

# Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, SEPTEMBER 10, 1908.

No. 35.

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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 10, 1908.

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September 27.—Fifteenth Sunday after Trinity.  
Morning—2 Kings 18; Galatians 5, 13.  
Evening—2 Kings 19 or 23, to 31; Luke 3, to 23.  
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Morning—2 Chron. 36; Eph. 4, 25—5, 22.  
Evening—Nehem. 1 & 2, to 9 or 8; Luke 6, 20.

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## THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 217, 330, 338, 342.  
General Hymns: 231, 234, 243, 478.

## FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 236, 393, 512.  
Offertory: 366, 367, 378, 545.  
Children's Hymns: 194, 337, 341, 346.  
General Hymns: 2, 18, 26, 178.

## THE THIRTEENTH SUNDAY AFTER TRINITY.

The question of the lawyer in to-day's Gospel reminds us of a similar question put to Jesus by a rich young man: "Teacher, what good thing shall I do, that I may have eternal life?" (St. Matthew 19:16). Both of these men are seeking the same gift, viz.: Eternal life, participation in the theocracy, the Kingdom of God. They seem to have grasped the idea that that life begins even in this world. But the two questions reveal an error in the minds of these typical men. Their belief is that it is possible for them to merit the

gift, the inheritance, of eternal life, by the performance of some signal and definite act of righteousness. Our Lord answers both in much the same way. To the rich young man He says: "Go sell thy possessions, and give to the poor. . . . And come follow me." To the lawyer He narrates the parable of the good Samaritan, and then says briefly enough: "Go, and do thou likewise." The answers of Jesus prove that the emphasis must not be laid upon any definite act of righteousness, but on the character of the whole life. Not a single act, but a continual process! That is to say Jesus puts before us the thought that our life must be a life of service if we would possess eternal life. The forgiveness of sins is the indispensable condition for entrance into "life." And forgiveness is granted unto us through the merits and mediation of Jesus Christ. Penitent and faithful we enter the Kingdom of God. And as Bishop Westcott says, "Our life is a mission, the aim of which is service, the law of which is sacrifice, and the strength of which is fellowship with God. Yes, how we depend upon God! From Him comes the power and opportunity of doing true and laudable service. In meditation, prayer, and in the Blessed Sacrament, let us seek and pray for the coming of the Lord Jesus into our lives. For we remember His words: "Without Me ye can do nothing." And we are helped by the confidence of the Apostle to the Gentiles: "I can do all things through Christ which strengtheneth me." God calls us to service; He gives the power and opportunity of doing service; He strengthens and nourishes the faithful servant; and at the last He fulfills all heavenly promises to our endless joy and comfort.

## Archbishop Sweatman's Return.

We share the gratification of the whole Canadian Church in the safe return to his home of His Grace our venerable Archbishop. After a strenuous period of Pan-Anglican effort, which kept His Grace almost constantly busy, and during which, an active and prominent part was taken in the proceedings, we are pleased to know that the Archbishop's health is much improved. We offer our cordial greetings to His Grace on the resumption of his Archiepiscopal duties in Canada. And we are confident that greeting may be taken as representative of the affectionate regard of the whole Canadian Church.

## Fruits of the Pan-Anglican.

Now that the delegates to the Pan-Anglican gathering have returned, those whom they represented not unreasonably look to them for oral information and instruction with regard to the varied features of that memorable historical gathering. It is one thing to read in cold print the resolutions passed, and the speeches made in support of them. It is quite another thing to hear from the lips of the actors on the scene their vivid personal impressions, recollections and experiences. We look to them to share with us, while it is fresh in their minds, the insight and information imparted to them by personal attendance at, and participation in, one of the greatest and most inspiring advance movements of the Church within the British Empire that history has ever recorded, and we believe that we shall not look to them in vain. Let each of the Canadian delegates, as he has opportunity at his convenience, publicly address his brother Churchmen on this important theme. We are confident that much good will thereby result to the Church at large.

## Ocean Cables.

A good deal of interest attaches to the recital by our older citizens of the laying of the first ocean cable, which, for a few weeks, spasmodical-

ly transmitted messages under the Atlantic. In submarine telegraphy science, as so often happens, attempted results without adequate appliances. As far back as 1845 two brothers named Brett applied for permission to lay a cable to France, but through governmental timidity and other causes this now forgotten scientific advance was not achieved until the 13th November, 1851. Shortly afterwards came Louis Napoleon's coup d'etat, and Punch records this coffee house conversation: "I see there has been another revolution in Paris." "God bless my soul, when did that happen?" "About an hour ago. Collapse of the old inhabitant." The Transatlantic cable was started in 1857, and after failures was successful in 1858. One drawback was the non-existence of the steady steamers and the employment of sailing ships lent by the British and United States Governments. Eight years afterwards these practical difficulties had been overcome, and we nowadays look on ocean cables as very matter-of-course appliances of daily life. But it is well to look back as well as to look forward. Already communication by wires under the ocean is supplemented and almost superseded by wireless communication through the air, and we have illustrations of the Admiralty Conning Tower in London, which keeps in touch with the British fleets over the ocean by such means.

## Post Graduate Disappointments.

An honour graduate of an Old Country university, finding himself disappointed and disillusionized, has written an essay on the tragedies of university men. He combats the truth of the doctrine so regularly dealt out to young aspirants that "every man in the long run is the arbiter of his own fortune, that the man who ultimately wins is the man who knows what he wants, and who, doggedly, persistently and everlastingly plugs along to the end." He asserts that the difference between school and college has been so much lessened by the raised standard of education, that an university, except in medicine, has become merely an advanced school, and the old prized letters have lost their magic. It is no longer true that to be at college is to have one's future settled, a man is yet untried and has to face other and more practical tests than examinations. Then it is that doggedness, perseverance and adaptability, but above all, character tells. But this graduate insists that there are other factors among them, health, money, family connections, "pull," which, though not absolutely necessary, are invaluable at the starting point, and enable a man with ordinary ability to keep ahead of rivals who, with perhaps extraordinary ability, had no springboard at the outset of their careers. The writer then takes up the sad question of the brilliant men and what has become of them. He concludes that among the arts men, at least, they soon rudely learn that they have to begin almost where youths in their early teens began, and that the only hope that brightens their prospect is that their trained adaptable minds may enable them to master the business more quickly than the youth who has no university training, and so may shoot ahead in the race. Remarks such as these are worthy of reflection. An able writer in The Hibbert Journal wrote recently: "Education having ceased to be a mark of superiority has ceased also to be a weapon in the daily struggle for existence. . . . In proportion, as the individual develops along the path he has chosen as the means to his end, the level of general knowledge descends through sheer want of opportunity."

## An Educative Force.

One of the most comprehensive popular educators in Canada is what is generally known as "The Exhibition." That, held annually, in the City of Toronto is called the "Canadian National

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Exhibition." Others are held in various centres throughout the country. To anyone without or within Canada wishing in a limited time and area to obtain, as it were, a bird's eye view of the country's resources and capabilities we commend the exhibition, whether local or general. Here is arrayed in classified and intelligible form the varied products of forest, mine, farm, factory—animate or inanimate. Land and sea, lake and river, are laid under contribution. The practical and ornamental, the artistic and musical, productions of the people will be found represented, providing instruction, entertainment and amusement in almost bewildering variety. The utility of these exhibitions is evidenced in the increasing patronage bestowed upon them and they are well worthy of it.

#### Anachronism.

It seems hypercritical to object to the raising of the French tricolour on the visit to the Toronto Exhibition of Sir Louis Jette. The guest was the Lieutenant-Governor of the next province of Canada, and as much a British subject as Sir Mortimer Clark. Besides it is most inappropriate. Sir Louis and our French fellow subjects belonged to old France and were under the Union Jack before the tricolour was invented. These facts are all common knowledge and should have been known to our civic magnates. Had a tribute to Sir Louis's ancestry been intended it would have been easy to have got some flags of old France from the Quebec celebration.

#### Shooting Accidents.

As the hunting season approaches it brings with it the recollection of valuable lives lost and men maimed and disfigured through the carelessness or ignorance of their fellowmen. Surely it is time that legislation was prepared with enactment with the object of preventing or lessening these deplorable incidents. The law that prohibits the carrying of pistols was passed for the purpose of protecting human life. And it cannot be denied that it has proved a most beneficial enactment. Why should we not have a law prohibiting the use of weapons dangerous to human life in the neighbourhood of cities, towns and villages under a penalty sufficiently severe to make it respected? We think also the use of such weapons should be safeguarded and restricted in unsettled districts. If a man takes it upon himself to fire at a place where the bushes are moved, or where he sees a bit of colour in the bush that he fancies may be part of a bird or beast and shoots a fellowman then the law should compel him to make compensation to the man so wounded or to his family in case of death. By law, we restrict the sale of poison. Why should not the law restrict the use of death-dealing weapons, and safeguard the lives that, year by year, are exposed to mutilation or death through the ignorance and carelessness of pleasure seekers? We are fond of legitimate recreative sport, but at the same time we are perfectly willing to submit to the burden and restriction of such legislation as we here advocate, and are of opinion that the time has arrived for its enactment and enforcement in the interest of the entire community.

#### Science and Religion.

Perhaps the very best proof that there is no real conflict between science and religion is the unwavering attachment of some eminent scientist to the Christian Faith. Such was Sir Thos. Stevenson, M.D., F.R.C.P., who died July 27th, of this year. He was a great authority in medical jurisprudence, was honoured with distinctions by several learned societies, was senior scientific analyst to the British Home Office, and called "the greatest toxicological authority in Europe." He was, moreover, a devout believer in Christ, and an ardent worker for Christ's Church. He was keenly interested in Christian missions, accepted

the presidency of a branch of the Universities' Mission, and gave a daughter, who was also a graduate in medicine, to the Indian mission field. The Christian Church delighted to think of the late Lord Kelvin not only as a distinguished scientist but also as a humble Christian, and now that Sir Thomas Stevenson is gone we pay a similar tribute of respect to his consistent and active Christian life. Such lives furnish convincing proof that science and religion are not enemies but friends.

#### The End of St. Mark's Gospel.

It is well-known that many scholars believe that the last twelve verses of St. Mark's Gospel, as they are found in our authorized version, are no proper part of the Gospel, and they are separated from the Gospel in the revised version, and their omission in many manuscripts is noted in the margin; and yet good scholars have defended their genuineness. Dean Burgon argued for it and Canon Liddon called attention to his work. It is significant, in this behalf, that the new manuscript of the Gospels, found at Akhmim in Southern Egypt, contains these twelve verses. Dr. Oesterley, writing of this new found manuscript, places it "in the front rank of ancient witnesses to the text of the Gospels." It belongs, he says, to the fifth, and possibly to the fourth, century. Only two other great uncial or capital letter Greek manuscripts of the first five centuries contain the Gospels complete. The new manuscript is, therefore, a witness of the highest order and its testimony is in support of the genuineness of the twelve verses referred to.

#### Venezuela.

It is hardly fair to Venezuela or its President, Castro, to judge them by our standards. Castro is partly of Spanish and partly of Indian descent and with little of what we call education. Consequently his mind is filled and his conduct governed by the traditions of the people. He has found association with other nations a disastrous policy, productive of loss to his native land, and he adopts, naturally enough, that of isolation. Is it not probable that for a small nation it is the better policy, than one by which the natural products, the trade and commerce of the land, falls into the hands of foreigners, who drain the wealth away, and who, protected by their governments, hector and dominate the native race. Let us try to be just. Castro in dismissing the Dutch minister wrote to the Hague, frankly, as follows: "This indispensable measure affects only M. de Reus. It will not alter the existing friendly relations between Venezuela and the Netherlands. Venezuela desires to cultivate these relations, but through another intermediary, a diplomat who would be a messenger of friendship and harmony."

#### Racial Divisions.

A very important, a very practical, resolution among the recommendations of the Lambeth Conference is No. 20. "All races and peoples, whatever their language and conditions, must be welded into one body, and the organization of different races, living side by side, into separate or independent churches on the basis of race or colour is inconsistent with the vital and essential principle of the unity of Christ's Church." When we look over Christendom it is plain that every religious body strives to overcome the repugnance of race and fails. A regulation may exist that all residents in a district must attend a certain church, but such a rule no more makes black into white than one which permits every one to choose his or her place of worship. Indeed people prefer the latter course. It is well-known that in the Southern States the colour line rules and one suggestion recognizing it was in great favour a few years ago in our Church there. This was a proposal that coloured Bishops should be consecrated to have authority over the coloured churches. There was much to be said in favour of such a

where different races live side by side and are yet separate communities. But the above resolution disposes of this suggested alleviation.

#### Church Union.

Beyond all doubt "Church Union" was the question that aroused deepest interest not only among those who attended the Lambeth Conference and the Congress which preceded it but also among Church members and others who viewed these great gatherings from a distance. Archbishop Matheson, on his return to Winnipeg, gave an interview to some members of the Press, which has been reported widely, in which he sums up in few words some of the important results affecting Church Union. A distinct step in advance was taken towards union with the Moravian Church. A Bishop from Sweden, bearing a letter from the Archbishop of Upsala, was well received and cordial relations with that Church will follow. But "the possible union that touched most of us most deeply of all," as he said, was with "our kith and kin." He believes the negotiations between ourselves and the Australian Presbyterians looked now like "practical politics," although they were not officially passed on at the Conference for the reason that they have not yet been finally passed by the local Synods and Churches concerned. Many have been eagerly watching to see the outcome of the Lambeth Conference in this matter of Church Union, and it is well for the general public to be advised, by so competent an authority, of the many hopeful results attained.

#### THE VOTE ON THE HYMN BOOK'S NAME.

Every congregation should vote on the name for the new Hymn Book as soon as possible. The following is the vote to date:

- The Church Hymn Book—173.
- The Canadian Church Hymnal—60.
- Anglican Hymn Book—45.
- The Church Hymnal—34.
- Anglican Church Hymnal—27.
- The Hymnal of the Church of England in Canada—25.
- The Book of Common Praise—24.
- Anglican Church Hymns—9.
- Church Hymns—6.
- Canadian Church Hymns—6.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—2.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.
- The Canadian Anglican Church Hymn Book—1.
- The Canadian Church Hymn Book—1.
- The Catholic Church Hymnal—2.

#### SENTIMENTALISM IN RELIGION.

It was once said of a very eminent English statesman, that he had plenty of sentiment but no feeling. This will serve as a good illustration of the spiritual difference between those two classes of people, found everywhere in and out of the Church, which the Apostle describes as "doers and hearers," i.e., the real Christians and the sentimentalists. The curse of religion, and of every good and noble cause is sentimentalism, not sentiment, but what Thackeray calls "sham emotion," which ends where it begins, and is too often accepted as a substitute for personal co-operation. What a vast amount of this sort of thing we see around us. How swiftly and enthusiastically people respond to certain appeals, which often exercise scarcely any perceptible effect upon their lives, and how prone moreover they are to take great credit to themselves for the mere fact of experiencing these emotions, entirely irrespective of what they lead to, and to let it stay at that. We see this in politics. There is an increased amount of sentimentalism about "free-

dom," the flag, the Empire, our native land; people work themselves up into fever heat over the poems of Kipling, Tennyson, and other singers of race patriotism. And yet how many are willing, except perhaps when carried off their feet by the contagion of some supreme crisis, to make any personal sacrifices for their country or flag. We were once told by a patriotic Canadian mechanic, who gave up a most lucrative job and returned to Canada, that it was "worth five dollars a week to live under the old flag." How many of our fervid patriots, who wax so wildly sentimental about their citizenship in the Empire would be prepared to seriously consider the making of such a sacrifice as this. This is emphatically true in a religious sense. Christianity is poisoned with sentimentality, and often in very insidious forms. The overwhelming majority of civilized men wax very enthusiastic over the character of Christ, and over the qualities and virtues of which He is the eterna exemplar. They read of His forbearance, patience, forgiving spirit, His purity, splendid moral courage, His unselfishness, etc., and they are profoundly impressed. Their whole being is stirred to its deepest depths. Heart answers to heart, deep calleth unto deep. And they experience a deep glow of self-satisfaction in the fact that they are capable of experiencing such feelings. But unfortunately there it generally ends. They have been stirred and shaken up. They feel pleased with themselves for their own responsiveness. But in so many cases it goes no further. Now almost all men, not absolutely and aggressively bad, i.e., what we may fairly call normal men, are more or less well disposed. Of course in times of great depression, or excitement, or irritation or wrath, or under the pressure of one of those tremendous temptations that come occasionally into most human lives, this law may be suspended or brushed aside. But as a rule every healthy minded man and woman is susceptible to the moral leadership of Christ. Theoretically they admire His life and character. In many cases they go a great deal further than mere admiration, and experience a very real, genuine enthusiasm, such as it is and as far as it goes. But it is never translated into action. Their religion is pure sentimentalism. This is perhaps a characteristic failing of the age, because it is an age when self-advertisement being so easy, the temptation to make capital out of one's feelings was never so strong. This tendency to what we have called sentimentalism in religion, is, therefore, a very real and always imminent danger, and needs vigilant combatting. It was common in the Apostolic ages as plainly appears, for human nature remains fundamentally the same. But the very popularity of Christ and Christian ideals, so noticeable to-day, accentuates danger. Such people are not hypocrites, as the Apostle says they are "deceived," carried away by the fervor of their own "sham emotions," and honestly and sincerely pleased with themselves for being able to feel as they do.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

A few days ago Spectator and a clerical friend arose in the small hours of the morning and drove a dozen miles in time to see the sun rise over one of the most beautiful lakes of Canada. It was not the sunlight upon the lake, however, that caused this unseemly disturbance of two homes and the disdainful reference by two ladies to something that sounded like "foolishness," it was the fish within the lake that spurred us on to this memorable effort. Down beneath that mirror-like surface of ten square miles of water were fish of all kinds famed throughout a continent. Many of them, we felt confident, were destined to occupy a place in our baskets if, indeed, they did

not elude their destiny. It is true that in such an area it would not be difficult for fish to keep away from us, and as both of us were innocent of all skill in the gentle art of angling the chances seemed to be entirely on the side of the fish. However, having absorbed as much as we could of the lore of experts in regard to "bars" and other favourite resorts of fish, and having pranced around the swamp after frogs and grasshoppers to supplement our minnows we pulled out to a spot where fishermen tell in tones tremulous with emotion that the largest bass known to the craft in this part of the world, was landed not many moons ago. One felt as he approached the point indicated that if he were not exactly treading sacred ground the emotion must be as like it as the changed medium and locomotion would allow. At length the elm tree in the pasture is in line with the farm house, and the spruce top in yonder thicket is in line with the pimple on the side of the mountain and then we know we are where fish at least had been. The anchor is soon cast and the lines are out. A lengthy pause follows and then Spectator calls to his companion that he has a bite. A sharp "strike" and then the excitement begins. Up and down, in and out goes something at the end of the line tugging with vigour against the pressure that is placed on the end of the bending pole. Up to the surface comes the mysterious something and leaping into the air it shakes itself with a tremor that vibrates along the pole and the fisherman's heart seems to take up a new position in his anatomy. The attempt to shake out the hook has failed and the fight goes on below the surface. A little care to keep the pressure more downward results in no more surface antics and after a few minutes further struggle the landing net is slipped under an exhausted fish and a three pound bass is safely landed in the boat. It was not long until this thrilling experience was repeated by our friend and an election to a Bishopric would probably, at that moment, have seemed common place in the presence of such a triumph.

The amount of wisdom that a man may acquire on his first bass fishing trip is not very much, yet he fancies he observes a few things of interest. For example he may confirm Henry Van Dyke's experience that conditions may all conspire together for a favourable catch and yet you may take nothing. On the other hand conditions may appear to be altogether against you and in sheer desperation or for want of something else to do you cast your flies or let down your lines and behold you have the best of good sport? Spectator and his friend had this very experience. Apart from a few fish gathered in in the early morning, the best fishing ground and the most favourable hours of the day were barren of results, while a spot chosen more by luck than because of any hope of success proved the most productive of results and that at the time when nine fishermen out of ten would have said only the foolish would waste their time in such an enterprise. The hours about sunrise and sunset gave little return for our efforts, while a spot casually chosen at high noon under a blazing sun proved to be by far the best investment of the day. Fisherman's luck is a coy and uncertain quantity. Then again, in youth, when we sallied forth to the brook or the mill-pond to catch a trout or land a pickerel we were armed with a substantial pole and a rather massive line and hook. To-day the fisherman of parts goes forth with a slim and whip-like rod and a delicate looking thread of a line, to which is attached a shapely hook that a vicious jerk would presumably spring. The theory, of course, is that the modern fisherman is much more generous than his predecessor. He is willing to give a fish a fair chance for his life. He arms himself with fragile implements and makes the contest turn on skill and not on strength. There is a fine poetic air to this theory, but there is another side to it. Here, as elsewhere, things are not always just what they seem. The supple, flexible, whip-

like rod apparently so frangible is in reality made of the finest grade of tubular steel. The almost invisible line is carefully made of the strongest silk or the toughest and most enduring material, and the same result is attained in the manufacture of the hook. You see the generosity is in appearance only. There was a bluff and rugged honesty in the old tackle that proclaimed aloud its purpose of destruction. There is, to say the least, a lack of frankness in the present day concealment of strength under the outward forms of weakness. Once more one soon learns that a man's standing in the eyes of fishermen depends upon the character of the fish caught and not the quantity. The half dozen men who stood upon the landing had eyes only for the black bass. Other fish didn't count in that locality. It is the fish that fight for their lives that are esteemed, and the man who is successful in circumventing those efforts, he it is who commands respect among the disciples of Walton. In this a better spirit is displayed, for a man demands of another, effort before he yields him honour.

Among the few, very few, committees that have complied with the canon of the General Synod, is the Committee on Sunday School Work. This committee got to work shortly after its appointment and has held half-yearly sessions ever since. It has shown more enthusiasm and more determination in the performance of its task than most of the committees and it has presented according to the law of the Church a report that is voluminous and exhaustive. Its length is perhaps a source of weakness rather than strength. Spectator is much interested in Sunday School work, but he confesses that he has never been wildly enthusiastic about all the organization that has been proposed to carry on this work. His lack of enthusiasm is, however, no indication whatever that the men who have given so much thought to this subject are wrong. It may simply mean that even Spectator cannot get excited over everything. One man thinks something is the be all and the end all of Church life, and another is not concerned about it at all. It is well we are not all interested in the same things. We refer to this committee report not with the intention of discussing it on its merits but to commend it to the careful attention of the Church public. The main purpose of the report is to review the best work that has been done in the various churches of the Anglican Communion and to recommend definite organization of Sunday Schools in the Church in Canada. The form of this organization is given in detail, the key to which is the appointment of a skilled man to devote his whole time to Sunday School interests. What we ask is that this subject should have a fair hearing. What is more, unless men have very definite reasons for opposing the movement, we would say that the Church ought to give the proposition of these men a fair and generous trial. A trial for three years ought to give a good idea of its ultimate value, and it certainly would not break us to do that much.

We have heard from various quarters that the final trench of opposition to Prayer Book Revision would be that Synod is not the proper authority to deal with this subject since the jus liturgicum rests with the Bishops. In other words, if the Prayer Book is to be revised it must be revised by the Bishops. The Bishops of Canada do not seem to take this view, for they with the Bishops of the whole Anglican Communion issued a resolution on Prayer Book Revision in which no reference was made to such a claim, simply referring the matter to the "proper authority." What was in their mind when they spoke of proper authority was a properly constituted Church. A Diocesan or a Provincial Synod would not be a "proper authority," but a duly organized national Church would be such. Again, whatever claims may be made for episcopal authority over the liturgies of the Church prior to the inauguration of representative Synodical organization the

modern view unquestionably is that since all elements of the Church are deeply interested in the liturgies all should be consulted in their revision. The revision of the American Prayer Book was conducted by the whole Church and not by the Bishops alone, and the same method was pursued by the Irish Church if we mistake not. In any case should the Canadian Bishops be ready to assume the responsibility of the work of revision, before the new Prayer Book could become law it would have to be passed upon and accepted by the General Synod. It could be discussed and torn in fragments and sent back to the House of Bishops for amendment. It would be very unwise for the Bishops to lay themselves open to such a contingency, particularly as they always possess the power to veto any and everything which does not conform to their idea of wisdom and propriety. Spectator cares little who does the revising, so long as it is done wisely and well, and that is probably the attitude of the Church generally. It must be remembered that the Prayer Book is for the clergy and laity as well as the Bishops, and it must fit their needs or it will be rejected, and the last state will be worse than the first. As we said at the outset the attitude of the two hundred and forty-three Bishops seems to be against any such assumption, and we fancy the matter will not be heard in Synod. Those who conduct this campaign for revision seem now to have the ball at their feet, and if they do not carry a committee for revision we shall be greatly surprised. The opportunity of their lives is before them.

Spectator.

#### OUR CHURCH BENEFICIARY FUNDS.

##### III.

The clergy of our Protestant Churches, taken as a whole, form a body of men who serve the community more faithfully and more unselfishly than any other body of men in the country. It is of the essence of a clergyman's work that he should think for others and forget himself. Yet he is frequently paid less than a good mechanic and the demands upon his purse generally exceed those made upon the "well-to-do" people with incomes from three to ten times as great as his. Most people recognize this and many deplore it; but poverty has come to be regarded as part of the clergyman's proper burden. There may be some justification for this as regards a young and active man. There can be none that would apply to the aged and disabled clergyman or to the widow and orphans. We who pay our clergy so little should at least see to it that the man is provided for in his old age and that his widow and children do not suffer want. Yet what are the facts? In most of our dioceses, the aged clergyman may look forward to a pension when he retires of from \$200 to \$600 a year, payable if the funds permit it; while his widow and orphans may get an allowance frequently less than \$200, rarely exceeding \$250 a year, if begging sermons can then extract sufficient money from our pockets, but not otherwise. Is this right? When one recalls the unselfish and devoted lives of the clergymen one has known, and remembers their wives and what those wives were to the communities in which they lived, when one remembers also what the sons of poor clergymen have done and are doing in the world, one can feel nothing but shame for the present condition of affairs. We must put this matter right. We must guarantee pensions to our clergy and to their widows and orphans, and we should make these pensions bear some relation to the debt we owe them. We need not wait for a Carnegie to life our burdens—as men we should prefer to lift them for ourselves. There are two ways in which these things can be done with certainty. First by raising at once a sum of money so large that the income produced by it would suffice to pay the present beneficiaries, and by adding to the capital from year to year as the number of the beneficiaries increased. At 4 per cent. we should need \$228,750 to begin with for

Toronto Diocese alone, which only pays pensions of \$200 a year to its retired clergy and allows its widows annuities of \$250. This is out of the question. We could not raise the money. The second way is to buy these pensions and reversionary annuities in advance by paying annual premiums for them—not the heavily loaded premiums of the life offices, who sell such benefits, but the bare cost premiums necessary, and pay them into our own Diocesan Funds, so that the benefits may be absolutely guaranteed. In short do for our clergy what so many other institutions, such as the Canadian banks, do for their officers. For less than \$40 a year, paid from the ordination of a man ordained at thirty, he could be assured of a pension for \$500 a year, commencing at age sixty-five, while for another annual premium of less than \$50 his widow could be assured of a life annuity of \$250 no matter when he died. This is easily within our reach. It may be that when the clergyman's stipend is very small the greater part or even the whole of these premiums should be paid by the Church at large, while rectors in more comfortable circumstances would probably prefer to pay their own premiums; but these are details for future settlement. The main thing is to make up our minds at once that we will not depend in future upon the collections of each year to pay the claims of that year, that we will give up the haphazard, hand-to-mouth methods now in vogue in most dioceses and adopt a sound and businesslike method for the future. The General Synod will be in session in a few days, and it is only the General Synod that can take the first step necessary to put this matter right. If this Synod will appoint a small committee of men who can, and will, go carefully into the matter and give that committee power to obtain letters of incorporation and to enter into agreement regarding their beneficiary funds with the various diocesan bodies, the first step will have been taken and the work can begin. By taking such a step, the Synod will not commit itself to anything. It will be merely appointing a committee to thoroughly examine the details of a matter which, though vital to the whole Church, is in its business aspects too intricate and technical for general discussion, and empowering that committee to act with the diocesan bodies primarily concerned should the committee, after careful consideration, decide that no reorganization of these funds can be attempted the matter will end there and no existing arrangements will have been interfered with. Should the committee, however, decide that a reorganization would be advisable and is practicable, it will have the power to draw up a scheme and to present that scheme for consideration to the various diocesan bodies controlling the separate beneficiary funds. It will also, after obtaining incorporation, have the power to enter into agreements with the dioceses to effect the end in view; but it will have no power of coercion, and any diocese that is unwilling to enter into the proposed agreement will have perfect freedom in the matter. Some one may ask—why must the General Synod act at all, and why need we create a new and separate corporation to deal with the dioceses—would it not be better to approach the Diocesan Synods and get each diocese to keep its own statistical records, and to put its own funds upon the proper basis? The answer is, that very few, if any, of the separate dioceses can command the technical skill necessary to keep their records properly and maintain their accounts upon a scientific basis even after an actuary has done the initial work and placed the initial figures before them. Even if it could be done it would be uneconomical, for it would entail the maintenance of many statistical officers in place of one for all Canada. Moreover it would absolutely preclude that uniformity without which equitable reciprocity is impossible, and reciprocity as we have seen is the most crying need at present. That each diocese must remain in control of its own funds is admitted as a practical necessity, but that need not prevent the dioceses from combining for

mutual protection and support as well as reciprocity through one central corporation whose duty it will be to keep the statistics and actuarial records of each separate fund, informing each diocese from time to time as to the financial standing of its own fund and the premiums it must raise, but leaving the collection of the premiums and the investment of the funds in the hands of the diocese itself. Another very important reason why the dioceses should not remain isolated in this matter but should combine for mutual protection is that they are individually too small to secure what is called the benefit of averages. The claims of the beneficiaries, which can be calculated with mathematical nicety in a large community are liable to disturbing fluctuations in a small group. In conclusion, we know that the present condition of our Church beneficiary funds is generally unsatisfactory; we know what ought to be done to put them upon a sound basis; and a possible first step in this direction will probably be proposed at the General Synod this month. Have we the right to neglect this opportunity. The writer is a layman and he appeals particularly to laymen who feel with him that we have already presumed too much upon the lack of self-seeking manifested by our clergy.

## The Churchwoman.

### OTTAWA.

**Ottawa.**—Christ Church Cathedral.—The following resolution of sympathy was unanimously passed at the recent meeting of the members of this branch of the W.A.:—Moved by Mrs. Greene and seconded by Mrs. Rulidge, "That this Cathedral branch of the W.A. desires to place on record its deep sense of the loss sustained by the passing away of Mrs. Houston, the much loved president of this branch. Her untiring energy in all matters pertaining to the Church, her kindly manner and loving sympathy had endeared her to all with whom she came in contact. Her influence amongst the members has been a powerful factor in stimulating their energies and increasing their interest in the Mission work of the Church. The members of the Cathedral branch of the W.A. extend to her sorrowing children the assurance of our warm loving sympathy in our common sorrow. May we be permitted to follow in the footsteps of her who loyally, fearlessly carried her daily burden of duty only to lay it down at the Master's word of commendation, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'"

**St. Luke's.**—The Parish Guild of this church held the preliminary meeting of the season last week at the rectory. The work of papering and painting the downstairs of the rectory for which the guild is responsible is now completed and the ladies present expressed their satisfaction at it. The chief item of business was to make some arrangements in view of the bazaar, which the Guild purpose to hold some day during the first week in December. For the first meeting the attendance was very good and the president, Mrs. W. A. Read, occupied the chair.

**St. Matthews.**—A very large number were present at the regular monthly meeting of St. Anna's Guild of this church, which was held last week at the rectory. The Women's Auxiliary also met with the Guild and the members of both were most enthusiastic in their plans for the work during the coming months. Arrangements were made to hold a rummage sale from October 8th to 11th in the By Ward Market.

**Janeville.**—St. Margaret.—Over 250 people attended the garden party given by the Women's Guild of this church, on Mr. H. T. Pritchard's lawn, last week. Although the weather was a little cool, a most enjoyable time was spent. An orchestra furnished plenty of music during the evening.

## Home & Foreign Church News

From our own Correspondents

### MONTREAL.

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

**Crenville.**—The Rev. W. F. and Mrs. FitzGerald were very welcome visitors in this parish. Mr. FitzGerald, who was formerly rector here,

preached on Sunday August 9 to crowded congregations at St. Matthew's and Trinity Churches (Grenville and Calumet). Mr. and Mrs. Fitzgerald were guests of Mr. and Mrs. A. Pridham and Mr. and Mrs. Morrow.

**Quyon.**—The Rev. W. F. and Mrs. Fitzgerald, as at Grenville, received an enthusiastic welcome in Quyon. A congregational picnic was organized as a welcome, and on Sunday, August 23rd, the parish church was crowded when Mr. Fitzgerald preached. They were the guests of Mr. and Mrs. F. Davis, "The Maples," Quyon.

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#### ONTARIO.

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

**Kingston.**—St. George's Cathedral.—The Rev. Stearne Tighe, who is leaving town to be with his daughters in Carleton Place, prefaced a beautiful and simply eloquent sermon in this cathedral on Sunday evening, August 30th, by saying that it was due to the dying wish of a good mother that he had entered the ministry, in which he has been permitted to serve for half a century, and he regretted that more mothers were not like-minded. Mr. Tighe read a Lesson at Matins and Evensong, and after the latter service was given flowers from the altar, as a remembrance of his serving there when called to do so. He has been of great assistance to the cathedral clergy, both in the services and kind deeds to the poor and sick of the parish, and in losing him the parish loses a scholar and a Christian gentleman.

After an illness of a few days, Catherine the eldest daughter of the late Mr. A. J. Fern, died on the 7th inst, aged 82 years. She was a lifelong member of the cathedral congregation, in fact the family have been connected with that church for one hundred and twenty years, every child of each generation having been baptized within the sacred edifice from the time of its erection in various stages. The deceased was the eldest of seven children, of whom only one survives, Miss Annie Fern. Miss Fern was of a quiet, faithful and home-loving character, and the deepest sympathy is expressed for Miss Annie Fern, who survives to mourn, not only the loss of a devoted sister, but also a lifelong companion. Many beautiful floral tributes were sent by friends. The funeral was held on the 9th and the obsequies were conducted by the Revs. Canons Groux and G. L. Starr.

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#### OTTAWA.

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

**Ottawa.**—Preparations for the special session of the General Synod of the Church of England in Canada which convenes here on Wednesday, the 23rd inst., are about completed, and this being the first time that the General Synod has met in the capital, local Churchpeople are naturally taking the keenest interest in the event. The session will commence with Divine service in Christ Church Cathedral at 11 a.m., Wednesday, the 23rd, consisting of the Litany and Holy Communion. The first business session will start at 3 o'clock the same afternoon. The Upper House will hold its sessions in the Cathedral Rectory, and the Lower House in the Lauder Hall adjoining. The present officers of the Synod are:—President, His Grace the Archbishop of Toronto; Secretary of the Upper House, the Ven. Archdeacon Sweeney, Toronto; Prolocutor of the Lower House, the Very Rev. J. C. Farthing, Dean of Ontario, Kingston; Clerical Secretary of the Lower House, the Rev. Dr. C. J. S. Bethune, Guelph; Lay Secretary, Robert Campbell, K.C., Quebec; Treasurer, Judge McDonald, Brockville; Auditors, E. J. B. Pense, Kingston; Lansing Lewis, Montreal; Registrar, F. H. Gisborne, Ottawa. The delegates, who will number about 200, are warned in the convening circular to come prepared to stay at least two weeks, as many matters of great importance must be dealt with. Several of these matters have already been referred to in this column, but perhaps none is of wider interest not only to our own Communion, but to the Christian world at large than the following motion by His Honour Judge Ermatinger, of St. Thomas, Diocese of Huron:—"That this Synod considers it advisable to invite the co-operation of other Christian churches or bodies in the furtherance of the following objects:—More effective co-operation in Christian and moral reform work; the defining, territorially or otherwise, of the fields of missionary and other effort of the respective

churches or bodies; the encouragement of a spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate reunion; such other objects as the several participating or allied churches or bodies may from time to time agree upon. And that a standing committee composed of members from each House be appointed to invite, meet, consult and act in concert with similar delegations from the other churches or bodies, and to report from time to time to this Synod." Another motion provides that the Synod place on record its opinion that some way should be provided under the public schools system to secure such religious instruction in primary and secondary schools and universities the teaching of such religious instruction as the different denominations may deem proper for their children. A discussion of Sunday School work will be a feature of the session, and a determined effort is being made by the Church to secure more effective and far-reaching Sunday Schools throughout the country. In this connection one motion urges on the authorities in Anglican colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of Sunday School teaching, and that Sunday School work be included in the preliminary examinations for the degree of B.D. It is also recommended that Sunday School teaching be made a part of the examinations for deacon's orders.

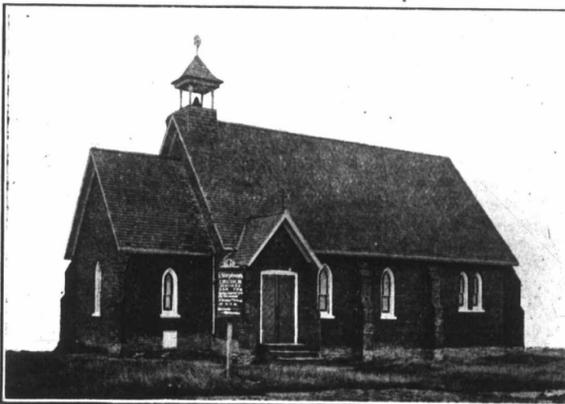
**St. John's.**—The Young Men's Bible Class of this church held an organization meeting last week, which was chiefly noted for the enthusiasm displayed. The Rev. E. H. Capp occupied the chair, and one of the most important items up for consideration was the programme for the gymnasium and the athletic end of the class. A very competent instructor has been secured, and the following committee was selected to manage the department for the season:—Messrs. Con. Kuhn, President; W. Irvine, W. Slade, H. Welch, L. Wright, Ross Turley and F. Littlefield. The committee will go to work immediately. This church boasts of a splendid gymnasium, which is fitted with all the necessary apparatus to ensure good results, and a shower bath will be installed at once. Several splendid athletes belong to the congregation, and the club will doubtless be prominent in outdoor sports this fall and winter.

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#### NIACARA.

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

**Hamilton.**—St. Stephen's-on-the-Mount.—This church, situated on the corner of Concession Street and View Point Avenue, on the Mountain at Hamilton, is the outcome of progressive Brotherhood work. In the month of June, 1903, services were commenced in the theatre, under the auspices of the Brotherhood of St. Andrew,



**St. Stephen's-on-the-Mount, Hamilton.**

and continued until the end of August. This was repeated during the two following seasons, the services being taken by one of the city clergy, assisted by a vested choir composed for the most part of Brotherhood men and boys. So successful were the services that it was decided at the end of the third season to continue them permanently, and the use of a small mission hall was secured, and on September 10th, 1905, the first service was held at 3.30 p.m., with a small congregation. The first Sunday of October saw the hour of service changed to 11 a.m., when Matins was said and the worshippers were materially assisted by a supply of Prayer Books from the Bible and Prayer Book Society. On October 15th Holy Baptism was administered by Rev. J. Fennell, when eight were made "members of

Christ." November 5th was indeed a red letter day for the young congregation, when Rev. Canon Bull, sometime rector of Barton Township, celebrated Holy Communion for the first time, fourteen receiving. On December 10th His Lordship Bishop DuMoulin visited the little mission and administered the right of confirmation to a class of nine, who had been under the instruction of the catechist for the previous two months. There was continual progress, slow but steady, and at the Vestry meeting, held during Easter week following, it was decided to purchase a site for a church, which was successfully accomplished during the following six months, and paid for entirely through the efforts of the people. It was now considered to form a Sunday School, which was done on the first Sunday of May, 1906, and during the same year regular Evensong was also held. At the Vestry meeting of 1907 the question of the erection of a church was finally settled, and with the Bishop's permission the unused church building at Strabane was removed to the site purchased the year previous and clad with brick, with the addition of a roomy vestry, and opened for divine worship on September 1st, 1907, when the Lord Bishop preached at the 11 a.m. service. Great credit is due to the people who have so nobly stood by the church from the commencement, and worked so faithfully in order to possess a church of their own; also the Rev. Mr. Fennell, largely through whose efforts the money was raised to meet initial cost of building. On May 10th, 1908, His Lordship Bishop DuMoulin ordained the student, Mr. A. D. Caslor, to the diaconate and licensed him as curate in charge, since which no effort has been spared to wipe out the remaining indebtedness which now stands at \$485. It is hoped that the anniversary services, which will be held on September 6th, 1908, will see the Church of St. Stephen classed with those few who can happily claim the distinction of being free of debt. As October 1908 will witness the convention of the Brotherhood of St. Andrew in Hamilton, it is hoped that the Brothers will avail themselves of the opportunity offered to see this outcome of the Brotherhood vow "To Spread Christ's Kingdom Among Men."

**Port Maitland.**—Christ Church.—Miss Queen May Campbell, of Dunnville, was married in this church on August 12 to Dr. George P. Thompson of Aurora, Ill. The Rev. John Francis, B.D., performing the ceremony. The congregation will long remember the fair bride and her wedding, as, to commemorate the latter, she presented to the church a sweet-toned bell, cast by the well-known firm of Meneley Bros., West Troy, N.Y. The bell fills a long-felt want and as a generous gift is the more noteworthy as the donor was not a member of the congregation, she was married from the summer cottage of her brother-in-law, Mr. W. H. Fry, proprietor of the Dunnville "Chronicle," which is situated near the church, on the shore of the same beautiful bay, which indents the Lake Erie coast line at this point. The bell bears the following inscription: "Presented to Christ Church, the Rev. W. H. Francis, rector, Port Maitland, by Queen May Campbell Thompson, August 12, 1908."

The annual Harvest Thanksgiving Services were held on Thursday evening, August 27th, when the Rev. James Thompson, of Welland, preached a most excellent sermon, and on the Sunday morning following, when the rector celebrated the Holy Communion and preached an appropriate sermon. A pair of brass altar vases, presented by Miss M. Cook, as a memorial to her parents, were used for the first time. The Thanksgiving offering, which was for the Parsonage Fund, amounting to \$36, was the largest on record.

**Tapleystown.**—On Sunday, August 16th, Mr. J. Emmet, a student of Wycliffe College, Toronto, conducted the services in this Mission. Rymal Church has \$72 on hand towards a new organ. Tapleystown congregation held a garden party at the parsonage and cleared \$63, which will be used on this church. The congregation of Christ Church, Woodlawn, intend to hold a Harvest Festival on Sunday, September 13. It is expected that a visiting clergyman will conduct the service. At both Rymal and Tapleystown similar services will be held during the present month.

**Glenwilliams.**—St. Alban's.—The Rev. Robert Atkinson, the rector of the united parishes of Georgetown and Glenwilliams, has returned after a period of three months' leave of absence, which he spent in England. Upon his return home he was heartily welcomed by his parishioners, who presented him with the following address on Sunday, August 27th:—"St. Alban's Church, Glenwilliams, August 30th, 1908. Dear Mr Atkinson: With your kind permission we desire to take this

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**News**

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Mrs. Fitz-  
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opportunity to welcome you home to your work amongst us after your long and well-earned holiday. We trust that your trip to England has resulted in physical benefit to you and that with renewed health and vigour you will be able to carry on your work amongst us as our parish clergyman. We feel sure that your renewed associations with the Church of the Mother Land will be a source of inspiration to you in your work, and that your contact once more with the manifold activities of our Church at its headquarters and more especially with the great historic Congress recently held in London, will give you a wider vision of the Church's place and work on this continent. We realize that there are in the life of a parish clergyman numerous discouragements, many of which are borne in silence unknown to the world, we are therefore anxious to hold up your hands and give expression to our loyalty to you and to show our appreciation of your painstaking and self-denying efforts on our behalf. We pray for the blessing of God to rest upon all your labours for the advancement of His Kingdom. Signed on behalf of the members and congregation. H. Holdroyd, Jos. Beaumont, churchwardens."

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**TORONTO.**

**Arthur Sweatman, D.D., Archbishop and Primate,  
William Day Reeve, B.D., Assistant Bishop,  
Toronto.**

**Toronto.**—St. Martin's-in-the-Fields.—His Grace the Archbishop, at the unanimous wish of the congregation, has appointed the Rev. S. D. Sweatman rector of this church in succession to the Rev. W. E. Cooper, deceased.

**Balmly Beach.**—St. Aidan's.—In the presence of a large congregation in this church on Monday night, August 31st, the Rev. E. A. McIntyre, B.A., who for the last year has conducted the services, was formally inducted into the rectorship by Bishop Reeve. The Rev. Canon Cody, the preacher of the occasion, delivered an eloquent and impressive address. The Rev. W. L. Baynes-Reed and the Rev. Canon Dixon also assisted in the induction services. Among others of the clergy present were the Rev. Canon Ingles, the Rev. Dr. Farthing, the Rev. Bernard Bryan, the Rev. Dr. Osborne, the Rev. F. G. Plummer, the Rev. F. Wilkinson and others. Following the service a magnificent set of communion plates was formally presented to the church by the ladies of the congregation. This church has made notable progress during the past year under the ministry of the Rev. E. A. McIntyre, and has now a large and rapidly increasing congregation.

**Brighton.**—During the month of August religious services were held every Sunday evening in the pavilion, Presqu' Ile. Large gatherings were present every Sunday, and it was evident by the interest taken in them that they were appreciated. Special hymn sheets were provided and the services were conducted by Mr. W. T. Fitzgerald, the lay reader of Brighton.

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**HURON.**

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

**Brantford.**—St. John's.—During the absence of the rector, the Rev. J. F. Roundthwaite, in England during the past three months, the Rev. Leslie Charles has been doing duty in the parish with much acceptance. On Wednesday evening, September 2nd, there was a congregational meeting in the schoolhouse which was presided over by Ald. Andrews, and at this gathering which was well attended, Mr. Charles was made the recipient of a well-filled purse of gold and an address which will found below. The evening was a most enjoyable one, and all attending were given a pleasant time. Ald. Andrews acted as chairman for a well-arranged programme, and addresses were made by Ven. Archdeacon Mackenzie the Rev. Rural Dean Wright, and the Rev. H. F. Woodcock. The musical part of the programme was made up of songs contributed by the Rev. L. Charles, and Messrs. Monroe, Martin, and Briggs, all of whom were well received and their efforts applauded. During the evening Ald. Suddaby, one of the church wardens, was called to the platform and calling upon Mr. Charles and Mr. Robert Ballantyne, the other warden, forward, he read the following address to the clergyman:—"Dear Mr. Charles: "It was not with unmixed feelings, but with many misgivings, that three months ago, we bade God-speed to our rector, on the eve of his departure for a well-earned holiday. We felt that during his absence the congregation

would lose interest to a degree, and to that extent would be bound to regenerate. We expect him back in a few days, and thanks to your efforts, during his absence, our fears have proved groundless. By your reverend, devotional manner of reading the prayers, and by your earnest, helpful addresses, the services have been most inspiring, and under the providence of God, are bound to be fruitful of many blessings. We are glad to know that it is your desire to take holy orders. Your work here during these three months is an earnest token of a bright and promising future. The congregation desire to show in a tangible way their appreciation of your services and herewith present you with this purse as a token of their regard. Carry away with you our best wishes for godly success in your life's work, and be assured of the strong, loving bond that exists between us." Mr. Ballantyne then presented to Mr. Charles a well-filled purse of gold, a gift from the congregation. Replying, Mr. Charles expressed pleasure that his work has been appreciated. The honour was not for him, however, but for Him by Whom he had been sent. He wished them God's blessing, and that they would accept his sincere thanks. At the conclusion of the programme refreshments were served by the ladies of the congregation."

**Galt.**—Trinity.—The Rev. Rural Dean Ridley returned home on the last day of August after a three months' vacation in England. The news of Mr. Ridley's return was welcomed by every citizen of Galt, and especially by his parishioners who, while they have been in good hands during his absence, were nevertheless extra well pleased the place to see the genial smile and hear the cheery greeting once again of their beloved pastor. The Rev. J. Ridley was



The Rev. W. P. Reeve, B.D.

warmly welcomed home by a large number of his congregation. The wardens of Trinity were present, while the boys of the choir had engaged a cariole and turned out in full force, and their welcome was most demonstrative. A score or more of friends were present and for some time the popular rector was kept busy returning the greetings of his many friends. A public reception was tendered the Rural Dean in the Sunday School building from 7 to 9 o'clock on the evening of his return. The members of the congregation and all friends of Mr. Ridley crowded the place.

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**RUPERT'S LAND.**

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

**Brandon.**—St. Matthew's.—The Archbishop of Rupert's Land has officially approved of the nomination of the Rev. W. P. Reeve, B.D., the present rector of Kemptville, in the Diocese of Ontario, to succeed the Rev. A. V. DePencier, as rector of this parish, and His Grace has formally offered the living to Mr. Reeve, who has accepted it.

The Rev. William Porteous Reeve, B.D., the rector-designate, is the eldest son of the late Mr. William Albert Reeve, M.A., Q.C., a prominent barrister of Toronto, and first Principal of the Ontario Law School, who was created a Queen's Counsel by the late Sir John A. Macdonald. His grandfather was the late William Reeve, Esq., of Braintree, Essex, England. His uncle, Dr. R. A.

Reeve, is Dean of the Faculty of Medicine in the University of Toronto, and Vice-President of the British Medical Association. Mr. Reeve was born at Napanee in the year 1872. He was educated at the Provincial Model School and the Toronto Collegiate Institute, matriculating from thence into Trinity University. Here he graduated with honours in Arts and subsequently took an honour course in the Episcopal Theological School at Cambridge in Massachusetts in connection with Harvard University, securing the degree of B.D. In 1897 he was ordained to the priesthood, and in the same year took up ministerial work in the Diocese of Ontario. He laboured first at Sydenham and later on at Oxford Mills, and from thence he came to Kemptville, which parish he is now leaving on his preferment to St. Matthew's, Brandon. Under his care the parish of Kemptville has prospered greatly, for the Rev. W. P. Reeve is a man of unbounded energy and zeal. Mr. Reeve has a great reputation as a preacher, possessing as he does, an excellent command of language, a fine voice, and a very effective delivery. Mr. Reeve is a staunch Churchman, and takes the greatest interest in the welfare of the Church as a whole. We congratulate him upon his appointment, and wish him every success in his new sphere of labour.

**Fork River.**—All Saints.—Our members here had a very happy time on Tuesday and Wednesday, August 25th and 26th, by the presence of the Rev. J. F. Cross, of St. John's College, Winnipeg. He arrived on Monday evening from Dauphin and was met by the student, Mr. F. Halliwell, and the minister's warden, Mr. King, and was escorted to the bungalow of Mr. R. Radford, Esq., where a sumptuous feast was spread and where he stayed the night. On Tuesday morning the student met him with his velocipede, which runs on the railroad, and which the railway company permits him to do, and pumped him to Winnipegosis, a distance of ten miles. He there baptized one child, and after having lunch, kindly provided by Mr. Ellis, he was pumped nine miles and walked one mile to baptize the wife of Mr. Hunt. At 7 p.m. he was driven to the church, which was very tastefully decorated, and held a public baptismal service, when two received the sacred rite. The evening was very, very dark and stormy otherwise more would have been baptized. After the service, he celebrated the Holy Communion and six took the privilege of receiving the Divine manna. Although it was a very stormy night and the lightning and thunder incessant, quite a number attended and listened to a most inspiring address based on Acts ii., 37, 38, 39. The hymns were 215, 630, 328 and 477. After service he was taken to the residence of the minister's warden. On Wednesday morning he was met at 8.30 by the student with a fine team and democrat and was taken six miles in the country to baptize two children, and from there to Mount Centre to baptize a father and his son also a daughter of Mr. and Mrs. J. Robinson. He took lunch with Mr. Cameron, and was driven to the house of Mr. S. Bailey, our People's warden, and baptized his grand-daughter and a daughter of Mr. and Mrs. A. Cooper. Then he went to town and baptized two adult daughters of one of our leading tradesmen. At 3.30 p.m. the student pumped him twelve miles to Sifton. Tea was kindly provided for by Mrs. Ashmore, and at 8 p.m. in the Presbyterian Medical Mission Hall, which was also tastefully decorated, he administered the sacred rite of Holy Baptism to thirteen children. Afterwards he celebrated the Holy Communion and six communicated. Mr. C. A. Jones kindly entertained him after the service, and at 6.15 a.m. on Thursday morning he left for Dauphin, having had two days' hard work. He baptized twenty-two children, four adults, and conducted two celebrations and administered the Holy Communion to twelve people. He travelled 105 miles altogether. He was very kind and anxious to do all he could. It is the first time such an event has taken place here. We trust we may have a second visit from him at some future date. The student returned from Sifton immediately Mr. Cross left, and arrived home on his velocipede at 7.15 a.m.

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**THANKSGIVING SERVICE AT ST. PAUL'S.**

For the following account of the great Thanksgiving service in St. Paul's Cathedral we are indebted to our contemporary, "The Church Times" of London:

"As I entered St. Paul's on Wednesday morning just after eleven o'clock I was shown into the best possible seat, facing the pulpit at the immediate entrance of the choir, commanding a view of the high altar. I found the nave and transepts al-

ready apparently filled, and what was to become of the crowds of ticket-holders that I left swarming at the west and north entrances I knew not. However, I expect they all found places somewhere, for I am sure the authorities would not be so simple as to issue tickets beyond the available space. The arrangements, so far, appear to have been, on the whole, admirable and far-seeing. I had some difficulty in finding entrance to the Cathedral, owing to inadequate instructions, but I was not sorry for the mistake, because I saw something more of the crowd. I had the pleasure of hearing a stout and well-nourished prelate say to his chaplain, after struggling through the general crowd, "Never been in such a crush as this since the days of a good Rugby scrum."

Whilst waiting for the service to begin, a steward told me that there were then fully 6,000 persons seated in the great church, exclusive of the two or three hundred who had yet to take up their places in the choir. The sun was shining, and the high altar, with its two lighted candles, two vases of white lilies, and central golden cross, looked beautiful against the background of the lofty reredos; there were also the two great lighted standard tapers, one on each side of the altar. The sun was shining, and above the choir and its side aisles glistened the noble mosaics of Sir William Richmond, already somewhat toned down from a certain garishness that characterized them when first erected. The brightness was tempered by the finely carved Renaissance organ cases of dark oak on each side of the entrance to the choir.

About half-past eleven the organ suddenly pealed forth, and presently we found we had the privilege of listening to an instrumental rehearsal of Mendelssohn's "Hymn of Praise," the hymn being supported by an orchestra of strings, wind, and drums.

At 11.45 the processional cross was seen emerging from near the west side of the dome pulpit, heading the procession of the Cathedral choir and clergy, with twenty-four choristers, twenty singing men, and with Canon Newbolt and Archdeacon Sinclair in the rear. They proceeded down the nave to meet the Bishops.

A few minutes later the civic side of the proceedings came to light. Some thought it obtrusive and quite out of place; but the more generously disposed tried to see in it a motion of the representation of the laity, an idea, however, that is somewhat strained, for there is no necessity for a Lord Mayor to be a member of the Church of England, and several of recent years have been alien to her communion. But at all events here was the City of London in her glittering pomp, the two Sheriffs, the Lord Mayor (Sir John Bell), and his chief officials, led by mace bearer, and sparkling in brilliant and diversified uniforms, marched up the nave, and were conducted to their seats on the north side of the choir.

The Bishop and others who took part in the procession assembled in the crypt as early as 11.15 a.m., where the arrangements for robing and marshalling so great a number were admirably carried out. The Bishops were marshalled two and two in groups according to their countries or provinces, those of more recent foundation coming first, each group preceded by a clerical mace-bearer, bearing a mace emblematic of the country or province.

Everything was carried out with exemplary punctuality. At 11.45 a.m. the episcopal procession left the crypt by the north door, passed through the north gardens, and thence outside the east-end of the Cathedral church out on to the pavement on the south side to the west front, passing finally up the lofty flight of steps to the main west doors. A friend who viewed this from a house on the west side of St. Paul's Churchyard tells me how imposing and dignified was the appearance of this going up to the vast House of God.

Precisely at noon this wonderful procession of Archbishops, Bishops—ininitely more important in actual numbers, and in all that they represented than any procession of past centuries that ever entered either old St. Paul's, or Wren's great building—was met by the Cathedral choir and clergy, and the whole of this imposing array of the generals of the Church militant attached to the Anglican Communion passed up the nave, under the mighty dome, and on to their places in the choir, chanting as they went the Litany, sung to the well-known Tallis setting. The four cantors sung in such complete unison, that it sounded at a little distance as if the voices were but one of exceptional power and sweetness. With the choristers and singing men went Sir George Martin, keeping time with his baton, and wondrous sweet were the voices of the boys as they led in the time-honoured responses.

The order of the procession was as follows: Cross-bearer, the Minor Canons, the Choir, the Prebendaries, the Dean of Westminster, the Sec-

retaries of the Congress, Bishop Montgomery and his two clerical coadjutors, and then the Bishops. The Bishops were arranged in the following groups: Bishops who have resigned their Sees; Bishops of separate dioceses under the jurisdiction of the Archbishop of Canterbury; Bishops of the Far East; of Africa; of New Zealand; of Australia; of India and Ceylon; of the West Indies; of Canada; of the United States, with its missionary Sees; of Scotland; of Ireland; of the Province of York; and of the Province of Canterbury. Next came the Bishop of London, with his suffragans and the Canons-residentiary, preceded by the Canons of St. Paul's, and finally the Archbishop of Canterbury, with train borne by a single acolyte, followed by his six chaplains, and preceded by the bearer of the metropolitan cross. On entering the choir, the Bishops were conducted by the mace-bearers to their allotted seats, the Metropolitan being placed on the south side of the sanctuary, the Archbishop of Canterbury having his seat on the highest step and the Bishop of London his special throne.

The Litany was bereft of a few of the least appropriate and usual clauses, whilst other suffrages of special bearing on this momentous service were inserted. These latter naturally attracted the most attention from the great crowd of kneeling worshippers, and seemed to be responded to with special fervour. They were as follows:

That it may please Thee to cast out of Thy Church all error and worldiness, and to grant her that peace and unity which is agreeable to Thy will;

That it may please Thee to pardon the sins of Christians in heathen lands, and to make them patterns of a holy life to those among whom they dwell;

That it may please Thee to confirm and strengthen with Thy grace all converts to the faith, giving them perseverance to the end.

To the Litany followed a singularly appropriate hymn, of fine rhythm and phrase, said to be composed by the Headmaster of Blundell's School, Tiverton, but not so stated on the form of service. At all events, it was head and shoulders beyond the impoverished rhymes and enfeebled expressions of certain special hymns in the official handbook of the Congress, on which "The Church Times" has already commented with just severity. The five eight-lined stanzas went with a swing and a right joyous acclaim, for the tune was that of Sullivan's Jubilee Hymn. Here is the third verse:

His Word from East to slumbering West  
Went out for all creation;  
Our far-off islands woke and blest  
Thy Name with adoration.  
We kneel where our forefathers knelt,  
They trode these courts before us;  
Unseen, though near, our hearts have felt  
Their blessings wafted o'er us.

At the conclusion of this glowing hymn, sung with a fervour such as I have never heard before, the Archbishop of Canterbury, preceded by his cross-bearer, was conducted to the pulpit "to speak to the people," as the form of service phrased it. There were those, probably not a few, who thought that it would have been well if this concluding thanksgiving service at St. Paul's had followed the example of the initial intercessory service at Westminster Abbey, and had been altogether bereft of sermon or address, however brief; still, if there was to be anything of the kind, it is impossible to imagine anything more entirely apposite to the occasion, more dignified, and withal more simple, more felicitously phrased, and, above all, more deeply and genuinely religious in the best sense of the word, than the clearly uttered and solemnly expressed sentences of the Archbishop. I give the full text of what fell from his lips during these few minutes, when a great hush went over the vast assembly, though I fear the majority of those present would not hear the actual words:

We want no sermon to-day. One single thought throbs in every soul beneath this roof. "Let us give thanks unto our Lord God." "It is meet and right so to do." In the solemn gatherings of a week without parallel in our story what, I ask you, have we valued most? What has been the purest metal, the pearl of greatest price, the unforgettable thing? Surely the moment which has mattered most—most to thousands of us—has been the recurrent hush when, time after time, we stood silent in the presence of our Lord God and then broke into utterance in the confession of our Holy Faith. "I believe in God, the Father Almighty . . . and in Jesus Christ, His only Son our Lord, I believe in the Holy Ghost." That impress has been set indelibly upon every gathering. "Whose is the image and superscription?" "Render unto God the things that are God's."

Yes, render them now—ourselves, our souls, and bodies. "Lord, I believe. Help thou mine unbelief."

Take my life and let it be  
Consecrated, Lord, to Thee.

In the Epistle to the Hebrews the stately record of what Faith had wrought in Israel's story leads up to what? To the simple call that men and women endowed with no genius, gifted with no lofty prowess, but encompassed with those memories as with a cloud, should "run with patience the race set before them." With patience. What have we all learned in these eventful days wherein we have been guided to look reverently upon past history, present facts, widening opportunities? Surely the power which by the indwelling Grace of God belongs to the life of the ordinary man or woman, who has realized the greatness of our trust and the Master's benediction upon its quiet discharge. When and how shall "the kingdoms of this world become the kingdoms of our Lord and His Christ? When common prosaic men and women in the Church of God shake off the paralysis of faint hearts and believe in the grandeur of their Christian calling, their Royal Priesthood. He has been teaching us not to look for the coming of a few colossal men to be the patterns and champions of life, but rather for each man and woman baptized in His Name, sealed to His persistent service, in all the length and breadth of this great world to be found simply, trustfully doing their best. Only by these offerings of ourselves and our powers, diverse and yet one, can the Church of God, His family upon earth, rise to its splendid mission and answer to His plan. We have been trying with all our might in these crowded days to understand a little more about our corporate life—how it grew and grows—the streams which feed it, the perils which beset it, the movement of the rod and staff of the Good Shepherd Who is our guide. The inrush of the flood of fresh light, fresh knowledge, and fresh thoughtfulness has been a new departure in the lives of many of us. And these thoughts have come to stay. This morning, in thankfulness and hope, we make an offering—the natural acknowledgment of what great things God hath done for us. "The silver is mine and the gold in mine, saith the Lord of hosts." We who are here, and tens of thousands, remember, who are not here but far away, offer these things thankfully to the direct service of advancing His Kingdom among men. But more; we desire to offer not what we have only, but what we are. Some of us have offered—very many of us, I confidently believe, can offer—our working lives unreservedly to go where the need is greatest and to "tell it out among the heathen that the Lord is King." "The silver is mine and the gold is mine, saith the Lord of hosts." But that is not all. "The latter glory of this House"—the living Church of God—"shall be greater than the former, saith the Lord of hosts." The outcome of our great mustering and our many words must, God helping us, be this—that the Society of Jesus Christ on earth, the Society to which you and I belong, shall strive more valiantly, more persistently, more hopefully than ever before to mend what is broken and crooked, what is ignorant and amiss in the world around us, and to hasten on earth the coming of the Kingdom of our Lord. "Watch, ye. Stand fast in the faith. Quit you like men. Be strong." So the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. "And He shall reign for ever and ever."

After silent prayer, Our Father, and two appropriate special collects, the congregation rose and recited the Apostles' Creed. After which the Archbishop recited the following fine Ascription of Praise, responded to, clause by clause, by the choir in suitable and melodious phrase:

Thou art worthy, O Lord, to receive power  
And riches and wisdom and strength,  
And hour and glory and blessing:  
R. We praise and magnify Thee, O Lord.

Blessed be Thy glorious Name,  
That Thy Word hath sounded forth,  
Not only in Jerusalem and Antioch,  
In Athens and in Rome;  
But in every place the Faith of Christ  
Is spread abroad.  
R. All glory to Thee, O Lord.

For Thy good soldiers in every age  
Striving lawfully, enduring unto the end;  
R. We bless and praise Thy glorious Name.

For the wisdom of doctors,  
The zeal of evangelists,  
The eloquence of prophets,  
R. We bless and praise Thy glorious Name.

For the love of pastors,  
For the praise of babes, the ministry of women,

The purity of the young, and fervour of the aged,

For all the signs of Thy Presence,  
For all the marks of Thy Cross,

R. We bless and praise Thy glorious Name.

For the light of Thy Everlasting Gospel,  
Sent to every nation, and kindred and tongue  
and people,

Shining so long amongst ourselves,  
R. All glory be to Thee, O Lord.

For Thy Church, the pillar and ground of the Truth,

Against which the gates of hell shall not prevail,

R. All glory be to Thee, O Lord.

For Thy gracious word of promise,  
That they that be wise shall shine  
As the brightness of the firmament,  
And they that turn many to righteousness  
As the stars for ever and ever,  
R. All glory be to Thee, O Lord.

At this moment the singing men moved from their seats, and grouped themselves on the south side of the choir, near the chancel gates. In this position they were well within view of Sir George Martin's baton, for he was conducting from an elevated special seat on the loft over the north choir stalls. Then was taken up, with thrilling vocal and instrumental effect, an anthem from Mendelssohn's glorious "Hymn of Praise," beginning "All men, all things, all that has life and breath, sing to the Lord. Hallelujah!"

Whilst this splendid melody was in progress, the Bishops in order presented to Almighty God the thankofferings intrusted to them after the following order, which was carried out in a reverent and seemly fashion, without the slightest hitch or confusion.

The Archbishop of Canterbury first laid the offerings intrusted to him in an alms-dish on the altar, and then the Bishop of London proceeded in like manner to present the offerings from his diocese, after which the mace-bearers in turn conducted the Bishops of the provinces of each country in order, headed by their Metropolitans, beginning with the Province of Canterbury, then the Province of York, and so on in the reverse order in which the procession was formed. The Bishops of each province—after being duly arranged at the foot of the steps for the purpose—ascended the steps to the altar two at a time, and side by side placed their offerings in the alms dishes, standing and humbly bowing their heads.

After presenting their offerings, the two Bishops turned right and left, and descending took up their places at the foot of the steps thus making room for the next two to present their offerings, and waited until all the Bishops of the Province in their country had presented their offerings, when their mace bearer conducted them together back to their places in the choir.

The offerings being concluded, each Bishop in reality presenting a parchment scroll on which the amount from his diocese was entered, the choir and the whole congregation broke forth into a splendid roll of melody as they sung the well-known hymn:

Now thank we all our God,  
With heart, and hands and voices,  
Who wondrous things hath done,  
In Whom His world rejoices.

Then the Archbishop in clear, ringing tones, made use of the words of King David, so gloriously appropriate:

Blessed be Thou, O Lord God our Father, for ever and ever; Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great and to give strength unto all, for all things come of Thee and of Thine own have we given Thee. Now, therefore, our God, we thank Thee and praise Thy glorious name.

To this followed the Church's great hymn of praise, the Te Deum, to a majestic setting by Sir George Martin. Whilst this was being sung, the Archbishop of Canterbury was on the topmost step in front of the altar; on the second step were the Archbishops of York and Dublin, and the Primus of Scotland; on the third step were the Archbishops of Rupert's Land and Toronto, and the presiding Bishop of the United States; and on the fourth step, the Archbishops of Brisbane, Melbourne, Sydney, and the West Indies, and the Bishop of Calcutta. Then the Archbishop of Canterbury gave the Blessing, and the majestic service concluded.

As the procession passed back through the chancel gates, I counted the Bishops, and made the total 205, but a friend near by thought the total was 208.

As I sit down quietly writing, I am filled with the idea of having been present at the most imposing momentous service that the Church of England has ever held since the days of the Reformation—aye, and since the Gospel message first reached these shores in apostolic or sub-apostolic days. I have had the privilege of witnessing some solemn, stately and impressive services in my own generation within St. Paul's. I was within the choir on February 27th, 1872, when Edward VII., as Prince of Wales, returned thanks for recovery from typhoid fever. I was present, too, in far more recent years in the same great Cathedral Church when thanks were returned to God for the cessation of that sad Boer War, and for the recovery of the King in the year of his coronation. I have been present, too, at many a stately function in Westminster Abbey, from the funeral of Lord Palmerston in 1865, including the funeral of Mr. Gladstone, and ending with the majestic coronation of Edward VII. and Alexandra, and I deliberately say that they, one and all, fade into insignificance before the wondrous service of to-day—so solemnly conceived, so impressively executed, and so pregnant with hopeful possibilities for the future. My pen trembles as I seek through the rich English language for suitable adjectives or descriptive epithets. One and all fail me, and are passed by as unworthy of the occasion, and I content myself with writing—

Laus Deo."

**Thursday, June 25th.**—The garden party given by T.R.H. the Prince and Princess of Wales took place this afternoon. The gardens of Marlborough House, which the 1,500 or 1,600 Pan-Anglican Bishops and delegates found so delightfully green and shady, and which, with their outlook over St. James' Park, seemed so far removed from town, occupy the "Great Yard" of the old St. James' Palace and the "Friars' Garden" adjoining it. The gardens were made famous by the present King when Prince of Wales for their parties, and the present august occupants of Marlborough House are nobly keeping up the fame of the place for graceful hospitality. The gardens are beautiful, the house is scarcely so architecturally outside, though it was designed by the genius to whom we owe St. Paul's. It was built 1709-10 from Sir Christopher Wren's designs for the Duke of Marlborough on a portion of the park given by Queen Anne. The Duke died in the house in 1722, and his famous Duchess, Sarah, Pope's "Great Atossa," also breathed her last there. Marlborough House was purchased from the Marlborough family in 1817 as a residence for the Princess Charlotte, and it was the residence of Queen Adelaide in her widowhood. It was settled upon the Prince of Wales in 1850, and is likely to be permanently the town residence of the heir to the throne. Many and illustrious as have been the gatherings at Marlborough House, the gardens have probably never seen a more remarkable one than that of Thursday last week. As the whole assembly of metropolitans, Bishops, clergy, lay delegates, white, black, and brown, from every corner, not of the British Empire only, but of the world, formed round the garden entrance to the house in a great horse-shoe to greet the King and Queen, then momentarily expected, one was heard to remark, "Why the King could shake hands with the whole Anglican communion." The Prince and Princess of Wales entered the garden about 4.30. The King and Queen arrived about 5.30. The Royal party included, in addition to the King and Queen and the Royal host and hostess, the Princess Henry of Battenberg, the Duchess of Connaught, Princess Patricia, Princess Francis of Teck, and three of the children of the Prince and Princess of Wales. Nothing interested the delegates from abroad more than the little trio who followed the Princess of Wales about the lawns all the afternoon—Princess Mary in a simple white muslin frock, giving a hand each to two small boys, Prince Henry, just eight, in Etons, and Prince George, aged five, in a white sailor suit. At one point the Prince of Wales sent Prince Henry across the garden, and presently one saw the little fellow doffing his straw hat with a charming mixture of deference and self-possession to the grey-headed Bishop Corfe (late of Corea) and bringing him up to be presented to the King and Queen were in the gardens for over were with their guests for an hour and a half, and the King and Queen were in the gardens for over an hour.

It was not their business to hasten the work of God, but to prepare themselves so that they might place no obstacles in the way of its accomplishments.—Bishop of Lebombo.

## Correspondence.

### DIVORCE.

Sir, May I respectfully suggest the publication in your next issue for the information of members of the Synod, the Canon of the American Church on the subject of Divorce, as settled after a long discussion in the General Convention of 1904. It will be seen that it avoids penalizing the innocent party, while putting on him or her a burden of proof, and demanding decent delay.

A Subscriber.

**Copy of American Canon No. 38.**—Section 3.—No minister knowingly after due enquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this Canon shall not be held to apply to the innocent party in a divorce for adultery; Provided, that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage.

### GENERAL SYNOD REPRESENTATION

Sir,—In the convening circular of the General Synod there is a notice of motion by Mr. Frank E. Hodgins, proposing an increased representation of four delegates from each order in the case of dioceses having upwards of 150 licensed clergymen. This would immediately affect the Dioceses of Toronto and Huron, and would add sixteen more members to the large Lower House. It would be well for the Synod to carefully consider the matter before acceding to this request. At the Montreal meeting in 1902 the Lower House had 98 delegates; at Quebec in 1905 the number was increased by a change in the Constitution to 206—a somewhat unwieldy number in the opinion of some experienced members. Now it is proposed to add sixteen more at once. It should be borne in mind that the representation from the western dioceses will soon be largely increased and that in all probability before many years are over new dioceses will be formed. It would really be wiser to reduce the proportionate representation than to increase it. In the United States where no diocese has more than four deputies of each order, it is found that the General Convention is much too large a body and schemes have been proposed for a rearrangement and reduction of the numbers. A more serious matter, however, is the expense. The amount paid to delegates attending the Montreal meeting was \$4,303.79, for other expenses \$833.20, making a total disbursement of \$5,136.99. The Treasurer's report for the Quebec meeting has not yet been published, but we may reasonably expect that the expenses of delegates will be about doubled and amount to at least \$8,000, while the cost of printing the journal of the session will not be any less. The money is obtained by a proportionate assessment on the dioceses, and in many cases is a triennial burden which is severely felt.

D. C. L.

### OUR WESTERN HOME, NIAGARA-ON-THE-LAKE.

Sir,—For nearly forty years a good work has been carried on by this Home in the immigration of orphan and destitute young girls from the Mother Country, and in finding them good homes and situations in Canada. The Home was founded and carried on for many years by the late Miss Rye, who devoted her life and means to the work. It was subsequently transferred to the Church of England Waifs and Strays Society, which was established nearly thirty years ago in England, with the full authority of the Archbishop of Canterbury, for the purpose of providing homes for outcast and destitute children, where they could be brought up in the faith of the Church of England. The society maintains and is financially responsible for 105 Homes, including our Western Home, Niagara-on-the-Lake. The latter has hitherto been managed by a small

committee of laymen in Niagara; but at a recent meeting it was unanimously resolved to invite as members the following clergy: Revs. W. Bevan, rural dean; J. C. Garrett, rector of Niagara; N. J. Perry, of St. Catharines, and G. B. Gordon of Port Dalhousie. The object of this step is to secure the co-operation of the clergy of the Church of England in Canada in finding suitable homes for the children brought from England with members of that Church, where they may continue in the faith in which they have been carefully trained in the English Homes of the Society. The cordial co-operation of the clergy in the Dioceses of Niagara and Toronto is earnestly invited in obtaining suitable homes and in the spiritual care of the children after they are placed out. There are nearly 100 girls in the Home at the present time, ranging from seven to nineteen years of age. It is hoped that the younger ones may be adopted and the elder ones placed with Church families as domestic servants at suitable wages. As the Home is now entirely supported by contributions from members of the Church of England in the Mother Country, it is only reasonable that the children should be placed out with members of that Church in Canada. Further information as to terms and conditions may be obtained on application to the Lady Superintendent, our Western Home, Niagara-on-the-Lake.

E. de M. Rudolf.

Savoy Street, London, Eng.

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#### HONOUR TO WHOM HONOUR IS DUE.

Sir,—I can fully endorse what your correspondent says under the above heading in a previous issue of May 28th. I don't wish, nor do I intend, to speak disparagingly, of any of the clergy that we have had here, nor do I think it is speaking so of them when I say that since the time, about sixty years, when the late Rev. Canon Osler, then of Bondhead, or some of his students used to come to my father's place in the saddle and walk with some of the family through the bush to the school-house and hold a week-day service there. That we never had an incumbent that wrought more faithfully, nor more energetically, unselfishly and zealously, nor that had the spiritual and temporal welfare of his flock and the Church at heart, nor as much so than did our esteemed and beloved pastor, the Rev. A. J. Fidler; and in addition to what your correspondent said, he had St. Peter's Church, Elmgrove, then part of this parish, and St. Luke's, Pinkerton, which still belongs to this parish, built, and, I think I ought to know, as I have been warden or delegate to Synod, and sometimes both for about twenty-five out of thirty years of that time. Therefore I say, honour and justice to whom honour and justice are due.

W. R. Coleman.

Cookstown.

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#### THE NEW HYMNAL.

Sir,—The discussion which is taking place in your columns on this subject is most helpful, for it is in the highest degree necessary that the attitude of Churchmen should be known and expressed prior to the meeting of the General Synod. Some of your correspondents seem most anxious that High Churchmen on the one hand should be deprived of certain hymns which they love and value, and Low Churchmen on the other hand should be deprived of certain hymns which they love and value. By this expedient they hope that "everything might go smoothly." Now plain speaking is essential at this stage of discussion, and I venture to say that if High Churchmen are deprived of such Eucharistic hymns as "Thee we adore," "Now my tongue the mystery telling," "Once only once and once for all," they will simply refuse to use the book at all. The original idea was to produce a book that should be acceptable to all Churchmen, not by arriving at a colourless compromise, but by giving fair play to all, in other words to secure unity by inclusion rather than by exclusion. It was a grand ideal worthy of a great National Church. I am bound to say that the result does credit to the committee entrusted with the task of compilation. Where they have failed to carry out the original ideal it is at the High Churchman's expense, e.g., many of the best Eucharistic hymns in Ancient and Modern are not included in the new book, we have no hymns breathing a word of prayer for the faithful departed, and that valued hymn, "Shall we not love Thee Mother dear" (so valuable especially at the present time, when the Virgin Birth and Godhead of our Blessed Lord are being denied) has been left out. Now if you depart further from the original ideal you will simply make it impossible for us to use the book.

We are not enthusiastic about it, we are quite content with Hymns Ancient and Modern, and the more the new edition of Ancient and Modern is used and known the more it is liked, accordingly we are in a very independent position. Not a single High Churchman that I know of objects to any of the hymns our brethren of the Low Church school have had inserted and desire to retain. They have a perfect right to them and I should be sorry to see any hymn omitted which will help any soul in its aspirations after God in its desire to worship Him. But the boon which we acknowledge to be the right of others we claim for ourselves and if it is denied us by the General Synod then we must seek it by the use of such hymnals as meet our needs and wants. No one dreams for a moment that by sanctioning this new hymnal the General Synod will thereby be endorsing the theological views set forth in each and every hymn. Why then seek to wreck a great work by refusing to allow all schools of thought hymns suitable to express the devotions of their members. The new hymnal to succeed must be popular with all Churchmen, because all can find therein the hymns they love best and find most helpful, but popularity cannot be secured by a book which is a colourless production and which arouses enthusiasm in no one. As the book stands to-day, I think, it will be able in time to win for itself popularity and enthusiasm, but tamper with it much more, go back upon the ideal of unity by inclusion and in my opinion a great work will be marred and a great opportunity lost.

A. J. Doull.

Sir,—I was somewhat surprised to see that one of your correspondents, "Another Conservative," objects to the hymn beginning "Once, only Once, and Once for all," saying that it is always likely to give offence and on very just grounds." To my mind there is no hymn in the whole collection more thoroughly Evangelical and Scriptural in its teaching. And it clearly corrects the errors of extreme men on both sides. The modern Romish error that in the Holy Eucharist, the Sacrifice of Christ, is repeated is directly contradicted in several places by the Word of God. In Rom. 6:10 we are told that "Christ died to sin once. Heb. 7:27, "This He did once when He offered up Himself." So also Heb. 9:12, 27, 28, and I. Peter 3:18. Nor is the expression of the hymn at all too emphatic, "Once, only once, and once for all," for the Greek word means not merely "once" as more mildly rendered in our version, but "once for all" as in the hymn. But, though the Sacrifice can never be repeated, the pleading of its merits before the Throne of God is a continuous work. For in Heb. 9:24 we are told that "Christ is entered into Heaven itself, now to appear in the presence of God for us," and in Heb. 7:25, "He ever liveth to make intercession for us." And, as He shows forth and pleads for us His death in Heaven, so St. Paul tells us that at the Holy Communion we show forth His death on earth, when he says I. Cor. 11:26, "For as often as ye eat this Bread and drink this Cup ye do show the Lord's death till He come." And this, too, is poetically and yet quite correctly expressed in the fifth verse, "His Manhood pleads where now it lives On Heaven's eternal throne. And where in mystic rite He gives its presence to His own." "For it is really Christ Himself Who celebrates that sacred rite, since His ministers do it in obedience to His direct command, when they thus show forth His death and plead its merit for themselves and the whole Church. Nor are the expressions of the next verse any less Scriptural. For St. Paul in I. Cor. 10:21 distinctly calls the Altar "the Lord's Table," and the writer of the Epistle to the Hebrews no less distinctly calls the Holy Table an Altar, where he says Heb. 13:10, "We have an Altar, whereof they have no right to eat who serve the tabernacle. Of course I know that some object to this name, but it is only because they fail to distinguish between the Altar of Burnt Offering and the Altar of Incense in the Holy Place. It is this latter which is the type of the Christian Altar, and must be so understood in this hymn, after the emphatic declaration of the first verse that the great sacrifice of Christ, which was typified by the Burnt Offering, can never be repeated. It is there we offer our prayers, our alms and oblations, and ourselves to be a living sacrifice to God. And the expression is therefore not only Scriptural, but correct in the truest sense. The only hope of having the new book generally accepted is to stand by the wise rule of making it inclusive, instead of exclusive. And, in reference to the so-called Moody and Sankey hymns, we must bear in mind that the children of the rising generation are being taught to sing many of them in our public schools; and to be too precise in excluding them will be to raise up another barrier between the Church and the masses of the people.

J. M. B.

#### PRAYER BOOK REVISION.

Sir,—“Spectator,” although he claims not to be quite clear as to what I called the working of the “Mind of the Church,” has expressed exactly what I meant in his comment on the same. But it rather shows a lack of confidence in the guidance of the Holy Ghost to describe the process as “happy-go-lucky.” It is the history of all great movements in the Church. The Apostle's Creed came into existence by just such a process, and the “Book of Common Prayer” was the climax of fifteen centuries of a great variety of “uses.” What I am pleading for is a “Festina lente” policy rather than a revision which may not suit us any better or even so well as our present Liturgy. Now I must confess that lack of my wish not to see a Revision taken in hand rashly there is no fear of a one-sided change in the doctrine of the Book. The history of the New Hymnbook shows that there is no necessity for such fear. But the trouble is that the indications of what may be done as shown by such services as have been published from time to time lead one to expect that the General Synod may deform rather than reform the Prayer Book. The most widely known of all such services is the Order for “Harvest Thanksgiving,” used, I think, in nearly all our dioceses. Here is an elaborate service based on the plan of the service for the King's Accession. It practically sanctions a greater variety and fuller service than that provided for Christmas and Easter. The sense of proportion must have been wholly absent in the mind of the original compiler. He has moreover quite missed the point in the opening of Morning and Evening Prayer. The sentence in the Prayer Book is the “Sundry Places” in which “the Scripture moveth us to acknowledge and confess our manifold sins.” Yet in the “Harvest Thanksgiving” the sentences to be substituted have no reference to Confession. And all the Bishops have given their sanction. A further instance of “revision” is given in the recommendations lately put forth by the Bishops for curtailing the Church services. They have not only sanctioned the use of the Communion service alone without Matins, but where Matins is read they suggest the omission of the Commandments and the closing of Matins at the second canticle, thus practically eliminating the Athanasian Creed. Of course these “Recommendations” are in reality no more legal than the vagaries of individual clergymen; and I don't think the Bishops intended to expunge the Athanasian Creed. But they have thrown the whole weight of their combined influence in the scale with those who desire the abolition of this great exposition of the Faith. These things show us what we may expect when the Upper House of the General Synod proceeds to pronounce on the work of a Committee of Revision. I have just been reading an article written in 1871 on the Prayer Book of the “Protestant Episcopal Church of the United States.” The writer points out that in some places revision has been attempted with in other places wholesale adoption from the English Book with the result of conflicting rubrics so that it is impossible to obey one rubric without disobeying another. With the examples before us can we expect that our Bishops will do better than their brethren across the line? I am quite in sympathy with the desire for a revision of the lectionary. This is not a necessary part of revision of the Prayer Book. At present we get a chapter from the Proverbs once or twice in nineteen years; there are but two chapters from Judges in the whole course of the year, and two from Joshua. We are allowed on an option to begin the beautiful story of Ruth, but we cannot finish it. There are two chapters from Ecclesiastics read in one lesson; only one lesson from Nehemiah and none from Ezra. But we have a number of grand and rolling chapters from the Prophets which must be like the original Hebrew to many of the unlearned in our congregations. Only on Innocents' Day, St. Luke and All Saints' Day are we allowed to read from the Apocrypha. We need, of course, have no quarrel with the arrangement of the daily lessons. But there are eight Holy Days, (St. Stephen, Holy Innocents, the Purification, St. Matthias, Annunciation, St. Mark, St. Bartholemew, St. Matthew, St. Luke, and S. S. Simon and Jude), that have no special second lessons; why nobody at all can tell. S. S. Philip and James has a second lesson for the morning, but not for the evening. But then as the present lectionary is no better than the former (except in one particular where St. Paul used to be made to say in the Hebrew tongue, “Here endeth the Second Lesson”) can we be sure that another revision would be any improvement?

## LITURGICAL CONFORMITY.

Sir,—It is contended by some that the Liturgy having been compiled three hundred years ago for the people in England is not, without much modification suitable or profitable for the Canadian people of the twentieth century. A little consideration, however, will, I think, show conclusively that there is not anything in the climate or in the manners and customs of the people, or their religious idiosyncracies, so far as they are in harmony with Holy Scripture, to render necessary any deviation from the established order of the Liturgy. There are two principles that should guide us, especially we of the clergy, in our interpretation of, and obedience to the Laws of the Church, common honesty and common sense. Having studied the Formularies in the light of Holy Scripture and expect our conviction, that all the statements contained therein are in accordance therewith, and having faithfully promised to minister the Sacraments and celebrate Divine Service according to the rules therein laid down, common honesty should restrain us from any variation from the established order of the Church except in cases of extreme necessity, and common sense would recognize and allow such exceptions. The caution that is annexed to the permission in certain cases to administer baptism in private may well be understood as applying to all the rules of the Prayer Book, "Parents shall not without great cause or necessity procure their children to be baptized at home." But the greatest irregularity and neglect in regard to the services of the liturgy, largely prevail for which no reasonable excuse can be adduced. Another statement, in the preface to the Prayer Book applies in such cases, "Though the keeping or omitting of a ceremony is in itself considered but a small thing, yet the wilful and contemptuous transgressing of the common order and discipline of the Church is no small offence before God." Such are the following: (a) Matins omitted on one Sunday in the month; (b) no service on Saints' days and other Holy days; (c) Litany once a month only on Sundays; (d) no Litany on Wednesdays and Fridays; (e) words of administration mutilated at Holy Communion and addressed to two or three at a time; (f) Ante-Communion Service not used when there is no Communion; (g) Baptism not administered publicly after the second Lesson. The plea in justification for the neglect of Holy day and week day services is the difficulty or impossibility of securing a congregation. To this it must be answered that the quorum for an assembly for public worship at any time is fixed by our Lord in these words, "Where two or three are gathered together in My Name, there am I in the midst of them." These words are in our Liturgy applied to the Daily Matins and Evensong in the Prayer of St. Chrysostom, "Where two or three are gathered together in Thy Name Thou wilt grant their request." And in respect of the Holy Communion the quorum is fixed at three, then as to the words of administration being said to two or three at a time, it is urged that it is unavoidable where there is a large number of communicants, but in churches where this irregularity prevails it is not confined to exceptional cases, but is the constant practise. Besides which in many churches more time is taken up in a ceremonious collection of the Offertory than is contemplated by the Rubric, in all ancient Liturgies it is the oblation of the Bread and Wine not money offerings that is emphasized. It appears that the Bishops claim the right to dispense with all the latter part of the Sunday Matins, including the Athanasian Creed, but this appears to be in flat contradiction to Canon 13 of the Provincial Synod of Canada: "No alteration or addition shall be made to the Book of Common Prayer . . . unless the same shall be enacted at one session of the Synod and confirmed at another session of the same. Canon 12 authorizes certain shortened services, but not this. What Hooper asserted is as true now as when it was first uttered: "There can be no end of contention without the submission of all sides to one definite standard," which to us is the Prayer Book, we having accepted it as agreeable to the Word of God and promised obedience to its rules. E. Soward.

Sir,—It needs nothing more than Spectator's comments "From Week to Week," to establish the fact that it is a dangerous thing to attempt to revise the Book of Common Prayer. I read Spectator's comments with great interest and often with much approval, but his suggestions in this matter seem to me altogether too radical. If I do not misunderstand him he proposes omitting the history of Balaam, and the account of Elijah's contest with the prophets of Baal—two of the most beautiful passages in the Old Testament—from the "Lessons Proper for Sundays," presumably in deference to the views of the

higher critics. Again, he would do away with the use of the Athanasian Creed. He says: "Comparatively few clergymen now use it at all and those who do generally confine its use to Trinity Sunday." This has not been my experience, and I am confident he would find the majority of the clergy, and I trust of the laity too, decidedly opposed to the removal of that creed from the Prayer Book. However harshly it may sound in modern ears, it never was more needed as a great bulwark of the truth than at the present time when men deny the fundamental doctrines of the Christian faith—the Incarnation, the Virgin Birth, the Atonement, the Resurrection, and indeed everything that savours of the miraculous in Christianity. Again, he proposes to abbreviate the "Te Deum," that masterpiece of human composition,\* that grandest poem ever written, excepting only some marvellous gems of Scripture poetry. True, he mentions an alternative, but the mere suggestion of abbreviating (in other words, mutilating) the Te Deum is enough to make one shudder. Again, he would provide an alternative lesson for that beautiful chapter read in the Burial Service. It seems to me quite unnecessary to do this. Most clergymen, I think, have Bishop How's "Pastor in Parochia," and use the service to be used with the family "After a Death." In that service we have a choice of several excellent selections. What need then is there for making any change in the chapter appointed for "The Order for the Burial of the Dead?" And when was there greater need of insisting on the fact of the Resurrection than at the present time? There are other suggestions made by Spectator that I do not think would meet with general approval. On the other hand some are worthy of adoption in any revision of the Prayer Book. The proposal to bind within the covers of the Prayer Book forms of prayer "for use morning and evening in the family," and also "special services for Harvest Thanksgiving and Missionary Meetings" is a good one but it can hardly be included in the term "Revision of the Prayer Book." It is plain then that we must look carefully before we enter upon the work of revising the Prayer Book. Permit me now to write on another subject. In selecting hymns for use at the service for St. John Baptist' Day my attention was drawn to what appears to me an inaccuracy in the fourth verse of Hymn 415 H. A. & M., which reads as follows:

"Of woman born shall never be  
A greater Prophet that was He  
Whose mighty deeds exalt His fame  
To greater than a Prophet's name."

As there are prophets under the new dispensation, and as Christ declared that "the least in the kingdom of God is greater than John the Baptist," we have no right to sing that verse. I do not know whether this hymn has been approved by the Hymn Book Committee or not, and therefore I draw their attention to the inaccuracy. John Fletcher.

\*I have called the Te Deum a human composition, but is it not inspired?

## BOOKS RECEIVED.

**Gloria Crucis.**—Addresses delivered in Lichfield Cathedral, Holy Week and Good Friday, 1907. By the Rev. J. H. Beibitz, M.A., Vice-Principal of the Theological College, Lichfield. Longmans, Green & Co., London, New York, Bombay, and Calcutta; price, 2s. 6d. net.

In view of the religious unrest of the day, especially among the more thoughtful of men, we can only characterize this book as magnificent. It meets untold numbers of difficulties of thoughtful and questioning minds. What is called to-day, "New Theology," the gropings after truth by men who felt themselves trampled and almost despairing by reason of early wrong religious teaching, so called, may, we think we can say with confidence, find its difficulties solved in this book. It is fully in line with modern religious philosophical thought, and we are sure that such men as Sir Oliver Lodge will be inclined to welcome the light it gives. It is a book that ought to be studied, and preached, most especially by clergy in charge of educated and thinking men. It is particularly valuable for its setting forth of what was really the purpose of the Incarnation, the Atonement, and the real meaning of the Christian life in Christ. It gives an insight into what the "New Theology" tried to tell us of the "Immanuel of God." It opens out to many of us a new (for us, but really very old) view of the true dignity of man. Its handling of the

question of sin is simply grand; its setting forth of the Scripture idea of conversion, of real "metanoia," is most enlightening. Every page is absorbing, and one reads on continuously without even a very strong effort to fix the attention. We cannot select portions where all is good. The introduction is striking, and the topics that follow are: 1. The Glory of the Cross. 2. The Historical and Spiritual Causes of the Death of Christ—an exceedingly enlightening address. 3. A splendid chapter on "The Christian and Scientific Estimate of Sin." 4. The Meaning of Sin. 5. The Great Reconciliation. 6. Redemption. 7. Redemption (continued). 8. The Sacrifice. 9. The Devotion of the Three Hours. 10. Address on Easter Eve. The whole book is thoroughly evangelical in the true sense of the word. It is significant that the book bears the dedication, "Matri."

**The Adult Male Alto, or Counter-Tenor Voice.**

—By G. Edward Stubbs, M.A., Mus. Doc., Organist and Choirmaster of St. Agnes' Chapel, Trinity Parish, New York. H. W. Gray Co., New York, sole agents for Novello & Co., London; price, 75 cents.

Dr. Stubbs has written several very useful books on subjects connected with his work, among them, "A Manual of Intoning for Clergymen." The present brochure is, of course, of especial interest to choirmasters. It is very well written, and very instructive. It interests the reader by its style, which displays humour and some well-put sarcasms. The author advocates the finding out and training of male alto voices, which, he says, are far from uncommon, but have been usually called "falsettos," and have been rather condemned by choirmasters. He defends these voices against the charge of being "unnatural." We may, perhaps, claim him on the side of those who object to seeing women and girls in chancels dressed apparently like clergymen, the only "outward and visible sign of the difference being a 'mortar-board,' often badly made and badly fitting, and ribbons in their (i.e. the girls') back hair. We agree with Dr. Stubbs in the hope that "boy choirs" are "in the ascendant." We have no doubt that Dr. Stubbs' book will prove useful to those for whom it is intended.

**Incarnate Love.**—Meditations on the Love of Jesus. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, (England). Longmans, Green & Company; London and New York. Price, 2s.

Those who have read Mr. Brett's other books will give this one a very warm welcome. It is indeed a beautiful book. It belongs to what has been called the "mystical school," but it is thoroughly practical in every page. Of course, it requires a spiritual mind, enlightened by the Holy Spirit, to assimilate its teaching; it will serve as a "schoolmaster" to bring more closely to Christ every sincere soul who desires to know "the love of Christ which passeth knowledge." It is a great encouragement to desponding souls, as they view the present condition of the Church of England, to find in it, to-day, writers like Mr.

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Brett, and to think there are people who will value such books as, we say it reverently, he has been inspired to write—we trust there are not a few in our own country who could appreciate and value the beautiful little book we are speaking of. We can only mention the heads of Mr. Brett's meditations; they are equally beautiful and instructive; they treat of the love of Jesus, in His Personal Life, In His Holy Obedience, In His Relation to Others, In His Words and Teaching, His Ministering Love, In His Prayer, In His Suffering, In His Sacrifice, In His Care for His Own, In the Testimony of His Whole Life. We will only add that this book is one to be kept beside one for constant use.

**The Christian Movement in Japan.**—The Rev. D. C. Greene, editor; E. W. Clement, A.M., assistant editor. Fifth annual issue. Published for the Stanling Committee of Co-operating Christian Missions. Methodist Publishing House, Ginza, Kyobash, Tokyo, Japan.

This book deals with a good many more things than Christian missions, as is the manner of Protestant missionaries. We have a chapter on certain misconceptions of Japan and her people. Foreign Affairs, Domestic Affairs, The Business World, Education, Public Libraries, Publication, The Army and Navy, Charities and Social Reform, The Japan Peace Society. These topics take up the first half of this book of over 280 pages. There are several appendices, useful for the present. The second part of the book deals with Medical Missions; The Salvation Army, The Y.M.C.A., Temperance, Christian Endeavor, Christian Education, The Japan Bible League, Religious Publications in General, The American Bible Society in Japan, The British Bible Societies, The Japan Book and Tract Society, Churches and Missions, The Eastern Church in Japan. The appendices are mostly political. As might be expected from the title page this book barely, very barely, mentions the Nippon Sei Kwai, the Church in Japan. The question, of course, occurs, Is the information it gives, and are the opinions advanced, liable to modification when looked at by others?

## Family Reading

### MISS HULME'S UNCHARITY.

Miss Hulme was the village gossip. She was middle-aged, rather shrewish, had a very tiny income, and occupied her leisure moments in making mischief or belittling others' good actions. Generally she was subtle enough to escape detection, but she was sometimes found out, as in the following instance:

Mrs. James, a benevolent lady living in a town a few miles away, touched with the destitute condition of a sick widow with three little children, determined to try and interest some of her friends in the case. She came over to the village where dwelt Miss Hulme, and made a few calls with this kindly object in view.

Mrs. Johnson and Mrs. West were much touched by the sad story, and offered to look out some clothing and assist in other ways.

Scarcely had Mrs. James left Mrs. Johnson's when Miss Hulme called. To her Mrs. Johnson said: "I have been greatly interested in the case of a poor woman with three children. Mrs. James has been telling me of it."

"Mrs. James!" exclaimed the visitor.

"What do you mean?" asked Mrs. Johnson.

"She is a nice one," said Miss Hulme, "to be talking about a poor widow, when some of her own relations can hardly keep body and soul together. My opinion is that there is no poor widow at all."

"Miss Hulme!"

"I'm quite in earnest. She has poor relations of her own for whom she is ashamed to beg openly. So you see my meaning now?"

"Surely you wrong her?"

"I do not. Take my advice, and when Mrs. James calls again, ask her the name of the widow and where she lives."

In the course of her gossiping visits Miss Hulme came to Mrs. West's, and the conversation turned on the poor widow's case.

"Mrs. James's poor widow, I suppose?" sneered Miss Hulme, and she proceeded to give her version of Mrs. James's visit of charity.

"What can be her object?"

"It is to cover some charity she does not wish made public. Mrs. Johnson is going to ask for the address, and see if she cannot find the widow."

On the following day, after seeing the poor widow, and encouraging her to expect soon some substantial help, Mrs. West called on the two ladies. Mrs. Johnson received her coldly and asked the widow's name.

"Mrs. Pratt," was the reply.

"Where did you say she lived?"

The address was promptly given.

"I've been thinking," said Mrs. Johnson, with some embarrassment, "that I will call and see this poor woman myself."

"I wish you would," was the earnest reply.

"You would see how badly she needs help." It was perhaps a week later that Miss Hulme called on Mrs. Johnson again.

"What of Mrs. James's poor widow?" asked the former.

"Oh, I have never thought of the woman since, and I promised Mrs. James I would see her. I really blame myself."

"No harm done," remarked Miss Hulme.

"I don't know that. Anyhow, I'll see about keeping my word at once. Will you come with me?"

Miss Hulme said no at first, but finally consented, and they took their way towards the neighbourhood where Mrs. James had said the poor woman lived. They were within a few doors of the house when they met Mrs. West.

"Ah," said the latter, to Mrs. Johnson. "I wanted to see you. How could you so wrong Mrs. James?"

"I wrong her, Mrs. West? I don't understand you."

"Miss Hulme told me you believed the story about the widow to be a subterfuge to get help for Mrs. James's own needy relations. Acting on this impression, I would not place at her disposal the means of relief promised; but told her I would see the poor woman myself. I have not done so till to-day, from a belief that there was no widow in the case. How could you have imagined such things of Mrs. James?"

"And is there a poor, sick widow in great need?" asked Miss Hulme, trying to regain her self-possession.

"There is a sick widow," replied Mrs. West, "but not in great need at present. Mrs. James has supplied her immediate wants."

"Well Miss Hulme?" The two friends look searchingly at their companion.

"I—I—thought so. It was my impression. I had good reason. I—I—" stammered Miss Hulme.

"It should have been enough for you to try to stop me helping the poor woman by your unfounded suggestions," said Mrs. Johnson. "But you have used my name to spread your unjust suspicions which had their origin in your own unkind thoughts."

And the two ladies left, and went to the widow's house, leaving Miss Hulme to her own reflections. Elsie Macmillan.

### "IT PLEASSED THE LORD TO BRUISE HIM."

Christ satisfied herein—not the Divine anger—but the Divine craving after a perfect righteousness and obedience in man, a craving which none other had satisfied, but all had disappeared thus far. There had been a flaw in every other man's scutcheon; every other, instead of repairing the breach which Adam made, had left that breach wider than he found it. But here at length was One, a son of man, yet fairer than all the children of men, One on Whom the Father's love could rest with a perfect complacency, about Whom He could declare, "This is My Beloved Son, in Whom I am well pleased." And that life of His, the long self-offering of that life of love, was crowned and completed by the sacrifice of His death, wherein He satisfied to the uttermost every demand which God could make on Him, and satisfied for all the demands which God had made

upon all the other children of men, and which they had not satisfied for themselves.—Archbishop Trench.

### THE INDWELLING GOD.

The kingdom of God is within us. In the latency of every soul there lurks, among the things it loves and venerates, some earnest and salient point whence a divine life may begin and radiate; some incipient idea of duty, it may be, some light mist of disinterested love, appearing vague and nebulous and infinitely distant within the mighty void—a broken fringe of holy light, seen only in the spirit's deepest darkness; and therein may be the stirrings of a mystic energy, and the haze may be gathered together and glow within the mind into a star, a sun, a piercing eye of God. But whenever the Deity dwelleth within us, He will be unfelt and a stranger to us till we abandon ourselves to the duties and aspirations which we feel to be His voice, till we renounce ourselves and unhesitatingly precipitate our life on the persuasion of our disinterested affections. While His spirit "bloweth where it listeth," yet certain it is that they only who do His will shall ever feel His power.

### THE OBJECT OF SERMONS.

"I feel that my literary style is always in the way in my sermons: it is very difficult to be plain to plain persons when one has undergone an elaborate training, but I hope to get on. Do you agree with me about the object of a sermon—that it should first give people a more accurate knowledge of the facts and statements of Scripture from an historical side, and should then pass on to impress a practical lesson? If you only do the first you are merely an antiquarian; if you only do the second you are adding to popular superstition by not treating the text of Scripture fairly; so it always seems to me. Moral lessons should be drawn from a careful and accurate statement of the facts: if the lesson you want to draw differs from the facts, say plainly why—don't distort your facts to suit your lesson. A good deal of sensible knowledge of the Bible might, I think, be disseminated by its teachers if they would take the trouble."—Letters of Bishop Creighton.

### GOD'S MERCY AND CARE.

When a thoughtful man looks back on his past life he must be astonished at the evidences of God's mercy and care which have surrounded him on all sides; every portion of his life which he contemplates is full of His goodness. God has averted many dangers from him, it may be, given him many comforts, means of support, raised up friends, preserved to him loving relatives, perhaps blessed him with outward prosperity, a good name, success in his undertakings; and these things God has bestowed upon him in consequence of his desires, or in answer to his prayers. But is this all. Are these the best things which God has to give? Has He nothing in store for which He wishes to bestow better than these which He holds back in His hand because we desire it not? These are indeed tokens of His goodness and love, but they are such as should make us ashamed, such as Christ may have granted us with a sigh—with a sigh that we wished for nothing better.—Rev. Isaac Williams.

### THE BISHOP OF DURHAM AND THE AUTHOR OF "JUST AS I AM."

The circumstances under which Miss Charlotte Elliott wrote the beautiful hymn, "Just as I am," have recently been discussed in a contemporary, and the Bishop of Durham, writing on the subject, says:—

As Miss Elliott's nephew by marriage, I happen to know the precise circumstances of the composition. In brief, they were as follows: Miss Elliott, with an energetic spirit, was often laid aside by poor health, and suffered much at times from the depression of unwilling inactivity in the midst of a family circle always busy with good works.

At such a moment, I think about the year 1840, in mature life, a wave of spiritual sadness and apprehension crossed her soul, and compelled her to reaffirm to herself the true basis of her hopes. The conflict and its issue were written down on the spot in the now well-known hymn, solely for her own definite re-assurance. Her sister-in-law, Mrs. H. V. Elliott, calling, saw the stanzas, recognized their rare value, and got her to let them appear as a leaflet, which soon found a large circulation.

## BIRTH.

At Casa d'Erraha Hospital, 85 Bleecker Street, Toronto, July 14th, 1908, to Right Rev. I. O. Stringer, Bishop of Yukon and Mrs. Stringer, a son—Wilfred Dawson.

## British and Foreign

Grace Church, New Orleans, has recently received the sum of \$31,000 to be used to build a new church edifice.

The Bishop of St. Asaph is the latest prelate whom it is proposed to present with a motor car and about £600 has already been received towards the cost of the car.

The Rev. J. Wilkinson who was until quite recently in charge of Trinity, Lebanon, Mo., celebrated the 50th anniversary of his ordination to the diaconate on July 11th last.

Americans have subscribed £134 towards the cost of restoring the church tower at Purleigh, Essex, where Lawrence Washington, one great-grandfather of General George Washington, was formerly rector.

St. Paul's Church, Kilburn, Milwaukee, has been presented with a memorial processional cross in brass. It is given by Mr. and Mrs. H. F. Tyrrell in memory of Mrs. Tyrrell's father and mother, Mr. and Mrs. Kranz, of Racine, Wis.

Clergy of the missionary district of Laramie, on his departure for General Convention, presented Bishop Graves with a pectoral cross, with a formal congratulation on his devoted and successful work during the last seventeen years.

St. Paul's, Fairfield, Conn., has been left a legacy of \$2,500 by the will of the late Mrs. Elizabeth B. Gould, who was the last of the Gould family in town. The old home is left to be used as a Home for working girls.

There has been placed in Trinity Church, Sharon Springs, N.Y., a window in memory of the late Alfred Wild Gardner, M.D. The window is made of antique glass, and it depicts the figure of St. Luke, the Beloved Physician.

Master Richard Tuck, aged 14, has been appointed the organist of St. Leonard's, Leicester. He is a very little boy and can only just manage to reach the pedals, yet the way in which he manipulates the three-manual organ is remarkable.

The late Gen. Charles E. Furlong, of New York, left \$5,000 to twenty-five churches and charities of New York, and \$5,000 to Christ Church, Vicksburg, Miss., where he was stationed for a time after the close of the Civil War.

A handsome lectern has been presented to Killiney Church by Lady Atkinson, in memory of her brother, Mr. George Chute of Longbeg. Mr. Chute during his lifetime had been a very regular and constant worship-

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per in Killiney Church. The lectern is made of brass and pitch pine.

Five anniversaries are to occur in connection with St. Paul's, Holyoke, Massachusetts, during the first few days of October. They include the organization of the parish, the consecration of the church, the induction of the present rector, the Rev. H. H. Morrill, and his ordination to the priesthood.

The old font which formerly did service in the parish church at Chilvers Coton, Warwickshire, has recently been discovered at that place. This is the font at which the novelist, "George Eliot," was baptized. It was often used by those famous characters "Mr. Gilfil" and "the Rev. Amos Barton," former incumbents of Chilvers Coton.

The Rev. Canon Venn has been presented with a gold watch, a handsome silver vase, and an album containing the names of 128 subscribers as a token of esteem on his relinquishing the living of Walmer, which he has held for fifteen years. In returning thanks he mentioned that during his vicariate about £20,000 had been raised for parochial and other objects.

After luncheon on the day of Synod the Bishop of Killaloe, on behalf of some clerical and lay friends, presented the Rev. Precentor Stainstreet with a service of plate and a purse of sovereigns as a mark of the appreciation with which his services in training the choirs for the Choral Festivals during the past twenty years, was held by them. An address was also presented which was read by the Rev. Canon Gillespie, D.D.

The 200th anniversary of the foundation of Trinity School, New York, which will be celebrated (D.V.) next June, is arousing already considerable interest in the minds of those at least who have in any way been connected with its history. This school is the oldest institution of the American Church. It was founded in 1709 by the S.P.G. as a Charity or Free School.

A handsome private chapel of Gothic architecture and constructed entirely of stone and steel is being built by Mrs. Edward Belbach, Jr., of Newark, N.J., at Belbrook, near Bernardsville, N.J., where she owns a large estate. The edifice is patterned after a chapel in the Bavarian woods, seen by her whilst travelling abroad, and it is approached by a beautiful driveway leading through the woods and skirting an artificial lake.

The Ven. Archdeacon Pollard, who was one of the most useful of the negro clergy in the American Church and who had charge of the work amongst the negroes in the diocese of North Carolina died lately. He celebrated the 30th anniversary of his ordination to the diaconate on the 28th June last. Archdeacon Pollard was the first negro in Virginia to be ordained to the sacred ministry of the Church, and the fourth negro to be appointed an Archdeacon.

Several alterations and improvements are now being carried out in the Temple Church, among them

being the erection of a new Holy Table, which will be raised two feet above the level of the present one. It may not be generally known that the Temple Church is one of the largest and most complete of the four round churches of England. It was consecrated by Heraclius, Patriarch of Jerusalem, on February 10, 1185.

A beautiful mural tablet was unveiled in the parish church of Kilmore lately to the memory of the late Rev. Richard Jones, who was a former rector of the parish for the space of ten years. The tablet was presented by the widow and grandson of the deceased. A specially written Consecration Prayer, written by His Grace the Lord Primate, was read by the rector, the Rev. William Jones, M.A., who afterwards preached an appropriate and impressive sermon.

The following progress in the building of the Cathedral of St. John the Divine of New York was lately reported. On the 4th of August the keystone of the second arch was put into position 165 feet above the floor, and by winter the roof of this section of the crossing will be put on. The first keystone was set just about thirteen years ago. It is expected that the crossing choir and chancel will be completed in about two years and will hold about 5,000 people. The roof of the choir and chancel is now nearly finished.

The late Rev. Charles C. Tiffany, D.D., sometime Archdeacon of New York, and author of an excellent History of the American Episcopal Church, left \$125,000 to the New York School for the Training of Deaconesses, to be expended in the erection of a building for that institution; \$15,000 to St. David's Church for coloured people, New York; to St. Paul's School, Lawrenceville, Va., \$25,000; to the Church at Sharon, Conn., \$2,000, and for the poor of Sharon, \$1,000; also \$26,000 for libraries at Sharon and at Walton, N.Y.

A presentation was recently made by the Hon. Mrs. Deane Morgan on behalf of the diocese of Ossory and Ferns, to the Ven. Archdeacon Latham. This consisted of a beautiful and massive silver salver, a weighty silver casket of sovereigns and a beautifully illuminated address in album form containing the names of the subscribers, which were also interspersed by water colour paintings of various churches and other buildings with which the Archdeacon has been associated. The album was greatly admired by all those present. The Bishop of Ossory and Ferns presided.

The new chalice in use at Christ Church, Glasgow, is a magnificent piece of work. Half-way down on the outside of the bowl are the following stones, placed at intervals:—Amethyst, carnelion, chrysoprase, chaldony, onyx, turquoise, topaz, malachite. On the base or foot of the chalice, which is divided into eight panels, are alternately a topaz and amethyst rather larger in size than any of the other jewels. The lower part of the bowl is covered with Arabesque pierced work in silver-gilt, as

also the panels at the base of the chalice.

Mr. Thomas G. Dacombe has lately completed thirty years' service in reading the lessons at St. Lawrence's Church, Southampton. Mr. Dacombe was licensed as a lay reader by the present Archbishop of Canterbury, when Bishop of Winchester, and had previously held a "commission" given him by Bishop Harold Browne. This long record of service as reader, however, is eclipsed by Mr. Dacombe's own record as a choirman. At St. Lawrence Church he has been a member of the choir for the long period of forty-two years.

The Rev. T. V. Bayne, M.A., of Christ Church, Oxford, keeper of the Archives of the University, recently deceased having an estate of the net value of £137,864 os. 9d. Subject to certain bequests and payment of the duties he left all his other property—about £120,000—as to not less than three-fifths and not more than four-fifths of the maintenance (but not buildings) of Church of England Schools in the Diocese of Oxford. The balance of the income is to be applied for the benefit of priests of the Church of England, but no priest is to receive from the fund more than £100 in any one year.

A link with the past has just been severed by the retirement of the Rev. R. G. Hodgson from the head mastership of the Junior School of the King's School, Canterbury. For forty years he has been connected with the school, during which time he has not missed a single day's teaching through illness. As a mark of their affection for him he has been made the recipient of a handsome testimonial, which took the form of a beautifully wrought silver rose-bowl, by many of his old pupils. Mrs. Hodgson at the same time was presented with a magnificent pendant.

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Examined, there are several Roman ones. Curious bone skates, broad and polished underneath, with holes for the fastenings, leathern bottles and vases, have been found in the earth, which has accumulated, or been made up, in some places, to the depth of 20 feet. There are also a Roman pestle and mortarium, and earthenware pots, tiles, bottles, but practically no iron utensils. All the Roman relics were discovered within the confines of the old city. Norman relics were also discovered in the ditch which ran outside the city wall. Here were some mediaeval coins and tools, and a tall Norman vase, about A.D. 1100, which has been mended.

The most interest floating church in the United Kingdom is on the fens of Holme, near Peterborough. It was built by the Rev. G. M. Broke, vicar of Holme, because the parish church was too far for many of his parishioners. This church boat is 30 feet long, 9 feet wide, and only 7 feet high, so that it may pass under the bridges that cross the canal. The boat is fitted exactly like a church, with altar, miniature font, prayer desks, and a small American organ. Round Mr. Broke's parish is a stream nine miles long, and on this the boat is pulled along by a horse from the bank. None of the inhabitants live more than a mile from the river and the three or four stations at which the church stops. An endeavour is made to arrange at every station at least one Sunday afternoon service a month. This floating church holds 45 people, but in the summer there are often many on the bank, who, when the windows are open, can follow the service.

Valuable Roman and Norman relics have been brought to light as the result of the excavations on the site of Christ's Hospital, in Newgate Street, London, in connection with the extension of the General Postoffice. Several months ago the workmen came upon a portion of the old Roman wall which ran originally round the city, and the remains have since been found to extend for about 400 feet under the site of the dining-hall, the direction being at right angles to Newgate Street. The wall itself, being of no value, has been

destroyed and carted away, with the exception of one specimen-piece. The rampart was about 8 feet wide at the base and 7 feet at the top, its depth being 16 feet. The wall itself was of Kentish rag-stone, being very roughly built, strengthened with lime, and held together by several horizontal layers of tiles, about 2 feet 6 inches apart. The men also found many mediaeval chalk walls, which were apparently part of the ancient Greyfriar's Monastery. A large number of earthenware and other relics were found near the city wall, having, it is conjectured, been thrown on the rubbish-heap as useless. Most of them were broken, and many were only scattered fragments.

**SAYINGS AT THE PAN-ANGLICAN CONGRESS.**

Evangelization would become a hundredfold more difficult if the Mohammedan peril once got sway.—The Bishop of Uganda.

The question one has to face in South Africa is whether ecclesiastical organization should do the same for the native as for the European.—The Bishop of Zululand.

I plead for a strengthening of the work at the heart of things.—Bishop of Shanghai.

To-day in India and Ceylon they were harried because they were too much connected throughout all their work with the Government code.—Mr. A. G. Fraser (Kandy).

Christ was waiting fifty years ago for the answer of the Anglican Communion, but so poor was the answer that to-day the Arab and the East African was largely Mohammedan.—Canon Weston (Zanzibar).

The difficulties in the way of reunion were very great, yet he could not help hoping that it might come, though it could never mean submission to the Bishop of Rome.—The Bishop of Quebec.

Finality of thought was with God, transitions in thinking with us.—Bishop of Newcastle (N.S.W.).

He believed that the Buddhist would be brought over to the Christian religion not so much by argument or by persuasion as by the subtle influence of Christian civilization.—Bishop of Calcutta.

Organized Christianity was not keeping pace with the growing faith of mankind owing to the divisions in Christendom.—Mr. S. McBee (New York).

The pioneer must be a man with faith in the living God.—Dr. H. White (Persia).

Ethiopianism is a mighty force for evil or for good.—Bishop of Zululand.

It is not the creeds that give stability to Christ, but Christ gives stability to the creeds.—Mr. A. G. Fraser (Kandy).

The air of superiority assumed by Englishmen, together with an ill-disguised contempt for the natives, naturally result in generating hostility in the hearts of the latter.—Canon Westcott.

The Church has always got to face a crisis. God forbid that we should

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ever not have to face crises.—Bishop of Auckland.

It is a source of regret to us that the English people are so slow to use the great wealth there is waiting for them (i.e., in North-West Canada). The Americans are not so slow. They are coming at the rate of 50,000 a year.—Archdeacon Fortin of Winnipeg.

I want you to remember that the Church is one all over the world.—Bishop of Pennsylvania.

I tell you there is no race in the world that is better endowed than the Chinese race.—Bishop of Hankow.

He is alone (Jesus Christ) and He waits for you. In every generation He waits for some to come to His side and help.—Canon Weston Bishop-Designate of Zanzibar.

Instead of railing at capitalists as the enemies of mankind, they ought to be treated as the benefactors of mankind, and put on their mettle to use their money well.—Mr. G. H. V. Jenkins (from Australia).

I have the highest appreciation of the rich.—Mr. Justice Hannington (of New Brunswick).

He pleaded that the principles of Jesus Christ should be carried into every system of human thought and effort.—Archdeacon of Halifax, Nova Scotia.

No intelligent Japanese now denied that Christ was the greatest of all moral teachers.—The Rev. T. Imai from Japan.

There is only one way of keeping the British Empire together, and that is, it has got to be a missionary Empire.—Bishop of Auckland.

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