales Owen Parish Council recently, Mr. C. E. Bloomer referred to the importance of steps being taken to preserve the relics of the Hales Owen Abbey. He stated that at the next meeting of the Council he should propose that a committee be



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empowered to consult with Lord Cobham, the owner of the abbey, and also the Birmingham Archaeological Society, with a view to something being done to prevent the ruins suffering further decay. It was stated that the ruins were visited yearly by thousands of people from all parts of the country.

The Bishop of the Diocese of Ferns, through the Diocesan Council, has just published a Record of Church Renovation in the Diocese for the last 10 years, which tells of the restoration and improvement of over thirty churches and the expenditure of a very large sum of money during that period. Among the churches improved and restored or refurbished were the Cathedral of Ferns and the Churches of Adamstown, Old Ross, Ardcolm, Ballycarney, Ballycanew, Bannow, Camolin, Clonegal, Crosspatrick, Tinahely, Clone, Carnew, Enniscorthy, Fethard, Gorey, Killena,

Kilbride Killegney, Killanne, Kilnamanagh, Kilmuckridge, Monamolin, Kilmuckridge, Castle Ellis, Kilinick, Monart, Newtownbarry, Preban, Moyne, Shillelagh, Templeshambo.

About 1,500 cyclists attended the annual church cycle parade held on a recent Sunday at Wynyard Park in aid of the medical charities of Stockton and the Hartlepoons. The sermon was preached by the Rev. Canon Body, of Durham. Lord Londonderry, in responding to a vote of thanks, expressed his pleasure at the growing popularity of the gathering. He was pleased to know that those grounds were visited every week by large numbers of people from the neighbouring district. He realized that for those who had to live in large centres of industry and in small back streets, to be able to get into the fresh air and to visit

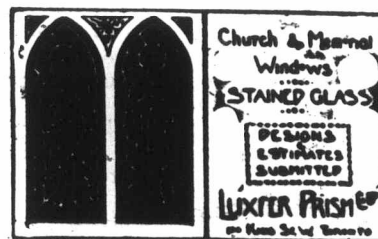
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beautiful grounds was a real luxury, and he was glad he had the power to afford them that enjoyment. The visitors were subsequently entertained to light refreshments.

Professor Sellin's excavations on the site of Jericho, the "Guardian" learns from its Jerusalem correspondent, are yielding unexpectedly rich treasures. In his last correspondence with the Vienna Academy of Science, he states that over one hundred men are digging at five different points. One of the most interesting finds is the historical city wall, built of burnt lime bricks. It was some 10 feet in thickness, rising from a stone foundation. On the western side of the city the wall was nearly 40 feet in width. At another point a private house was found, built over another house of a still earlier epoch. Other discoveries include lamps, plates, cups, needles, weights, mortars, and mills of bronze and stone, some of very rough and primitive handiwork, and others very finely executed. In the inner city remains of rows of houses have been uncovered. The ancient Hebrew lettering proves that the old Hebrew characters were in use. Professor Sellin hopes to renew the work of excavation next winter. In the meantime, what has already been accomplished has opened up a wealth of material for the student of the pre-Israelite and Canaanite period.

The Bishop of Grahamstown, in South Africa, recently visited St. Michael's Mission, Hershel, in his diocese. On the Sunday morning a grand procession, including about eight hundred Christians, the women and girls being dressed in white, left the vicinity of the church and, proceeding across the Mission glebe, singing heartily in Kafir, "Onward Christian soldiers," went to a place on the veldt where many of the congregation had already assembled for the "Outside Morning Service." The church could not have held half our numbers. Here a suitable chair had been placed for the Bishop under the shade of a tall fir tree, and on taking his position the candidates were placed immediately in front, and a large number of the Christians, nearly two thousand in all, including the children, formed a ring around. A special lesson was read in Kafir and Sesutho, followed first by the Te Deum, and secondly by the Benedictus. Then followed the Confirmation Service, and after the Bishop's address had been interpreted into Kafir and Sesutho by two of the catechists, who stood one on the right hand and another on the left, young men and maidens, old men and children, coming and kneeling reverently on the carpet, which was spread out for



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the purpose in front of the Bishop, received the Divine Blessing. One of the old women who was confirmed is the first and so far the only Christian in a large "raw" native kraal.

Children's Department.

A SONG OF HOPE.

Children of yesterday,
Heirs of to-morrow,
What are you weaving—
Labour and sorrow?
Look to your loom again;
Faster and faster
Fly the great shuttles
Prepared by the Master
Life's in the loom,
Room for it!
Room!

Children of yesterday,
Heirs of to-morrow,
Lighter the labour,
And sweeter the sorrow,
Now, while the shuttles fly
Faster and faster
Up and be at it,
At work for the Master.
He stands at your loom,
Room for Him!
Room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labour and sorrow,
Seamy and dark
With despair and disaster,
Turn it, and lo,
The design of the Master!
The Lord's at the loom,
Room for Him!
Room!
—Mary A. Lathbury.

THE GOOD DOG "SPORT."

Come, now, you lovers of dumb animals, and you who think many of them are not so very dumb after all, listen to a true story about the devotion of a faithful dog.

His name is Sport, and he is a shepherd dog. Though he is thoroughly good-natured and gentle, he has the

instinct of wild animals that makes them fear powder and fire and other things that are their enemies.

You have all read and heard a great deal about the dreadful earthquake in San Francisco. Well, Sport and his mistress, Miss Amelia Burg, then lived in that city. Their home was nearly ruined by the shock, and it was afterward burned, so all that the family owned was lost.

There they were, among the thousands of others, all nearly frantic to escape, anywhere, anywhere, away from the terrified city. No wonder the ferry-boats running across the bay to Oakland had more than they could carry, for Oakland seemed to have

suffered less from the shock than San Francisco.

Anyway, after huddling nearly all day in the streets, Miss Amelia with her mother and brothers and sisters and Sport found the way to the ferry and attempted to cross to Oakland.

At last all were on the boat, including Sport. But a deck hand, who perhaps was heartless, or perhaps thought the boats were already overcrowded with human beings, promptly kicked the dog off.

For a moment Sport looked wistfully at the boat that was carrying his friends away. Then, as his mistress gave a low whistle, he leaped into the water and swam after them.

You must know that no swimmer can go half as fast as a steamboat. For a few minutes Sport's head could be seen like a small dark spot as he rose on the tops of the waves, but he was soon lost to sight.

Would he follow them? Could he swim the three miles from San Francisco to Oakland? If he could swim it, would he land where the boat had landed, or at some other point where they would never see him again?

Whatever others might think, Miss Amelia waited, believing the dog would come straight to her—and so he did. In something like half an hour a speck appeared far out on the bay.

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It grew larger and came nearer. Soon they could make out the face of the faithful dog eagerly paddling his way toward them. As he neared the dock, a boatman, more friendly than the one who had kicked the poor fellow ashore, reached down his boat-hook into Sport's collar and lifted him to the landing.

From that instant Sport was a hero. In two or three days the family was among the thousands who came East, seeking new homes. Sport was with them, and wherever he went his story was told, and nothing was too good for him. The railroad officials let him ride in the passenger coach, while ordinary dogs had to travel in the baggage-car. In Denver and Chicago, where they stopped for a while, Sport was fondled and fed.

But, fortunately, all this attention has not turned his head, for Sport is a very sensible dog.—Children's Magazine.

"THE WINDING STAIR."

You will remember I told you an ancient story about the spider, which was supposed to account for its being what it is, and how that even now it gives a serious warning against pride.

Now I want to tell you something about the spider's web. Perhaps you say, "Oh, I hate spiders, they make me shudder." I know they are not favourites with children, and in some countries they have good reason to be afraid of them, but they need have no fear in this country. Probably you have borrowed your dislike of spiders from your mothers. Kind as mothers are to their children they are merciless in regard to spiders. This is easily explained. They want their rooms to be sweet and clean, and consequently if a spider has been able to spin its web, why, then it is a reflection of their cleanliness, and this, of course, no woman could endure.

Notwithstanding all that good housewives can do to exterminate spiders we know enough of their work to realise some of its ingenuity, and perhaps, some of its beauty.

I wonder if you ever watched a spider spin its web! First of all, how does it obtain the one silky thread with which it spins? Ah! here is a wonderful thing which is worth all your attention.

It is with spiders just as it is with the silk moth caterpillars, Mrs. Spider always spins the web. The stuff out of which it is made exists within her figure in a fluid state. If you look at a spider closely you will find a sort of star-like figure on it which is really made up of a number

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of tubes. Then if you take a microscope you will see that each of these tubes bristles at the end with very tiny points. Through every one of these the fluid is forced, and when it comes into the air it dries and is capable of being drawn out into the fine threads you see. The single thread, that is, has been formed of a multitude of the united strands which have issued from the spinnerets. We wonder at the fineness of a single thread, but what are we to say when we find it is really made as thick as it is by hundreds of strands!

But it is more to the web than to the thread that I want to draw your attention. When you have an opportunity just watch the spider at work.

You will see how that she first squeezes a drop of liquid silk from the tubes and then draws it into a long thread which she carefully glues to a wall, then she cautiously lets herself down head foremost and with her hind legs makes the thread more perfect. This stiffens as it dries. Then she swings herself to the opposite side of the wall, and there again fixes her thread. After this she lays as many threads as she wants in one direction and then proceeds to cross them until the web is complete.

But now what is this wonderful web for? Why, it is just to catch the feet of the unwary! Behind the web, and quite out of sight, Mrs. Spider calmly awaits the coming of her victim, and she has so constructed her snare



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that the slightest vibration of one of the strings is felt by her, so that if a fly so much as touches it she knows, and then with a sudden rush along the threads she pounces down upon her victim, whose feet have become entangled in trying to escape, and all hope is gone. Her poison fangs are in its body in a moment, and it is dead.

It is thus, you see, a dangerous thing to tread upon her "winding stair," for whosoever goes up "ne'er comes down again." If, therefore, the fly was wise he would not listen to her call—"walk into my parlour," he would crush down his desire to see the "many pretty things" there said to be displayed, and keep far enough away. For as the wise king said of folly—"She crieth to the simple, let him turn in hither, but he knoweth not that the dead are there, and that her guests are in the depths of horror."

Thus does the spider's web woven on the walls of our houses utter a warning, and the warning is this—"Don't listen to every voice which says 'come into my parlour.' However enticing and beautiful the parlour may be beyond the winding stairs, don't tread upon a single step for the stairs are the steps which lead to ruin."

When your companions say—"Never mind what your mother says, let us have some fun," don't listen, it is a step on the winding stair.

When you are asked to give up your Band of Hope principles and practices, don't listen. Sixty thousand of the youths of England every year ascend the winding stairs and never come down again. I say again, don't listen, don't be enticed.

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When you are asked to buy a "dirty" paper, or read a filthy book, don't listen. Reading such will stir up evil thoughts in your mind, and you cannot tell the end. I say again, don't listen, remember the winding stair. And in this, you will have to be careful even in your selection of the books you may take out of libraries.

When you are asked to bet just a penny, or put a shilling on a horse, don't listen. Betting and gambling is like climbing the winding stair. If you once begin you can never be what you ought to be.

Alas! that it should be so. Mothers may sweep down spiders' webs from the walls, but there are winding stairs in many and many a home over which they can only weep. Take your warning from the webs and keep clear of them all.—Uncle Harry, in Church Family Newspaper.

TERRIBLE ACHES.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow. "All this?" she asked in a discontented tone, holding the same cut.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few minutes. "My thumb is very sore," she complained. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly; a little girl so full of pains and aches must be ill, and the sooner we have the doctor the better."

"O, mother," said Jessie, laughing. "they were sewing aches! I am well now."

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7 octave upright piano by the Mendelssohn Co., Toronto, in walnut case, with full length panels, 3 pedals, muffler attachment, double repeating action, trichord overstrung scale. Used less than a year. Sale Price, **\$198**

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7 octave walnut upright piano by Heintzman & Co., Toronto, with plain burl walnut panels, trichord scale, double repeating action, ivory and ebony keys &c. Sale Price..... **\$210**

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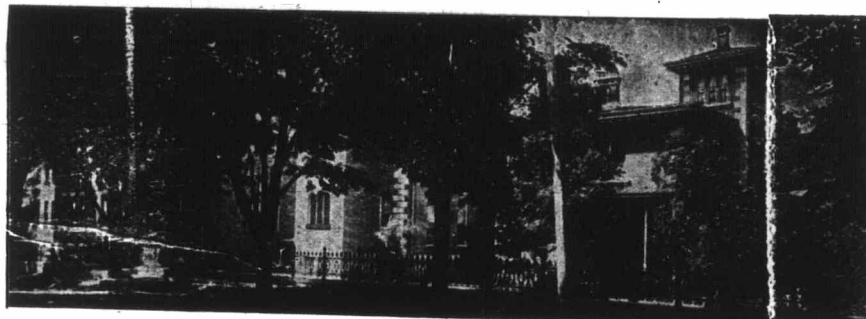
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