

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, SEPTEMBER 28, 1905.

[No. 37.]

Ready for Fall



You may think it's early to order the fall suit, but it's better to have it under way. The advantage is: **First Choice of Material. More Time for Careful Work. Better Chance for Satisfaction.**

The first pick costs no more, and you are sure to be satisfied. See Our Special \$18.00 Suitings. **BERKINSHAW & GAIN, 348 Yonge Street, Toronto.**

CLERICAL REGISTRY AND CHOIR EXCHANGE.

THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company. There are vacancies now for Clergymen. Salaries—\$500 to \$1,500. For Organists—\$300 to \$1,200. Canadian Churches can be promptly furnished with English Organists from the United States and Great Britain.

WANTED—A Curate for a large Pacific Coast Parish. Young, unmarried, moderate Churchman. — Good salary. — Address "X," Canadian Churchman, Toronto.

WANTED—A Curate in deacon's or priest's orders, unmarried, of moderate views. Apply to (Archdeacon) J. K. McMORINE, Kingston, Ont.

GOVERNNESS—Clergyman's daughter desires re-engagement as governess in private family. Address "L. G.," Box 2, Hampton Station, N. B.

WANTED—Organist and Choirmaster—must be able to train surplice choirs. First class organ. Apply, stating salary expected, to Rector, Trinity Church, Brockville, Ont.

FOR SALE—PIPE ORGAN—on account of being replaced by larger instrument. This is an exceptional bargain. For particulars write, Rev. F. A. P. Chadwick, Windsor, Ont.

WANTED—MEN AND BOYS to earn \$5.00 a day, after two months' instruction, position guaranteed. **COYNE BROS. Co. PLUMBING SCHOOLS**, New York, Cincinnati, O. St. Louis, Mo. — Free catalogue.

ORGANIST AND CHOIRMASTER. — A. R. C. O. Teacher of Organ, Piano-forte, Singing, Harmony, Counterpoint and Orchestration, wishes to hear of a vacancy in a Church of School of Music in Canada or the States. He is a present organist and choirmaster of Parish Church, conductor of Choral Society, professor of piano-forte at Jesuit College (for past ten years), examiner in music to the local Government Board. Fluent English and French. Apply, "J. H.," 50 St. Saviour's Road, Jersey, England.

FOR SALE—Manuscript Sermons. Address—B. A. CAMB, Box 227, Montreal.

Men and boys wanted to learn plumbing trade; great demand for graduates \$4-\$5 day; many complete course two months; graduates admitted to Union and Master Plumbers' Association. **COYNE BROS. Co. PLUMBING SCHOOLS**, New York, Cincinnati and St. Louis. (Day and Night classes.) For free catalogue address 239 Tenth Ave., New York.

ANTHEMS and SERVICES.

We beg to announce that we have been appointed sole Canadian Agents for the universally favorite Anthems and Services of **Caleb Simpson**, (England). Mr. Simpson's music is easy and effective and is particularly suitable for small choirs. Over 3,000,000 copies sold. Catalogue sent on request, or sample copies cheerfully sent on approval to any organist or choirmaster requiring same.

ASHDOWN'S MUSIC STORE 143 Yonge Street, Toronto.

St. Augustine Wine Registered. \$1.50 per Gallon.

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

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

30,000 McSHANE BELLS

Ringling 'Round the World Memorial Bells a Specialty McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

CANADA'S HIGH GRADE PIPE ORGANS

Tubular and Electric Pneumatic and Mechanical Actions

Also a specialty made of Reconstructing and Revoicing **Old Organs**. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS, Church Pipe Organ Builders, 140-144 Spadina Avenue, Toronto. A. E. BRECKELS. — A. MATTHEWS.

A Form of Thanksgiving for The Blessing of Harvest. 3c. each, \$1.50 per 100.

The Canticles with Appropriate Chants Anglican and Gregorian. Published under the direction of The Church Music Committee of the Diocese of Toronto. **Cloth, 30c. each.**

Any Clergyman, not having seen this book, and who may desire to introduce a New Chant Book, will be furnished with a sample copy **free of cost** on application.

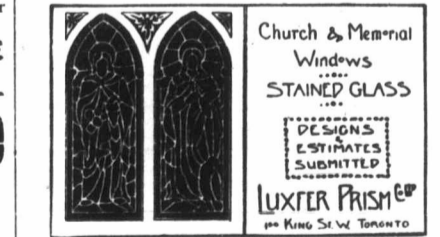
THE CHURCH BOOK ROOM TORONTO.

INTOXICATED

Positively nothing better in the world for the DRINK HABIT than the FITZ TREATMENT. Nothing cheaper.

REV. CANON DIXON, 15 Toronto St.—handled it for years—is interested, and agrees to answer questions—hundreds cured.

A trial free. Write for printed matter. **Fittz Alcohol Cure Co., Box 214, Toronto.**



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

Clerical Tailoring

You will require a new suit this autumn, and a good suit is cheaper in every way than a poor one that does not wear or fit. — Call on us or write for samples.

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



"Let Well Enough Alone."

A popular saying—but is the condition of "well enough" easily reached? Has any man with others depending upon him attained this condition if he does not carry some life insurance for their protection? A policy with a good company makes a security the payment of which is absolutely certain.

The strong financial position of the

NORTH AMERICAN LIFE?

suggests where the insurance should be carried.

NORTH AMERICAN LIFE Assurance Company

Home Office, Toronto, Ont. J. L. BLAÏKIE, - - - President. L. GOLDMAN, A.I.A., F.C.A., Managing Director. W. B. TAYLOR, B.A., LL.B., Sec.

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

Cambridge Bible For SCHOOLS and COLLEGES.

NEW TESTAMENT, - Complete.

Gospel according to St. Matthew. Rev. A. CARR, M.A.—60c. net.
Gospel according to St. Mark. Rev. G. F. MACLEAR, D.D.—60c. net.
Gospel according to St. Luke. Very Rev. F. W. FARRAR, D.D.—90c. net.
Gospel according to St. John. Rev. A. PLUMMER, D.D.—90c. net.
Acts of the Apostles. Prof. LUMBY, D.D.—90c. net.
Epistle to the Romans. Rev. H. C. G. MOULE, D.D.—75c. net.
First and Second Corinthians. Rev. J. J. LIAS, M.A.—45c. net each.
Epistle to the Galatians. Rev. F. H. PEROWNE, D.D.—30c. net.
Epistle to the Ephesians. Rev. H. C. G. MOULE, D.D.—45c. net.
Epistle to the Philippians. Rev. H. C. G. MOULE, D.D.—45c. net.
Colossians and Philemon. Rev. H. C. G. MOULE, D.D.—45c. net.
Epistles to the Thessalonians. Rev. G. G. FINLAY, B.A.—45c. net.
Epistles to Timothy and Titus. Rev. A. E. HUMPHREYS, M.A.—60c. net.
Epistle to the Hebrews. Very Rev. F. W. FARRAR, D.D.—75c. net.
Epistle of St. James. Very Rev. E. H. PLUMPTRE, D.D.—30c. net.
St. Peter and St. Jude. Very Rev. E. H. PLUMPTRE, D.D.—60c. net.
Epistles of St. John. Rev. A. PLUMMER, D.D.—60c. net.
Book of Revelation. Rev. W. H. SIMCOX, M.A.—60c. net.

The Set, \$10.00 Net. - - Carriage Paid. **UPPER CANADA TRACT SOCIETY** James M. Robertson, Depository, 102 Yonge Street, - - Toronto.

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

W. H. Stone UNDERTAKER Telephone N. 3755.

32 CARLTON ST. MEMORIAL WINDOWS.

Our productions are extensively adopted.

Robert McCausland, Limited 86 Wellington St. West, TORONTO



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

MEMORIALS

We aim at Artistic Work in Granite and Marble Monuments. **McINTOSH - GULLETT CO'Y, Ltd** Phone N. 1249. 1119 Yonge St., Toronto

ember 21, 1905.
ES & LLIS
Manufacturers of Stone and Fabrics. 88 ARTISTS.
LONDON, ENG.
Museum.
and Liverpool.
SCHOOL.
School for Girls,
EVILLE, ONTARIO.
Bishop of Ontario.
English, Languages,
Physical Culture.
Examinations held
Kindergarten to Pre-
universities.
School has justified a
building, containing six
Rooms, Gymnasium,
Sleeping Apartments,
by steam and lighted
by
over five acres.
For further information
E. CARROLL,
Lady Principal.
College
t. 12th, 1905.
University of Oxford, first
Diploma in teaching.
of departments—
B.A., University of To-
School—Miss Wood, B.A.,
ones, L.L.A., St. Andrews,
resident Mistresses, most-
Canadian Universities,
thers and masters.
Matriculation at the Uni-
Haverall Diploma and for
of the Conservatory and
music, and in Art of "The
London, England.
Optional conversational ad-
resident French Mistress,
specialists in modern lan-
given to physical training by
on Normal School of Physi-
in the College and give in-
the College and afford ample
all, cricket, etc., in summer,
all sized rink in winter.
its own staff and is entirely
School. The Curriculum in-
jects elementary courses in
Basket Weaving and Do-
Kindergarten and is con-
course throughout the Junior
to the Bursar.
Church
Brass Work
MEMORIAL
BRASSES.
VASES.
ANDREWS
AWA, LIMITED
OTTAWA.
ing any adver-
is desirable you
ion The Cana-
man.

"ST. AUGUSTINE"
(Registered)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints, \$5.50
F. O. B. BRANTFORD.

J. S. HAMILTON & CO., BRANTFORD, Ont.
Manufacturers and Proprietors.

GEO. W. COOLEY

Importer of 567 Yonge St.

High-Class Wines &

Spirits for Medicinal use

Telephone, North 89. Sacramental Wine.



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. CORRY

Secretary, Minister of the Interior

N.B.—In and about the Free Grant Lands to which the regulations above stated refer thousands of acres of most desirable land are available for lease or purchase from railroads and other corporations and private firms in Western Canada.

**A Physician's Testimony
for Labatt's Ale.**

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

Office and Yard,
FRONT ST., NEAR BATHURST.
Telephone No. 449.

Established 1866.

Office and Yard,
PRINCESS STREET DOCK
Telephone No. 190

P Burns & Co. Coal and Wood

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

**J. W. PARKIN
PHOTOGRAPHER**

115 Church St. - TORONTO.
Groups a specialty—interior and exterior. Porraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

THE OXFORD PRESS

THE OLD ESTABLISHED
CHURCH PRINTING HOUSE.

**GEO. PARKER & SONS,
PROPRIETORS.**

42 Adelaide St. W., Toronto, Can.
Phone, Main 1597.

**The York County
LOAN & SAVINGS Co.**

It is not so much the 3% interest we pay as the plan by which we encourage systematic and steady saving that makes our shareholders so successful as money accumulators.—Sums from 25c. and upwards received.—Head Office, 243 Roncesvalles Avenue, Toronto.—JOSEPH PHILLIPS, President.

**Business
Bringing Printing.**

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

MONETARY TIMES PRINTERY,
62 Church Street, Telephone
TORONTO. Main 1485.

- Don't buy cheap shoes for the Boy
- It won't pay—it's wasting money.
- You've never yet seen a Good Boy's Shoe sold for 97 cents, or some other "Bargain Store Price."
- Such shoes are the most expensive you can put on the Boy's feet.
- Our \$2.00 and \$2.50 Boy's Shoes are the strongest and most serviceable known at the price.
- Good Sense Shapes, which give a place for every toe.
- Try them next time.

H. & C. BLACHFORD,
114 Yonge Street, Toronto.

COWAN'S Healthful and Nutritious
Hygienic Cocoa...

Sold in 1/2 lb., 3/4 lb. and 1 lb. Tins only. Absolutely Pure.

Memorial Windows

DOMESTIC ART GLASS

Cheapest and Best. Send for References.

H. E. ST. GEORGE, LONDON, Ont.

Dominion Line Steamships

MONTREAL to LIVERPOOL

Sailing every Saturday at day-light.

The S.S. "CANADA" holds the record of having made the fastest passage between Great Britain and Canada, viz.,—5 days, 23 hours, 48 minutes. The S.S. "CANADA" and S.S. "DOMINION" have very fine accommodation for all classes of passengers.

To Europe in Comfort At Moderate Rates

TO CLERGYMEN, STUDENTS AND OTHERS

spend your vacation in Europe. S.S. "OTTAWA" (formerly the White Star Line S.S. "GERMANIC"), S.S. "KENSINGTON," S.S. "SOUTHWARK."

To Liverpool, \$42.50 and \$45.00. To London, \$45.00 and \$47.50, according to steamer.

These steamers carry only one class of cabin passengers, namely, Second Cabin, to whom will be given the accommodation situated in the best part of the vessel. This accommodation includes Promenade Decks, Smoke Rooms, Ladies' Rooms, etc., all amidships, and meets the requirements of that section of the travelling public, who, while wanting the best the steamer affords, do not care to pay the higher rates demanded for such in the ships having two classes of cabins.

For all information apply to Local Agents, or to DOMINION LINE, 17 St. Sacrament St., Montreal.

GRAND TRUNK RAILWAY SYSTEM

Single Fare for Hunters

Good going October 26th, to November 7th, inclusive, to

Muskoka Lakes, Lake of Bays, Magnetawan River, Midland, Penetang, Lakefield. All stations Argyle to Cobocok. Lindsay to Halburton, Severn to North Bay. All points in Temagami, on T. & N. O. Railway. Points on Northern Nav. Co., (Georgian Bay and Mackinaw Division) also to Saul. Ste. Marie and Port Arthur via N. N. Co.

Good going October 10th, to November 7th, to points Mattawa to Port Arthur inclusive.

All tickets valid returning until December 9th.

Special one way Colonist Fares

To points in British Columbia, California, Colorado, Idaho, Montana, Oregon, Utah, Washington, etc., going daily until October 31st.

For tickets and full information call on Agents Grand Trunk Railway.

J. D. McDONALD,
District Passenger Agent, Toronto

When writing to or purchasing from Advertisers mention The Canadian Churchman

FIREPLACE

GOODS

- FENDERS
- GAS LOGS
- FIRE SCREENS
- COAL VASES
- ANDIRONS
- FIRE IRONS
- ETC.

Rice Lewis & Son, Limited,
Cor. King & Victoria Sts., Toronto

**Two Hundred
Scottish Tartans**

This number and more constantly on hand, representing the genuinely correct and historic clan and family designs.

Apart from Fashion's present demand this is always an interesting department.

**Wool Fabrics
Silk Fabrics**

JOHN CATTO & SON

King Street—opposite the Post-Office.
Established 1864 TORONTO.

Western

**Assurance
Co'y**

Assets, over\$3,300,000
Annual Income, over..\$3,890,000

HEAD OFFICE.

Cor. Scott & Wellington Streets
TORONTO
HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.
C. C. FOSTER, Secretary.

CHOP CUT

A Delicious Cool Smoking Mixture. Made from Purest Virginity and Latakia Tobaccos. Superior to any High Class Tobacco now on the market. Quarter pound tin, 50c., half pound tin \$1.00.—Sent prepaid on receipt of price.

A. CLUBB & SONS,
SOLE DISTRIBUTORS,
49 King Street West, - Toronto.

Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
Director of Colonization.
Parliament Buildings, Toronto.



BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL Co., Millabore, O.

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 28, 1905.

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

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

ADVERTISING RATES PER LINE - - 20 CENTS

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

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

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

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

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

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

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

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

Address all communications,
FRANK WOOTTEN
Phone 4643 Main. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

September 24—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; Galatians 3.
Evening—2 Kings 10, to 32, or 13; Luke 1, 57.

October 1—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; Ephesians 2.
Evening—2 Kings 19, or 23, to 31; Luke 5, to 17.

October 8—Sixteenth Sunday after Trinity.

Morning—2 Chron. 36; Philippians 2.
Evening—Neh. 1 and 2, to 9 or 8; Luke 8, 26.

October 15—Seventeenth Sunday after Trinity.

Morning—Jer. 5; Colos. 3, 18, & 4.
Evening—Jer. 22, or 35; Luke 12, to 35.

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

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 340, 569, 571.
General Hymns: 21, 36, 288, 294.

Friendly Intercourse.

One of the most cheering and helpful results, to the Church at large, of gatherings of such unusual importance as the General Synod, and the triennial meeting of the Woman's Auxiliary, is the friendly intercourse thereby brought about amongst Church people. It is one thing to know a person by name—as an active and helpful worker in a cause, in which you are interested and perhaps engaged. It is quite another thing to see, hear and know such person, and it may be, for a time, work side by side with him in advancing the common cause dear to you both. The lighter interest of acquaintance with the name then gives place to a warmer and more sympathetic relation and not infrequently develops into a friendship which is not only a blessing to the individual but a positive gain to the Church.

The Triennial Auxiliary Meetings.

A notable series of meetings under the auspices of the Woman's Auxiliary to Missions was held in the City of Toronto this and last week. Some idea of the magnitude of the undertaking and the work accomplished may be gathered from the fact that the session may be said to have lasted a week. As this is the first of these great gatherings inaugurated three years ago by the General Synod it has afforded all who are interested (and who is not?) in the special work carried on in aid of missions by our good Church women—an excellent opportunity to see the scope and character of the work; to note the marvellous progress made; and to commend the diligence, zeal and enterprise, which was in each field and department in evidence. Of all those various ways in which the sympathy, intelligence and energy of woman can aid and supplement the work of man in the mission field—the Woman's Auxiliary avails itself. Nor does it lack the genius, where necessary, to adapt, or even initiate, means for ends in the advancement of its trying, laborious yet splendid effort to bring to the heathen knowledge of and communion with the Church of God, as well as to minister to, and strive to improve their temporal condition.

A Public Benefactor.

The warmth, kindness and hospitality of the Irish people are proverbial. When these noble qualities are informed by Christian principle and wisely and zealously directed to some great and beneficent end the outcome may well challenge the admiration and approbation of the civilized world. To have been mainly instrumental in rescuing nearly sixty thousand destitute children of both sexes from suffering, want, and crime and in directing their lives into moral, useful and industrial channels, and to have successfully carried on that good work for a period of forty years in the face of indifference, opposition and detraction, is a life record of the noblest character. The name of that benevolent Irishman, Dr. Thomas John Barnardo, will never be forgotten whilst the memory of good men survive upon earth.

Unlooked for Praise.

The wind that blows our way from Rome is as a rule neither welcome nor cheering. It is usually charged with contemptuous or chilling controversial blasts. The truth and strength of the Anglican position is belittled, or slurred, and from all the seven hills of the once Imperial City we hear trumpet tones of seeming triumph. However, now and then all this is changed and from the same quarter comes a note of reason, justice and impartial statement. Take for instance the following comment of "Cisalpine," the able Roman Catholic correspondent of the Guardian. It will do some of our readers good to carefully weigh this judicial tribute from competent authority: "The present weakness of the [Roman Catholic] Church lies precisely in the absence of a moral programme responding to our present needs; and it is here, if I mistake not, that the strength of the English Church lies. No Church is so untrammelled by mediæval or Latin legacies, and whether we look at Rome or at the Eastern Churches it has, in the matter of a moral programme, a freer hand and a better start than any existing Christian Church."

East London.

"A quarter of a century ago the East London Church Fund was founded by Bishop Walsham How, and during the past twenty-five years it has administered half a million of money and has

helped to maintain an army of 400 workers," says the London correspondent of the Church of Ireland Gazette. "Six Bishops have 'with heroic endeavour, devoted all their powers, physical, intellectual, and spiritual, as well as all their time and opportunities, to the attempt to win the toiling masses of the Metropolis of the Empire to recognize the person of Christ to be as real as ever, and the Church of Christ as potent as ever to direct the worship, inspire the conduct, and promote the happiness of all sorts and conditions of men.' East London certainly has been fortunate in its Bishops, and the present Bishop of Stepney is universally recognized as the coming man of the Church of England. He is a born organizer and leader of men, quick in decision, resolute in action, and most self-denying in his devotion to the service of Christ and His Church. The Bishop of Birmingham lately contrasted the Church of Rome as the Church of the Continental poor with the Church of England as the Church of the British well-to-do, but all impartial observers are struck by the fact that in East London the most striking and fruitful work among the poor is done by men whose names are unknown to fame and whose Churchmanship is as undoubted as their devotion is self-evident. More might be done, but it is right to acknowledge what is being done."

A Call to the Laity.

"The Bishop of Salisbury has issued a call to the laity of his diocese to unite in prayer during the autumn and coming winter for blessing on the Church and people," says the London correspondent of the Irish Church Gazette. "He specifies 'our ways which too often take us away from God.' They include neglect of Divine worship and Sunday observance, readiness to question the supernatural in the Gospel message, carelessness of duty towards our neighbours, sins of impurity condoned by press and literature, intemperance, mis-use of money and the tendency to think lightly of the marriage bond and the duties of parents and children. These must be overcome and a spirit of self-consecration placed in the foreground. All classes should have the impulse to surrender themselves to God as He shall call them, and this can only be brought about by earnest, constant prayer. Dr. Wordsworth proposes to create a body of men to conduct informal services throughout his diocese, and he urgently requests prayer that his desire may be brought to good effect. This address from one of the most scholarly of the Bishops is another proof of the existence of the conviction, among many classes, that we are on the eve of a great spiritual awakening, which will do much to drive back the wave of materialism and strengthen the forces working for righteousness throughout the land. The need is urgent, and God has given the Church at this time men capable and willing to lead."

This is a timely call from one of the most devout and learned Fathers of our ancient Church over sea. It will re-echo, we are bound to believe, and find a real response in many a loyal lay heart in Canada. And new life, energy, and zeal will manifest themselves in many an unexpected quarter of our branch of the living Church.

THE GENERAL SYNOD'S CONGRATULATIONS TO THE PRIMATE.

On Monday, the 11th day of September, the day following the ninetieth anniversary of the birth of the venerable Primate of the Church of England in Canada, the Most Rev. Archbishop Bond of Montreal, His Grace was presented by the two Houses of Synod with an address ex-

FENDERS
GAS LOGS
FIRE SCREENS
COAL VASIS
ANDIRONS
FIRE IRONS
ETC.

& Son, Limited,
Victoria Sts., Toronto

Hundred Tartans

and more constantly
entering the genuinely
clan and family

fashion's present de-
always an interesting

Fabrics Fabrics

OTTO & SON
opposite the Post-Office,
TORONTO.

ern Assurance Co'y
.....\$3,800,000
ne, over...\$3,890,000
ID OFFICE.
Wellington Streets
TORONTO
J. J. KENNY,
Managing Director,
J. J. KENNY,
Secretary.

P CUT
Smoking Mixture. Made
city and Latakas Tobaccos.
High Class Tobacco now on
7 pound tin, 50c., half pound
prepaid on receipt of price.

B & SONS,
DISTRIBUTORS,
et West, - Toronto.

Laborers.

Bureau of Coloniza-
correspondence with
e in need of farm help
on the British Islands
ng weekly. If those
will send postal for
ik, it will be sent them

OUTHWORTH,
ctor of Colonization.
Buildings, Toronto.

URCH FURNITURE
SCHOOL DESKS
GLOBE FURNITURE
CO. LIMITED.
WALKERVILLE, ONTARIO.

ELLS
and School Bells. Send for
S. BELL Co., Hillsboro, G.

pressive of the congratulations of both the Bishops and the members of the Lower House upon his attainment of his ninetieth birthday. The presentation of the address took place in the Lower House, to which place the Bishops, headed by the Archbishops of Montreal and Rupert's Land, proceeded at five o'clock. There were some fifteen Bishops, all vested in their robes, present, and they were received by the members of the Lower House, standing. The Archbishop was preceded by the crozier, and the scene was an impressive one during the performance of the ceremony. The address, which was read by the Most Rev. Archbishop Matheson, Metropolitan of Rupert's Land, expressed in the name of the whole Church, from the Atlantic to the Pacific, represented by the Bishops and Synod, the warm congratulations and testimony of their affection on the attainment by His Grace of his ninetieth birthday. To few men had it been given to reach that great age and to preside over the great councils of the Church. Tracing the Archbishop's career from Catechist to Primate, there was no office in the Church which he had not graced and adorned by the beauty of his life. Reference was made to the great satisfaction which it must have been to His Grace to have been able on the ninetieth anniversary of his birth to take part and preach in the closing centenary services of the Quebec Cathedral. The address closed with the hope that the Primate would be spared long to preside, not alone over the diocese which loved him so well, but over the whole Church, which bore him such warm affection.

Archbishop Bond briefly responded. He said he could not pretend to attempt to reply to the gracious words which he had heard. Sixty-five years ago three young men had been ordained by the Bishop of Montreal. A clergyman from the sister church had preached the sermon from the text, "Thou shalt do no murder," and had pressed home to them the sin of blood-guiltiness, had pressed home to them the admonition to take heed lest they should be guilty of other men's sins. That text had cleaven to him till this day as he thought of the awful responsibility which rested upon the Bishops and clergy, and, he could not help but think, upon those who exercise authority among the laity. In conclusion he asked the prolocutor to offer up a prayer on his behalf. The prolocutor, Rev. Canon Farthing, in hushed tones then made a short but eloquent prayer, the whole assemblage standing with heads bowed, after which the Primate gave those present his benediction. The Bishops then withdrew to their own apartments.

THE SYNOD'S VOTE ON THE QUESTION OF THE REMARRIAGE OF DIVORCED PERSONS.

It was within a minute or two of midnight on Saturday, the 9th of September, that the vote was taken in the Lower House of Synod upon Dr. Davidson's motion for concurrence in the message from the House of Bishops, submitting a canon to prohibit clergymen of the Church of England in Canada from remarrying a divorced person during the lifetime of the other party to the divorce. The vote was taken by orders, and resulted as follows:

Clerical Vote.—Yeas—Revs. Archdeacon Kaulbach, J. Simpson, Canon Crawford, Canon Vroom, Archdeacon Smith, E. A. Harris, S. Weston Jones, Canon Balfour, Dean Williams, Dr. F. G. Scott, Dr. Langtry, Canon Spragge, Canon Welch, Canon Ingles, J. Pitt Lewis, Canon Richardson, Dean Partridge, A. G. H. Dicker, J. R. de W. Cowrie, Dr. W. O. Raymond, Archdeacon Naylor, Archdeacon Ker, Dr. G. Abbott-Smith, Canon Farthing, Canon Craig, Archdeacon Richardson, Dean Smith, Rural Dean Beauchamp, H. H. Bedford-Jones, J.

Boydell, Archdeacon Gillmor, Rural Dean Spencer, A. J. Belt, Archdeacon Bogert, Dr. A. W. Mackay, Canon Kittson, Canon Muckleston, Canon Hamington, S. MacMorine, A. V. de Pencier, E. A. W. Gill, S. G. Chambers, Archdeacon Vincent, Dean Sargent, Archdeacon Harding, T. G. Beal, G. N. Dobie, Dean Paget, Archdeacon Webb, Archdeacon Page, John Matheson, C. E. Cooper, Archdeacon Scriven, Archdeacon Pentreath, H. G. Fiennes-Clinton, F. H. Graham—56.

Nays—Revs. W. J. Armitage, Canon Cody, Canon Dixon, Dr. Symonds, Archdeacon Tims, Canon Stocken, Dean Coombs, G. Lloyd—8. Clerical majority in favour of the motion, 48.

Lay Vote.—Yeas—Messrs. R. Campbell, John Hamilton, James Dunbar, Col. Forsyth, G. B. Kirkpatrick, J. C. L. Ketchum, L. H. Davidson, Lansing Lewis, H. L. Mudge, A. P. Tippet, C. Jenkins, E. G. Henderson, C. C. Hodgins, Judge McDonald, E. J. P. Pense, W. B. Carroll, R. V. Rogers, J. R. Dargavel, R. J. Carson, Kirwan Martin, W. H. Rowley, F. H. Gisborne, G. R. Coldwell, R. S. Lake, Spencer Page, H. H. Campkin, M. Morris, P. Wollaston, C. W. Busk—29.

Nays—Messrs. J. L. Jennison, Judge Savary, Judge Fitzgerald, G. W. Parmelee, N. W. Hoyles, J. A. Worrell, F. E. Hodgins, J. E. Jones, W. M. Jarvis, G. O. D. Otty, A. C. Fairweather, R. Bayly, M. Wilson, Judge Ermatinger, W. F. Cockshutt, A. J. Matheson, C. F. P. Conybeare, Captain Thomas, G. H. Cowan, W. Taylor—20.

Lay majority in favour of the motion, 9. There being a majority of both orders, the prolocutor declared the motion carried.

HYMNAL COMMITTEE.

The following communication was read to the General Synod on the last day of its sitting:

Quebec, 15th Sept., 1905.

To the Prolocutor of the Lower House, General Synod of Church of England in Canada:

Dear Sir,—As convener of the Compilation Committee of the Hymnal I am directed to ask you to inform the House that the following members have been appointed to serve on the committees:

Compilation Committee—Ven. Archdeacon Fortin, D.D., Winnipeg, Man.; Rev. Canon Crawford, M.A., Halifax, N.S.; Rev. Prof. Clark, M.A., D.C.L., Toronto, Ont.; Very Rev. Dean Partridge, D.D., Fredericton, N.B.; Rev. Canon Welch, M.A., D.C.L., Toronto, Ont.; Rev. F. G. Scott, M.A., D.C.L., Quebec, P.Q.; Rev. Dyson Hague, M.A., London, Ont.; Rev. F. G. Plummer, Toronto, Ont.; James Edmund Jones, Esq., B.A., Toronto, Ont.; Charles Jenkins, Esq., Petrolia, Ont.; W. M. Jarvis, Esq., St. John, N.B.; H. L. Mudge, Esq., Montreal, P.Q.

Executive Committee—F. E. Hodgins, Esq., K.C., Toronto, convener; W. B. Carroll, Esq., M.A., Gananoque, Ont.; E. G. Henderson, Esq., Windsor, Ont.

Sub-Committee for Compilation of Chant Book—The Bishop of Quebec, convener; James Edmund Jones and Rev. F. G. Plummer. Mr. E. A. Bishop, organist of Quebec Cathedral, has kindly consented to act as secretary of the last-mentioned committee. A committee will be appointed later to prepare an exceptionally full index of texts and subjects. Members of the committees have been chosen not only with a view to fitness, but also on the principle suggested by the Upper House, of convenience, as far as possible, to a central place of meeting. The Bishop of Ottawa is chairman and the Bishop of Huron vice-chairman of the Hymnal Committee. The following secretaries have been appointed to conduct the plebiscite as to hymns in books now in use in the Church in Canada, and circulars will be sent out shortly so as to enable returns to be made and results

tabulated in time for the first meeting of the Compilation Committee, which is called for 1st January, 1906, at 2 p.m., at 32 Prince Arthur Avenue, Toronto, to select the first 350 hymns. Secretaries—Rev. Canon Crawford, Nova Scotia; Rev. A. G. Dicker, Fredericton; Mr. R. Campbell, K.C., Quebec and Montreal; Mr. W. B. Carroll, Ottawa and Ontario; Mr. E. G. Henderson, Huron, Niagara and Toronto; Very Rev. Dean Coombes, Rupert's Land, Keewatin and Algoma; Mr. Percy Wollaston, Jr., Columbia, Caledonia, New Westminster and Kootenay. Chancellor C. F. P. Conybeare, K.C., the remaining dioceses. A letter is being forwarded to the president of the Woman's Auxiliary, requesting them at their triennial session at Toronto next week to assist the movement and the compilation by conducting a plebiscite in each branch, and sending the tabulated returns to the secretary of the Hymnal Committee. Resolutions were passed by the General Committee formally affirming the general principles to guide the Compilation Committee referred to in the debate before the House, and our devout prayer is that a hymnal may be produced truly representative of all that is best in our Church, and that the Book of Common Praise may, in a measure, however small, be worthy to be bound under the same cover with our Book of Common Prayer. All which is respectfully submitted. (Signed), James Edmund Jones, Convener Compilation Committee.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The schools of this country have reopened after the long vacation, and tens of thousands of children, with books in hand, have entered these sanctuaries of instruction. These little ones have no plans concerning their future, the glorious and unclouded present is enough for them. In obedience to parental suggestion, and possibly in some cases, parental pressure, they have turned their faces school-ward and taken up the duties that wiser heads have seen fit to lay down for them. At home the parent, at school the teacher, predominates. The inclination of the tree is in the hands of the gardener who bends the twig. The character, the ambitions, the mental qualities, the tastes of an oncoming generation are being fashioned at this moment in the class-rooms of our Canadian schools. Here and there on a back concession of our country districts, and here and there in the congested centres of population may be found a young woman who has caught the deeper meaning of her calling. Her heart is full of love for the children about her. Her head is full of visions of usefulness and possible eminence of those whom she instructs. Every walk or journey she takes into the near-by fields or far away city, every book she reads and conversation she engages in are all opportunities for bringing some fresh interest, some new inspiration into that class-room that has become the most sacred spot on earth to her. She can see beyond the harmless mischief that annoys a less devoted teacher, into the large heart and abounding energy of youth, and plans for the direction of these latent powers. With her and her pupils everything lives; glorified by her enthusiasm and simplicity. The geography is a study of real places where men and women live and build homes, direct commerce and reap fruits of the earth. Grammar is the consideration of the very language current in the school and play-ground, in the books they read, and the stories they narrate. It is the taking to pieces and understanding that they have learned to construct from infancy. History is more thrilling than the fairy tales of another day, for it is a true account of the great men who did great deeds in the past. The imagination is lighted up, the ambi-

tions are aroused, the habits of mental industry are acquired, the seeds of a consciousness of responsibility are sown in sensitive soil and, behold, the future will bring its harvest in due time.

Who having felt the power of such a teacher would not in after years do almost anything to show his gratitude. She has remained behind performing the same high duties while sending forth her pupils to occupy important positions, or glory in the joy of life in less conspicuous places. What does this country owe to such teachers? We cannot pretend to say, but we are perfectly sure that some men upon whom fortune has smiled, and whom success has crowned can trace back the elements of much that has made them what they are to just such teachers. Shall we not endeavour to magnify the teachers and the teachers' profession, not only in the eyes of the young but in our own eyes? Shall we not recognize their services by something even approaching a decent remuneration, and make some provision for old age where we have rendered provision impossible by those who serve us. The teacher we have described is, we suppose, sometimes born, not made, but our Normal Schools ought to have something to say in the production of such. We need men at the head of the teaching profession who go to the very heart of things in the simplest and most direct manner. We more than half suspect that we have been developing on the line of wordiness in instruction. We have been led to look upon examinations as the be-all and end-all of learning. The course of instruction ends for examination on certain specified books, the questions set anticipate a full answer from that definite work prescribed,—know that work well and you will stand out as specially proficient. It seems to us that the future will see a recession in regard to methods in the direction of greater simplicity and the getting of pupils to look not merely at but around a subject. You will not be able to classify the pupil so readily, but he will be better able to think and act independently. But in the meantime let us have the best of what exists. Teachers go forth to your work with the consciousness that it is no empty phrase, that much depends upon you. The children are in your hands. They can scarcely resist your devotion to duty, they certainly cannot protect themselves against your neglect. You are called to a noble ministry and inasmuch as you do it unto the least of these, your work is recognized by a Divine authority.

We scarcely know whether we commend or regret the action of the Bishops in declining to concur in the resolution of the Lower House to refer back the report on the appendix to the Prayer Book to the committee for further consideration. The action of their Lordships has, of course, stopped the official consideration of the subject for at least three years, and to all appearances the work of that committee has come to nothing. So far as Spectator is concerned he will shed no tears over the burial of the whole appendix idea of dealing with the Prayer Book. He has always felt that it was a method that required an explanation and apology to go with it. It was something we could not hand on to posterity with any sense of pride or satisfaction. It was a case of compromise before men had attempted the better way and failed. We have all along been thinking of the difficulties, real or imaginary, connected with this subject, and have never had courage to make a serious trial, relying on the guidance of the Holy Spirit. Actual performance is often not half so serious as the conjured difficulties supposed to be in the way. If the Church of Canada would lay hold of this subject like men we fancy that half the difficulties would vanish. We cannot but think that our attitude towards this question is somewhat like the man who fell into a deep well and on the

way down grasped a beam or something used in its construction, to which he hung suspended, crying for help. When all hope was gone and he had pictured to himself the horrible death that awaited him he lost his hold and fell,—two feet. He was nearer the bottom than he thought.

The reason that appears to have been given by the House of Bishops for refusing to continue the committee on the Prayer Book was the sharpness of the discussion on the proposed appendix. A member of the Lower House who was present during the discussion informed us that there was nothing out of the way in that discussion. So what to one was normal and harmless to others was the very signal of disintegration and disruption. It seems to Spectator that the Church of England in Canada is now bowing down before "peace" and making almost a fetish of it. One would imagine sometimes that there was nothing else worth while. We are not sure but there are forms of peace that are less desirable than strife. If men contend it, it is because they have convictions they consider worth defending or enforcing. The serenity of peace may be the symbol of indifference. The question may be settled this way or that, it doesn't matter. To us it is a healthy sign when warmth is developed in debate. But when all is said and done Spectator believes that it is quite impossible to create division in the Church such as existed in the old days. You may find a man here and there, lay or clerical, that will make a tremendous fuss, but they can never rally the rank and file of the Church as of yore. The great body of Churchmen in this country will judge questions that come up, entirely on their merits. You cannot stampede them this way or the other by raising a party cry. We are quite accustomed to submitting to the ruling of the majority, and a dissenting minority that has had a fair opportunity to present its case will have little sympathy.

The abandonment of the consideration of an appendix leaves the Church free to take up thorough going revision when the question is again brought up in Synod. We have only had an opportunity of glancing at the proposed appendix that was so ruthlessly cut off in its youth, but it seems to us that a good deal of what is there will eventually appear in the Prayer Book. It has not all been time lost. It seems to us that a free circulation of that pamphlet would go a long way towards convincing the Church public that there are many occasions for which our Prayer Book does not provide a suitable service. When, however, these prayers and services are incorporated into our Prayer Book they ought to take their proper places in the family of occasional offices. But the question of revision stands where it was before the Synod assembled, and to appearances it will there remain unless a leader is raised up to carry the movement on to a successful issue. It must lay hold of some man who can command the confidence of the public by his conservative Churchmanship. It must possess him to such an extent that he will endure disappointment, and the possibility of being misunderstood, and yet cheerfully pursue his course. All this is impossible unless he believes in what he has undertaken; not a superficial or dilettante sort of belief but a whole-hearted conviction that he is fighting for something worth while. This thing of presenting a little resolution on the subject every three years at Synod and failing to raise voice or pen in the meantime to promote the cause, we confess makes us tired. If it is worth anything it is worth fighting for, and worthy of some self-sacrifice. When the man does come forward he will, we think, be surprised that the task is so easy. We only need the possession of strength and conviction in some one, with a clear-sighted view of what may and may not be done, and

a little energy added to bring this thing to pass. The man who rises to the occasion will certainly hand his name down to posterity in the annals of the Canadian Church.

SPECTATOR.

THE GENERAL SYNOD.

(Continued.)

At the night session, the Rev. Prebendary Webb-Peplor, of St. Paul's Cathedral, England, was on motion given a seat on the platform. The debate on the subject of marriage and divorce was resumed by Mr. E. G. Henderson, of Windsor, Ont., who said that living as he did practically in the suburbs of one of the large cities of the United States he was qualified to speak of the effects of the situation which the proposed Canon would remedy. He was not going to debate the question from a theological point of view, but would bring forth a few facts especially in regard to the evils of divorce. The mover and seconder had remarked about the good morals of Canada, and he fully agreed with them. But they possibly did not know that scarcely a day passed that divorced persons came from the United States to Canada to be married. They had not known, perhaps, of the sorrow and scandal which had been caused by priests of the Canadian Church marrying them. He had known of priests refusing to marry them, but the parties had gone to other priests and had the ceremony performed. Divorces were granted in the United States for the most frivolous causes, and some of these people secured licenses from the Government of Ontario, but he was glad to say that many priests in his diocese refused to perform the ceremony. Others, however, did so, bringing disgrace on the whole Church. For the sake of those clergymen who live on the border, he thought the laymen of the Synod should do their best to protect them. It had been said that the innocent party would suffer, but he considered the 9th verse of the 19th chapter of St. Matthew as sufficient authority. He would appeal to the laymen of the Synod to vote for the Canon, for the safe reason alone that the present system was bringing disgrace upon the Church. It might be harsh, but he thought that in the present debate the question of marriage had been mixed up with that of divorce. The great Church of England should show an example to the whole world in this question.

Mr. F. E. Hodgins, K.C., Toronto, after referring to the remarks of some of the previous speakers in the present debate, went on to declare that the legislation in this matter was asked by the western Church alone, and expressed the opinion that the present Canon was not opportune. This and similar Canons had been voted down by the Provincial Synod. We were asked to sanction something practically imperative in the largest section of the Canadian Church. No canon or resolution of this character would be operative, and he would ask if there was any good object in a deliberative body like the Synod enacting it. We live in a country singularly free from divorce, and under laws which grant it for only one specific cause. It was to the credit of Canada that only 135 divorces had been granted in the last ten years. He would object strongly as a member of the Church of England in enacting any law contrary to the spirit and letter of the constitution under which we live. We are satisfied as citizens with the laws safeguarding divorce in Canada. Are we ready to take up a line in direct contravention to this. It may be answered that the Canon is not in contravention because it only prevents clergymen from celebrating marriages. That is only technically true. He considered that it only added to the disability of the clergy. If these divorced people were married by some other clergymen and presented themselves for Holy Communion, what was to be done? Each should use and exercise his best judgment in regard to the question. He was unable to understand the argument that the canon was for the protection of the clergy. What is there at present to force a clergyman of the Church of England to marry such a couple. In fact, in his judgment, the present condition of the divorce laws of the United States fully supported any clergyman in refusing to take part in such a ceremony. The clergyman could protect himself. Had he not sufficient protection in the orders of the Bishop of his own diocese. In Montreal diocese, by order of the Diocesan, no such marriages are allowed. Why was a law needed to enforce the mandate of the Bishop, now that they have a unanimous pronouncement of the House of Bishops. What further protection did they want? Why did they ask the resolution of an unincorporated body like the Synod to reinforce the dictum of the Bishops?

Ven. Archdeacon Collison, Kineolth, B.C., said he wished to give the views of the missionary working among the Indians on the Pacific Coast. The question was a burning one among the tribes. Leading men have come to the missionary to beg the annulment of their marriages and some have even gone to Victoria and secured divorces. The missionaries had tried to instil in their people the very highest moral views. He told of an Indian whom he had baptized recently, who was a polygamist, and who asked him (the missionary) what he must do. Being told that he must put away one of his wives, he replied that he would put away both. The man's idea of justice was such that he could not have one wife suffer more than the other. Show the Indian any verse of Holy Writ bearing

upon any subject which troubles him and he is willing to abide by the word. There is, however, that little verse which appears to allow the innocent party to go free. From the Indian point of view, he would say, let us be liberal in this matter. But in view of the fact that the advance of the railway with its accompanying rush of white population, will submerge the Indian population, he would urge that a hard and fast rule be made, and the burning question be removed from the field of debate.

Dr. N. W. Hoyles, K.C., Toronto, took exception to one line of argument taken by those supporting the motion. The frivolous causes for which divorce in the United States are granted are quoted with the seeming inference that we are willing to allow the same conditions to arise in Canada. We are as anxious as the House of Bishops to keep the marriage law innocent and pure in Canada. But we were striving to guard the rights of the innocent party. Shall the innocent party be allowed to marry. That is the whole question. He protested against the idea that because the House of Bishops had come down with a resolution, they were bound to accept it. The speaker then entered into an examination of the meaning of the verse making exception in favor of the innocent party, and quoted the names of leading theologians of the Anglican Church who have held the view that the innocent party should be allowed to marry. He considered the views founded upon eternal justice and right, and that we should not shut gates our Lord has not shut, and legislate where He has not legislated. Surely it became us to await until the coming great Lambeth conference (when Bishops would be gathered from all parts of the Anglican communion) had dealt with the question. The Lambeth conference had already found the question a very difficult one to deal with. They had all heard of the motto, which he did not wish to use in a personal sense, "Fools rush in where angels fear to tread." He would repeat that he did not wish to make a personal application of this saying, but he thought the General Synod should not rush in where the Lambeth conference feared to tread. Mr. Hodgins closed with a reference to the treatment of the question in the councils of the Protestant Episcopal Church in the United States, and the safe-guards which had been placed by that body.

Rev. E. A. W. Gill, Minnedosa, Man., thought it would be a good thing if the laymen would recognize that those who have to face the difficulty are the clergymen and not the laymen, and that they should receive the protection of the laity. There was at present a great rush of immigration into the North-West from over the border. They were the finest class of immigrants in the world, but they were bound in the course of time to bring with them the moral tone and conditions in which they have been brought up. It was an easy thing to say that it was not difficult for a clergyman to refuse to marry a divorced person, but he cited a sample case to prove the invidious position in which the clergyman was placed in such a situation. They should not forget that in many cases the so-called innocent party was just as guilty as the other. Is the parish priest to resolve himself into a board of enquiry to examine into the claims of the innocent party. Hon. Justice Fitzgerald, Charlottetown, P.E.I., said he believed that in the great convention of the Church of the American people, while discussion is going on in the Lower House it is out of order to even read a message from the House of Bishops which might affect the views of the Lower House. We can understand the strong independence of these now and their sense of freedom. He had felt a blush of shame when in the Synod he had heard a delegate ask them to sink their individual opinion in deference to a unanimous message from the House of Bishops. We have in Canada to-day a condition in regard to this matter as clean as any on God's earth. He was proud to know that in the past ten years there had been only 135 divorces granted. He was proud that he lived in a Province in which a divorce had never been granted. We are told that people are coming across the border who have been divorced for the most frivolous reasons. Have we not clergymen who will say, we will not marry these people. The clergyman had his manhood, his priestly office and his Bishop to back him. Was there no fear that in enacting this canon we would be legislating ahead of the times. He asked the Synod if they had any fear the time would ever come when a law will be on the statute-book permitting divorce for other causes than that now cited. In order to cover up the sins of a sister nation are we to do justice to the innocent party. In this country there was no need for it.

Rev. J. P. Lewis, Toronto, heartily endorsed the recommendations of the Bishops, and would vote for the canon. If you had a critical case you called in a number of expert physicians, and you bowed to their opinion, feeling that their experience and superior ability will be to our interest. But when it comes to a theological question, the experience of a beloved and trusted Archbishop, ninety years of age, and Bishops whose experience has been wide and varied, and who have studied the Scriptures forty and fifty years, their opinion is of no value. Any laymen on the floor of the House is their equal. He believed the perfect unanimity of the Bishops on this question was due to their higher and more perfect information, and experience in connection with the subject, and their finer knowledge and riper judgment. He challenged anyone to procure proof that the Upper House was not perfectly unanimous. The time for action had arrived, and he believed in the interest of our common country, the matter should be settled once and for all. Rev. Canon Crawford, Halifax, drew attention to the fact

that the canon affected the clergy, and cited a case in which under the rider proposed to the canon, the clergymen would be placed, and the question which he would be forced to ask strangers, who presented themselves to be married. He did not think it right to place the clergy in such a position.

Mr. Lansing Lewis, of Montreal, said he thought it most unfair to represent the Bishops as almost forcing the members to vote for the canon. There was a good deal of playing upon the term, "innocent party." If men and women acted rightly toward each other there would be no cause for divorce. Better than the innocent party should forego the privilege of re-marriage in order that we might have a good law. The country to the south of us was a great country, and we had got many good things from it. But we had also got some that were not so good. He instanced the case of Sabbath observance, and asked if any one could conscientiously say that the holiness of the Lord's Day was now kept as it used to be. We had been told to wait for Mother England, but he asked did his hearers know of the difficulty of getting any kind of legislation at present in England. If we waited none of those present would be there to pass the law. Let us give her a good example, he said. We have done so before, and it would strengthen the hands of those who desire that the clergy of the Church of England shall be absolved from the marriage of divorced persons.

Very Rev. Dean Partridge, Fredericton, was of the opinion that a good deal had been said that led thinking men to feel that it was an argument of expediency against principle. We should bow to the canon that had come to us from our own honored leaders in the Upper House. He wished to emphasize one point, which he thought had been overlooked. After dealing with the texts on the question he said you could search the utterances of Christ without finding one word in regard to re-marriage of divorced persons. You could search the records of ecclesiastical law of the realm without finding one permission being given for such re-marriage. Permission to separate had been given, but then bonds had been exacted that neither party should re-marry. Neither in Christ's Scriptures or in Canon law will you find one single word in regard to such re-marriage. One of the greatest evils was the unhappy position of children whose parents are divorced in this heathen and God-forbidden system. If the Synod could only know how this relief is yearned for by the clergy, the passage of a canon like the present would be assured. While there might be hardships in individual cases, he believed it would make people more careful before they rushed into matrimony if they knew there was to be no relief from their own church. He said the lay brethren had got an idea that in some way some part of their liberty was to be wrested from them, and so they oppose the canon.

Rev. F. H. Graham, Nelson, B.C., said that the Diocese of Kootenay had acted before the larger Church, and a law had been passed three years ago, unanimously, with not a layman dissenting, making it unlawful for a clergyman to use the marriage service for the marriage of divorced persons. This law had been adopted for a diocese in which most of the evils of divorce were known. Have the laymen he asked, any opinion that the overwhelming majority of the clergy who desire this law, or the Bishops who have sent down a unanimous message in regard to it, are less sympathetic to the rights of the people or to women in particular? The argument that there is nothing to compel the clergy to marry divorced persons, he met with the argument that where one may one must. He said it appeared the Synod did not wish to take the responsibility upon itself, but put it upon the clergy. One thing more, he urged, in time of peace prepare for war.

Mr. W. F. Cockshutt, M.P., Brantford, Ont., said the Synod should not be carried away on this subject. The laws in Canada at present on divorce were extreme, and if they could hold them where they are they would be all right. The position taken up by their spiritual guides might lead to an agitation productive of dangers not expected. He believed the Church was taking an extreme position. If an extreme position is taken an antagonism is created, which may lead to dangers not at present known of. There was no necessity for clergymen to make an enquiry in regard to claims of the innocent party. In divorces granted in this country permission was granted to the innocent party to marry, and all clergymen had to do was to ask for the bill of divorce. It should be remembered when the United States is spoken of that many of those people who come from there with divorces are Canadians, who knowing of the difficulties of obtaining them in this country, go to the United States to obtain them. Divorce, it is known, is one of the greatest evils in the United States to-day, but he did not think an extreme position should be taken. He thought there was going to be a difficult fight in the near future to keep things as they were instead of trying to make them more stringent.

Rev. C. E. Cooper, Victoria, B.C., said he appealed to a higher power than the Lambeth conference, the practice and opinion of the Church of the ages. The marriage service contained no mention of divorce. The divorce law has never been the law of the Church. It was no small question in the West. Before leaving for this Synod he had instructed his church-wardens not to allow his church to be used for this purpose. He had himself previously refused to perform such a ceremony. It was necessary for the laity to be instructed in this matter. He had great sympathy for the bench of Bishops.

Archdeacon Pentreath, Vancouver, seconded by Mr. W. H.

Rowley, Ottawa, offered a sub-amendment to the effect, "that this House does not concur in message No. 3 of the House of Bishops, but is of the opinion that the result their Lords desire will be secured by issuing directions collectively to their churches, and individually to their clergy forbidding the clergy to solemnize marriages of persons having a divorced husband or wife living." A law in these very words had been in force in the Diocese of New Westminster for the past fifteen years.

Rev. J. Simpson, Charlottetown, said this question would not down. Many of those at the Synod had had it before them as young men, and it would likely be before them until the Bishops had secured their desire. The same thing is coming in the United States, but the question is are we going to take the lead and thus strengthen the hands of our brothers in the United States, and in the Lambeth Conference. We did not wait for the Lambeth Conference to appoint our Archbishops, and other branches of the Church had followed our example. Let us settle this question now and leave room for other matters.

Rev. Rural Dean A. J. Bell, Milton, Ont., said there was one point which he wished to speak of. What seemed to many a strong reason why re-marriage should not be permitted was that it destroyed all hopes for reconciliation. In connection with the statement that action should not be taken before the Lambeth Conference or the Church in the United States, he asked why should not the Canadian Church be in the van, and pronounce for everything that makes for the sanctity of the home and the welfare of women and children?

Rev. Dr. Scott said he addressed his remarks more particularly to the laity. If they looked at the canon plainly they would find that it was one that should be passed. He reminded the laity that the one Scriptural loophole that they have is the doubtful interpretation of a passage. Some ancient authorities did not contain the words at all. The speaker then went on to discuss the sanctity of the marriage law, and the innocent party. If there is one thing we love it is truth and honesty; if there is one thing we abhor it is dishonesty. Take the marriage service and read it through with deep attention, and what can you think when you ask your clergymen to read that twice. Any condemnation by the Church of such a case as that of a man and wife who consented to be separated through collusion would increase a thousand fold the dangers which threatened the country. Persons who go against the Bishops and the majority of the members of the clergy want to realize the gravity of the question. Gentlemen of the West have told us that it is a question assuming more and more importance. The strength of England is not in its ships and its soldiers, but in its men and women, and whatever conduces to the preservation of the sanctity of its homes should be forwarded.

The hour of midnight being close at hand, Dr. Davidson offered to forego his right as mover of the main motion, to reply to the arguments adduced against it, providing the debate was closed at once so that the vote could be taken before the adjournment.

Chancellor Worrell having declared that he could not conscientiously give a silent vote, Dr. Davidson closed the debate in a few words. He declared that he had never said nor implied that the House was bound by the expressed desire of the Bishops. It had been urged as a reason for the re-marriage of the innocent party to a divorcee that it was unjust to punish the innocent for the guilty, but he asked whether members of the Synod had never heard of the sins of the fathers being visited upon the children unto the third and fourth generations. He knew something of some so-called innocent parties to divorce proceedings. He had been told of one case in which a divorce was granted at Ottawa, and in which he considered the party who would be held the innocent party under the provision that some members of the Synod wished to see prevail, and entitled to re-marriage, to be the more guilty of the two. This man, in his desire to be rid of his wife and to marry another, had actually connived to throw her under the designing influence of a friend, in order to lead her into sin, and so to forward his own impious designs. He knew of another case in which the so-called innocent party remarried almost immediately after obtaining a divorce, and in which a child was born a couple of months later. There were several points in the debate to which he might have replied, but he would now leave the matter to the conscience of members of the House. The voting on the sub-amendment, amendment and main motion was then proceeded with, the former two being defeated. The main motion was adopted by the following vote, a demand having been made that it be taken by orders:

Clerical—For, 55; against, 8.

Lay—For 29; against 20.

FIFTH DAY, MONDAY, SEPTEMBER 11th.

After routine, Archdeacon Pentreath enquired if there had been any change in the rule of Synod requiring clergymen attending its sittings to appear in their surplices. The Prolocutor replied in the negative. Reports were submitted from the committees upon the suggestions to establish a general pension fund for the whole Church, and an ecclesiastical fire insurance company. Both propositions were favorably reported upon. In reply to the means to be taken for the admission to the General Synod of the representatives of a new diocese, Dr. Davidson said that he was betraying no secret when he said that in the case of the

amendment to the effect, in message No. 3 of the opinion that the result their issuing directions collectively to their clergy forbidding of persons having a law in these very the Diocese of New West-

s. n, said this question would the Synod had had it be- it would likely be before red their desire. The same States, but the question is 1 and thus strengthen the United States, and in the not wait for the Lambeth bishops, and other branches our example. Let us settle m for other matters.

l, Milton, Ont., said there to speak of. What seemed re-marriage should not be all hopes for reconciliation. it that action should not be rence or the Church in the should not the Canadian nounce for everything that home and the welfare of

ressed his remarks more they looked at the canon it was one that should be y that the one Scriptural doubtful interpretation of a ities did not contain the en went on to discuss the and the innocent party. If t is truth and honesty; if it is dishonesty. Take the brough with deep attention, you ask your clergymen to ation by the Church of and wife who consented to would increase a thousand tenced the country. Persons d the majority of the mem- lize the gravity of the ques- have told us that it is a re importance. The strength and its soldiers, but in its conduces to the preservation should be forwarded.

close at hand, Dr. Davidson mover of the main motion, eed against it, providing the that the vote could be taken

clared that he could not con- te, Dr. Davidson closed the declared that he had never use was bound by the ex- s. It had been urged as a f the innocent party to a punish the innocent for the members of the Synod had e fathers being visited upon and fourth generations. He -called innocent parties to been told of one case in at Ottawa, and in which he d be held the innocent party me members of the Synod tled to re-marriage, to be the man, in his desire to be rid her, had actually connived to ng influence of a friend, in and so to forward his own f another case in which the ed almost immediately after ob- a child was born a couple of eral points in the debate to but he would now leave the members of the House. The ent, amendment and main ith, the former two being de- as adopted by the following ade that it be taken by orders: 8.

V. SEPTEMBER 11th.

Pentreath enquired if there rule of Synod requiring clergy- to appear in their surplices- the negative. Reports were ittees upon the suggestions fund for the whole Church, urance company. Both propo- l upon. In reply to the meas- to the General Synod of the ese, Dr. Davidson said that he he said that in the case of the

new diocese of Caledonia, the Bishop, prior to his consecra- tion, had declared his assent to the rules, canons, etc., of the General Synod of the Dominion. A proffered reso- lution looking to the bringing in of the new diocese was held over pending the report of a committee to which the whole matter of the admission of a new diocese was re- ferred on motion of Chancellor Worrell.

The Rev. Dr. Langtry, of Toronto, gave notice that he would move, seconded by Judge McDonald, two resolutions, one placing on record the desire of this Synod for a system of religious instruction in the public schools, and the other seeking to prevent the holding of any professorship in a theological college of the Church, by one who accepts or teaches what is known as the higher criticism. Concurrence was then moved and carried in several of the messages from the House of Bishops. One was that concerning candidates for Holy Orders, and another respecting a supreme court of appeal. The latter has for its object the right of direct appeal from a decision of a Diocesan Synod to the General Synod, instead of having to go first to the Provincial Synod. There was some discussion, as to whether this amendment to a canon, which amendment was passed at the last Synod, required to be concurred in now. It was generally held, however, that it fell under the head of a canon having reference to matters of doctrine, worship or discipline, and also was an amendment to a canon on discipline. On motion of Mr. Matthew Wilson, K.C., the Hon. Judge Piodgett, chief Justice of Rhode Island, was invited to a seat on the platform.

Mr. James Edmund Jones, of Toronto, seconded by the Ven. Archdeacon Fortin, moved the adoption of the following resolution, to be considered clause by clause:— 1. That it is in the best interests of the Church of Eng- land in Canada that there be only one hymnal in common use in the public services of the Church. 2. That the General Synod do authorize and direct the compilation and publication of such hymnal. 3. That the Upper House con- ccurring, a Joint Committee be appointed to consider and deal with this matter, and such committee shall be charged with the active and executive duties arising out of such compilation and publication, with power to appoint an ex- ecutive committee to transact the business thereof. 4. That such Joint General Committee do appoint a "Compilation Committee," whose duty it shall be to prepare a draft hymnal for submission to the members of the Joint Com- mittee. 5. That in the appointment of members of the Compilation Committee, the General Committee be not restricted to the members of this Synod. 6. That the Compilation Committee do submit the draft hymnal for suggestions and criticism to such diocesan committees as may be authorized to act in this matter. 7. That the copyright in the hymnal be vested in the General Synod, and that the royalties or profits arising from any agreement that may be made be paid to the Treasurer of this Synod, to be deposited to the credit of a fund to be known as the "Superannuation Fund," to be administered as this Synod may hereafter direct, the ex- penses of the General and Compilation Committees to be a first charge upon such fund. 8. That the Compilation Com- mittee shall, as far as possible, secure the advice and co- operation of the members of the General Committee during the prosecution of the work, and shall submit to them the final draft, and the draft as finally settled shall be sub- mitted to the Upper House for approval and authorization before it is published. Mr. Jones asked that the motion might be slightly changed before he moved its adoption, by strik- ing out the provisions that the royalties or profits re- sulting from the sale of the book be deposited to the credit of a fund to be called the Superannuation Fund. This was agreed to. The mover then declared that he made no claim to the paternity of the proposal, the honour of which belonged to the Diocese of Huron. Several dioceses, how- ever, including those of Toronto, Huron, Columbia, Rupert's Land, Ottawa and Fredericton, and the rural deaneries of Muskoka and Parry Sound had petitioned for the compila- tion and publication of a new hymnal. As to the necessity for the adoption of a general hymnal, he cited the fact that in St. John no less than six different hymn books or different editions were in use in the churches. He there- fore believed that there would be no difference of opinion whatever as to clause one. The clause was adopted. Pro- ceeding, Mr. Jones explained that there was no desire whatever to force the use of the proposed hymnal upon anybody. Nor should it be permitted to become the ex- pendent of anybody's personal views. He compared several of the hymnals now in use to show that all of them omitted several good hymns which it was advisable to include, and that there were many hymns which could well be spared from almost all the existing books. Those who had taken this matter up had issued circulars to many of the clergy asking their opinion as to the desirability of a new book, and of the replies received, ninety favoured it, and only two expressed themselves as opposed to it. It had been found too late to bring it up in all the dioceses, and he wished to say that those of Ontario and Columbia had simply asked for the appointment of a committee to con- sider the advisability of the project. He felt that there was an irresistible desire on the part of Canadian Church- men for the compilation of a Canadian hymnal. So far as Toronto is concerned, there will be practical unanimity on the part of all shades of Churchmanship and of all musical tastes. Only two parishes in the Diocese of Huron used Hymns Ancient and Modern, although it was used in about two-thirds of the churches in Toronto diocese. He hoped

that the compilation might be completed and ready to be submitted to the next Synod, three years hence, though Hymns Ancient and Modern took ten years to compile, and the Canadian Presbyterian Hymnal, seven years. The magnificent hymnal published by the Irish Church had never been forced upon any of the congregations. It was simply resolved that permission be accorded for its use and the result was that it is now used in almost every parish. That was the kind of coercion, and the only kind that it was suggested to ask for the proposed new hymnal. He showed that the American hymnal was in almost universal use except in the matter of music. He felt quite certain that the new book would come into universal use, for in a way everybody would have a hand in it, it would have the prestige of the Synod's approval, and in addition there would be the question of the monetary advantage to be derived from the sale of copies by the Church itself. His idea was that the committee charged with the work should name a sub-committee to be known as the Compilation Com- mittee, which would be charged with the work of compila- tion, and also a small executive committee of two or three who would attend to the business arrangements for the pub- lication of the hymnal. He suggested that a good idea would be to obtain the views of the clergy as to the hymns which they would like to see retained in the new books. They might be asked to mark with one cross those which they occasionally used, and with two crosses those which they used most frequently, designating with a cipher those which they never used at all. It would be easy to elimin- ate from the latter those which were so marked by the greater number of clergymen, while on the other hand there were some 340 hymns which were common to the three most popular hymnals, and which might, therefore, be re- tained as the foundation of the new collection. He proposed that when the collection had been decided upon, the book should be placed in the hands of some leading musical authority for final revision. The Presbyterians of the Do- minion had sent their hymnal to Dr. Hopkins, telling him that he was to be responsible for the musical part of it. Sir John Bridge, of Westminster Abbey, had edited the musical portion of another hymnal, while the Scotch Presby- terians referred the musical portion of their book to Sir John Stainer. Mr. Jones admitted that it would be im- possible to please everybody, no matter how well the work was done, and there was certain to be fault-finding on the part of some of those whose suggestions had not been acted upon, or of a few cranks in the shape of certain organists and choir members. And there would be doubt- less some complaints of the expense of buying new hymn- books. But it would be at least three or four years before the new book would be ready, and in anticipation of its com- ing, people would be mending up their old books and economizing on their expenditure in this direction, so that by the time the new book would be ready they would want new copies of a hymnal in any case. He proceeded to show that the book could be produced without any financial re- sponsibility whatever on the part of the Synod and pro- duced a letter from Mr. H. Froude, of the Oxford University Press, in support of his statement. In answer to enquiries as to the cost of the copyrights which would have to be acquired, he said that the total amount paid by the Can- adian Presbyterians in the preparation of their hymnal was \$736, and that many copyrights had since expired including all the compositions of Dykes and Monk. He showed also that the Presbyterian hymnal, though admirably printed, and containing more than Hymns Ancient and Modern, was sold for 90 cents as against \$1.35 for a similar copy of the latter. In reply to other questions it was shown that large amounts had been paid the Presbyterians in royalties by the publisher of their hymnal.

At the afternoon session Mr. J. E. Jones resumed his remarks as mover of the resolution in regard to the com- pilation of a Canadian hymn book. After a discussion of copyrights, he went on to say that there was one thing which must be done to make a new hymn book popular with the people. Those who had taken part in the services here in connection with the Synod meeting had been struck with the heartiness of the singing, and the reason for this was that the music of the hymns had been trans- posed to a key suitable to meet Canadian voices. Canadians were not able to sing in unison the hymns as published in English hymn books. He was not going to discuss the difference in Canadian and English voices, but few of the amateur organists in the Church were able to transpose them at sight to meet the needs of the singers. He went on to discuss the different works which were before the Synod, and said there was undoubtedly a desire among Canadian people for a Canadian hymn book. It would, however, be English to the core. We can be Canadians, and we can be Englishmen, both strongly at the same time. He instanced the fact that in Toronto Synod when a mo- tion for a Canadian hymn book was made, there was a chorus of "carried" before the seconder had time to speak.

Archdeacon Fortin seconded the motion. He believed the resolution was of the utmost importance to the Church. The General Synod had accepted the idea that the whole Church should have the one hymnal. He spoke of the difficulties of those moving from one part of the Dominion to the other, who often had to learn a whole new set of hymns and tunes when they did so. He thought the same hymns and tunes throughout Canada would be a great bond of union and a source of strength. He thought the time opportune. No party lines were dividing them. The General Synod had done much to break down barriers. He

discussed the Church Hymnal from which he said a large number of favorite hymns had been excluded and the tunes were set in too high a key for the Canadian voice, which makes congregational singing impossible. Hymns Ancient and Modern had seemed destined to become the universal hymnal, but the publishers in an evil hour sought to launch a new edition, which was to many a great disappointment. We were not ungrateful to the Mother Church for its watchful care of her children in the colonies. We were not ungrateful to her for the literature or the good men she has sent us as Bishops and pastors, but the Canadian Church will never be strong while she is in leading strings. We must be a Canadian Church. Let us compile a hymnal for ourselves.

Rev. J. Simpson, Charlottetown, seconded by Judge Savary, moved an amendment to the effect that the new edition of Church Hymns recently issued by the S.P.C.K. with appendix adding more missionary hymns, children's hymns, simple chants, etc., particularly suited to Canada be adopted as the official hymn-book. Rev. Mr. Simpson said that if he had been told two months ago that he should be now advocating the adoption of a Canadian hymn- book he would have been greatly surprised, and further had he been told His Honour Judge Savary and himself should go together on the subject he would have thought the person saying so a subject for resentment. He spoke of the offer made by the publishers. The accuracy of some de- tails of the statement as made by the speaker was questioned by Canon Richardson, who said the same offer had been made to the clergy throughout Canada a year ago. Rev. Mr. Simpson continuing, said that while it should be a difficult matter to compile a new book it might be the means of getting an imperial hymn-book, other branches of the Church adopting it and finally the Mother Church.

Judge Savary thought that it was not likely to get a book more satisfactory than one of those already published, but if a new hymnal was not thought to be so formidable a task, he would not be greatly disappointed if the amend- ment was not adopted.

Mr. Chas. Jenkins said the compilation of a Canadian hymnal was a very important step to take, and asked if the material necessary for such an undertaking was possessed. It took special experience to compile such a work and he had doubts if the Canadian Church possessed it at present. The Synod also only had vague ideas of the cost. If the Synod gave its consent to the undertaking it would have to see it through.

Mr. R. Campbell, Quebec, agreed with the last speaker, and would go a step further. He did not think the Synod should be engaged in the publication of books. It would be more in keeping with the dignity of the Synod if a hymn-book was prepared and submitted to the Synod for acceptance. He moved, seconded by Rev. Dean Williams, an amendment to the effect that the General Synod did not see its way clear to authorize the publication of a hymn-book, but signified its agreement to examine such a book submitted to it for use in all churches. This amend- ment was declared out of order at that time.

Mr. Jennison said energy and enthusiasm should not be discouraged in the Church. The question of a new hymn- book must come up again and be voted upon before the Synod was bound to anything. Were the Synod agreed to go into a scheme for the compilation and publication of a hymn-book, and were they satisfied with the plan proposed? We boasted of the breadth of the Church. Here was an opportunity to test it. If we could bring our minds to- gether on this subject, its vivifying effects on the Church would be of immense value. We must put high Church hymns in, low Church hymns in, and broad Church hymns in, in order that we may have a hymnal for the whole Church. He spoke of the effect of one hymnal for the whole Church in Canada upon the minds of the children of the Church. We could then go into any church from Halifax to Vancouver, and picking up a hymn-book would know what kind of book it was. He urged that the matter be given a trial. He had confidence in the Church in Canada, and he thought there would be no difficulty in the compilation.

Rev. Dr. Langtry said the Church had been experimenting with hymn-books for many years, so that we are all to a more or less extent experts in the matter. He thought we might secure a good hymn-book by selecting the best points of the books now in use.

Deau W. J. Armitage, of Halifax, spoke of the tremen- dous importance of the question. He was in favour of a Canadian hymn-book for three reasons. First, it made for Christian unity and good-will among us; second, it would minister to the national feeling; third, it would be a wise use of our funds. Why should we be timorous. He in- stanced the action of other religious bodies in Canada, and the profits made by them from their publication of a hymn- book. More than one firm was ready to undertake the work. The Canadian Episcopate was a centre of unity. The Prayer- Book was a blessing. Let us have the hymn-book.

Rev. Mr. Dicker quoted the fact that there were eight hymn-books in use in one of the deaneries of St. John, which was a very unsatisfactory condition of things. He urged the desirability of having one hymn-book, and a hymn-book with the approval of the Synod would have a standing. Nothing was too good for the Church of Eng- land in Canada. It wanted the very best.

Rev. Dyson Hague said the most significant thing in the debate was the way in which men of differing views had swung into line and it was one of happiest omen. He

thought the Canadian Church was capable of producing a book which would meet the views of every Churchman. The speaker went on to ask what was a Canadian hymn. He knew of none, except perhaps "The Maple Leaf Forever." What was wanted was hymns better known in Canada. There were false impressions in regard to expense. He did not favour a children's hymn-book, but thought the new book should have such a collection that the children would use it. There was never such a splendid collection of hymns as that contained in the present Canadian Presbyterian hymnal.

Canon Richardson was going into the cost of publication of the S.P.C.K., when the House of Bishops entered for the presentation of the address of the General Synod to the Primate, details of which have been already printed.

After the withdrawal of the Bishops, Rev. Mr. Simpson said that with the consent of the Synod he and Judge Savary had agreed to withdraw their amendment. He wished, however, to justify himself from the implied reflection of Rev. Canon Richardson that he had sought to mislead the House in regard to the offer of the S.P.C.K. (Cries of No, no.) Canon Richardson disavowed any such intention.

Chancellor Martin, seconded by Canon Ingles, then moved an amendment to the effect that the committee proceed, provided no liability is incurred by the Synod or its members.

A discussion ensued over the financial point of the question, in which Mr. Jennison, who did not want the main motion encumbered with any rider which would not prove a business proposition, and others took part.

The motion was withdrawn in favour of one by Chancellor Worrell and Capt. Thomas, to the effect that clause two be prefixed by the words, "That assuming that some such arrangement as to initial expenses as is proposed by the letters from the two publishing houses, etc."

After addresses by Rev. Cecil Owens, Archdeacon Neales, and Canon Murray, the amendment was put and lost by a vote of 36 to 20. Further proceedings were objected to by Dr. Davidson on the point of order that the hour of adjournment had arrived, and the Synod adjourned.

Among the messages received from the House of Bishops during the afternoon was one heartily approving of the efforts to complete the Bishopric Endowment Fund of the Diocese of Athabasca; transmitting a resolution in answer to a request of the Lord's Day Alliance, asking for a strong pronouncement on Sunday observance and the aid of a committee in the work of the Society, the Upper House having appointed the Bishops of Saskatchewan, Huron, Coadjutor of Montreal and Nova Scotia to act with a committee of the Lower House; a resolution placing on record the great satisfaction of the Bishops on the Bishop of Caledonia taking his place in the Upper House; a resolution making proper provision for the reception of the visiting American Bishops and clerical and lay delegates of the fraternal delegation at the General Synods; a resolution adopting the report of joint committees on the Colonial Clergy Act and asking concurrence of Lower House.

The adjourned meeting of the Missionary Society of the Church of England in Canada, which had been unable to conclude its business on Friday, the 8th of September, took place on the following Monday evening at the Court House, His Grace the Archbishop of Rupert's Land presiding. The business to be considered was the adoption of the appointments, that is the amounts which the various dioceses of the Dominion are expected to raise for mission work. There was a feeling expressed by some of the representatives that the increase in the apportionments asked this year was too high, and that some of the dioceses would be unable to meet the amount requested. The adoption of the apportionments as prepared by the Mission Board was moved by Canon Richardson, seconded by Mr. Matthew Wilson. Regret was expressed at the absence of Mr. S. H. Blake, who was to have moved the motion. Mr. Wilson explained how the apportionments were arrived at. The total amount asked for was \$109,000, including \$28,000 for foreign missions. The West was rapidly going ahead, and many parishes were becoming self-sustaining. An increase of 20 per cent. had been asked in the apportionments from the West, and he thought it was little to ask the Eastern dioceses for an increase of ten per cent.

After speeches from a number of delegates, Chancellor Martin made a motion to reduce the apportionments for the Diocese of Niagara. He thought it was altogether out of proportion to give one-third of the collections to foreign missions where the needs of the North-West were so pressing. The Bishop of Nova Scotia explained that the large proportion of miners and fisher-folks in his diocese made it difficult to raise the sum asked there.

The Archbishop of Rupert's Land said that the missionaries in his diocese were paid \$800, which would equal about \$600 in the East. Bishop Grisdale said the salaries paid in his diocese were only \$700. The thought that missionaries in the West were better paid than in the East should be laid.

Ven. Archdeacon Pentreath, New Westminster, gave a description of how a mission boat and hospital scheme had been established on the coast through the assistance of the Missionary Society.

Archdeacon Webb told of the great strides being made in Calgary.

After a short address from Archdeacon Ker, the Bishop of Mackenzie River, asked how his diocese was to meet the reduction in the grant to it.

Ven. Archdeacon Collison, of the Diocese of Caledonia, said he wished to defend the Western missionaries from

some reflection which had been made. He spoke of the self-denying efforts of the Christianized Indians to help themselves.

Mr. E. J. B. Pense, M.P.P., said he considered the apportionment absolutely fair.

Rev. Rural Dean Gill said the great West needed men and money, and must get them while we have our hands on the land. In ten years from now our opportunity would be gone.

Rev. Dr. Tucker, General Secretary of the Society, pointed out that it had been said that the sums given to the Missionary Society were endangering diocesan funds, but he had found the very opposite to be the case, and cited the cases of Montreal and Ontario where debts had been cleared off. He believed there had been an enlargement of view and enlargement of sympathy brought about by the operations of the Society. The Missionary Society is helping on all the dioceses. The people did not know what they could do. From \$30,000 for missionary work in 1900, the amount had grown to \$90,000 at present. The needs of the Church were away beyond the sum asked. The needs of the Church had been put before us by the men who had borne the toil and burden of the day. He thought the apportionments should be left as they were, and that they should do their best to meet them.

The discussion was continued by Rev. Mr. Lloyd, Dr. Davidson and Rev. Canon Forneret, Chancellor Martin finally withdrawing his amendment, but protesting that the Board's action would prove disastrous to the Church in the Diocese of Huron.

The adoption of the motion was then moved by Mr. Pense, and carried.

A resolution of thanks to Mr. S. H. Blake for his services to the Board of the Society, and hopes for his speedy restoration to health, was adopted and the meeting adjourned.

SIXTH DAY, TUESDAY, SEPTEMBER 12th.

After routine, it was unanimously resolved that the delegates of the diocese of Caledonia should be admitted to the General Synod, and the Venerable Archdeacon Collison thanked the Synod on behalf of the diocese. The discussion of the proposal for a new hymnal was continued, and on the motion for the adoption of clause 6 providing for the reference of the draft hymnal to such diocesan committees as may be authorized to act in the matter, Mr. R. G. Caldwell moved in amendment, seconded by Rural Dean Hill that the reference of the draft hymnal be direct to the diocesan synods themselves.

Canon Hannington supported the amendment because he thought it was a good idea to be able to take advantage of whatever literary and musical talent there might be in them. He thought, too, that this would be an act of courtesy to the compilation committee, and would hasten the compilation of the hymnal.

Mr. Wollaston took opposite ground from the last speaker, and the Rev. Mr. Gill, of Rupert's Land, favoured the reference to the different diocesan synods, feeling that Churchmen in the different parts of the country would like to have something to say in the matter when told that they were to have a new hymnal.

Rev. Canon Murray, of Winnipeg, differed from the last speaker, and thought it much better to send the draft to committees named by the different dioceses. It was his experience that it was always preferable to refer reports and other matters where prompt action was desired, to small bodies rather than to large ones, where very often, as in the case of the present Synod he thought that "the sweetest music some of us seem to like to hear is that of our own sweet voices." In the Church of Ireland the diocesan committees did not report to their respective synods on the hymnal, but simply studied the draft and made suggestions. After further discussion, the amendment was put and lost.

On the motion for the adoption of paragraph 7, Mr. W. B. Carroll moved the addition of a clause to provide that the sum of \$500 be set aside by the Synod to be advanced from time to time to the convener of the committee, towards the necessary expenses of the compilation of the hymnal, the said sum to be repaid to the General Synod out of royalties or otherwise as may be arranged. The amendment was carried as also the paragraph as amended. After the adoption of paragraph 8, Archdeacon Tims moved that a draft of the proposed hymnal be sent to every member of the Synod at least two months before the next Synod.

Mr. Jones asked that the words "if possible" be added. Mr. Martin objected. He said that this was just what the Synod should endeavor to avoid. At the present Synod members were working to a great extent in the dark because they had not the printed copies of the business to come before them.

Mr. Otty suggested that the motion be changed so as to provide that it should suffice to send out the draft copies one month before the next Synod. He said that it might not be possible to know the complete membership of the Synod two months before it met.

Mr. Jones also said that although every effort would be made to have the draft ready as long before the next Synod as possible, it might just happen that it would not be ready two months ahead of it.

Mr. Martin said that he was satisfied with one month. All that he was anxious for was that the draft should be in the hands of members in sufficient time to be studied

before the next Synod. The amendment was then carried, and Mr. Jones declared that as nothing now remained but to move the adoption of the entire resolution, he had handed the pleasant duty over to the Rev. J. Simpson and the Rev. Dr. Scott.

Rev. Mr. Simpson said that like victorious Roman generals, Mr. Jones wished to chain his old opponents to his chariot wheels, and he was very happy to move, seconded by Rev. F. G. Scott, that the resolution be carried unanimously, by a standing vote.

The Prolocutor said that he could not put the motion in that form. He had no right to ask the House to adopt anything unanimously. That was in the hands of the House alone. It could make the adoption of the resolution unanimous or not, just as it liked. The motion was put without any reference to the word unanimous at all, but was adopted unanimously, as suggested, and the Synod remained standing while singing the Doxology.

Upon the resumption of business in the afternoon, a number of messages from the Upper House were received and some of them concurred in. One was to the effect that the Committee on Statistics and State of the Order be empowered not alone to acquire and present statistics, but also to make and recommend measures likely to advance the Church's work, and adding the Bishops of Quebec and Huron to the committee. Another message expressed pleasure and interest in the efforts made by the Church in England in caring for immigrants arriving in Canada, and trusting that the Canadian clergy will do their best to welcome and give their attention to settlers in their first efforts to establish themselves in this country.

The consideration of the report of the committee on the proposed appendix to the Book of Common Prayer, which was presented by the Ven. Archdeacon Pentreath. The appendix as presented by the committee proposed a form of services for use in buildings other than churches, service for the Feast of Transfiguration, collect, epistle and gospel for the marriage service, collect, epistle and gospel for burial service, order for burial of a baptized infant, form of service when Prayer Book service for burial of the dead cannot be used, service for hallowing a grave in unconsecrated ground, service for Rogation Days, Harvest Thanksgiving service, forms for Day of Intercession for Missions and other times, form for family prayer, twenty-one occasional prayers. Archdeacon Pentreath in introducing the subject said the committee recommended that the Synod authorize the tentative use of the appendix for the next three years, during which time suggestions for amendments might be made to the committee for consideration, which might be reported to the next General Synod for their approval. He detailed the steps taken in connection with the drawing up of the appendix and the immense amount of labour involved. He thought that all had felt the need of some enrichment of the Prayer-Book in order to adapt it more closely to our needs. The time had come when a move should be made to have the occasional services now in use all over the Canadian Church to be one and the same, without infringing in any way on the rights of the Bishops to order their own special services. He suggested that the appendix be printed and go out to the Church for consideration, and that two months before the meeting of the next Synod these be embodied and printed so that every one might be able to study and discuss the matter intelligently. He accordingly moved a motion to the effect that the General Synod authorize the tentative use of the proposed appendix for the next three years during which suggested amendments may be made to the committee for consideration and reported to the next General Synod for their approval.

The Rev. Dr. Davis, Dean of Huron, seconded the motion, in order, he said simply to bring the matter before the House.

Mr. Chas. Jenkins, of Huron, moved, seconded by Rev. Dr. Young, that the report be referred back to the committee to secure further suggestions, and that the proposed appendix be then printed and sent to the General Synod for approval at least two months before its next triennial session. Mr. Jenkins said the question reached down to the very heart of the Church's religious system, and he utterly opposed the tentative use of any such appendix as that now proposed. There was no pressing necessity for it. There was debateable matter enough in it to keep the House in session a couple of months. The Prayer-Book was the outlook of the religious life of the holiest men since the day of Pentecost. He dwelt upon the structure of the Prayer-Book, its chastity of utterance, its grandness of thought, and said that anyone who proposed to revise it had a difficult task on hand. He concluded by urging that there should be no hurry to proceed with this matter.

Rev. Dr. Young said that from a cursory examination of the proposed appendix, he would be willing to allow it to go out to the Church with the imprimatur of the Synod.

Dr. Dyson Hague said the matter was one of profound importance, and he thought that Mr. Jenkins had voiced the opinion of most of those present. He considered the appendix absolutely unworthy of their beloved Prayer-Book, upon which it would only prove a patch and a disfigurement. It was also sure to arouse antagonism. The sleeping dogs of war had been sleeping for some years, and it was better not to arouse them. The appendix was not what they were expecting at all. What was wanted was something that would make our services more adaptable to the conditions of our wide Dominion. The speaker

ndment was then carried, nothing now remained but entire resolution, he had the Rev. J. Simpson and

like victorious Roman chain his old opponents to y happy to move, seconded the resolution be carried

uld not put the motion in ask the House to adopt in the hands of the House option of the resolution ed. The motion was put ord unanimous at all, but gested, and the Synod re- he Doxology.

ness in the afternoon, a pper House were received d State of the Order be and present statistics, but ceasures likely to advance the Bishops of Quebec and other message expressed its made by the Church in its arriving in Canada, and will do their best to wel- settlers in their first efforts country.

rt of the committee on the of Common Prayer, which deacon Pentreath. The ap- mittee proposed a form of ther than churches, service , collect, epistle and gospel epistle and gospel for burial baptized infant, form of ice for burial of the dead fflowing a grave in uncan- onation Days, Harvest Thank- of Intercession for Missions family prayer, twenty-one Pentreath in introducing commended that the Synod the appendix for the next suggestions for amendments ce for consideration, which t General Synod for their s taken in connection, with x and the immense amount t that all had felt the need yer-Book in order to adapt The time had come when a the occasional services now arch to be one and the same, on the rights of the Bishops ices. He suggested that the ut to the Church for cons before the meeting of the and printed so that every- and discuss the matter inv- ed a motion to the effect the tentative use of the ct three years during which made to the committee for the next General Synod for

of Huron, seconded the mo- to bring the matter before

n, moved, seconded by Rev. e referred back to the com- tions, and that the proposed sent to the General Synod for before its next triennial ses- sion reached down to the igious system, and he utterly any such appendix as that o pressing necessity for it ough in it to keep the House s. The Prayer-Book was the of the holiest men since the upon the structure of the utterance, its grandness of who proposed to revise it had concluded by urging that there l with this matter.

n a cursory examination of the be willing to allow it to go nprimatur of the Synod. matter was one of profound that Mr. Jenkins had voiced e present. He considered the y of their beloved Prayer- only prove a patch and a dis- e to arouse antagonism. The n sleeping for some years, and them. The appendix was not t all. What was wanted was e our services more adapt- wide Dominion. The speaker

then proceeded to a criticism of the contents of the pro- posed appendix, and what in his opinion was desired. Loud cries of "No, no," greeted his suggestion that the prayers for royalty be condensed into one prayer, while "Hear, hear" met the suggestion that the prayer for the Governor-General be included. He wished provision made for many things that clergymen now do and would probably continue to do, and in conclusion said the proposed appendix was unworthy and inadequate, and should be relegated to the oblivion which it deserved.

Mr. Matthew Wilson, one of the members of the com- mittee, said the committee had accomplished the task which it had to do, but saw the book was not what was expected. He regretted that the Bishops were sitting in the Upper House, and were not present to hear the discussion. He asked for a full discussion of the subject in order that the committee, if it had to meet again, would have a clear idea of the views of the Synod upon the matter.

Archdeacon Page defended the "Little Prayer Book," the S.P.C.K. publication, which he thought Rev. Dyson Hague had attacked, but which latter assured the speaker that he had not. It had been found a great assistance in the work in the railway and lumber camps, etc., and its prayers were all taken from the Book of Common Prayer.

The discussion was continued by Rev. Canon Von Iffland, Quebec; Canon Crawford, Dean Evans, the Dean of Calgary, and Canon Hannington, and an amendment offered by Capt. Thomas, seconded by Archdeacon Richardson, to the effect that the Lower House ask the Upper House to sit in joint session for the purpose of thoroughly discussing the subject of the Prayer Book was declared out of order, as it was not in the nature of an amendment.

Archdeacon Pentreath said he wished to take exception to an expression from one of the speakers who had applied the term of "second hand trash" to the appendix. He wished to say that there was not a single prayer in the book that had not been taken from some well known source.

The House adjourned at 4.30 in order to allow the members to attend the reception in their honour by Sir Louis Jette, Lieut.-Governor of the Province, and Lady Jette, at Spencer Wood.

The evening session was again occupied with the Prayer-Book discussion, Archdeacon Jones, of Fredericton, opened the debate, being followed by Rev. Mr. Lewis, who held that the Synod was proceeding on a wrong basis. The Bishops had a right to ordain what prayers their clergy should use, and any action of the Synod to determine on the matter or to force its judgment upon them was a piece of impertinence. It was a great mistake to suppose members of the Synod were quite qualified to make prayers comparable to those of the Prayer-Book. Its dignity, comprehensiveness, spirituality, and absence of sentimentality, its language so pure, and noble, it had nothing in the English language comparable to it. The Prayer-Book as it is has almost everything that is needful, and if the Bishops will prepare some prayers for special occasions the matter would be settled.

Ven. Archdeacon Beales, Canon Craig, and Chancellor Worrell followed, and thought the committee had done an immense amount of labour. The first speaker drew attention to the harsh criticism of one of the prayers when in the Prayer-Book there was one in almost identical words. Canon Craig did not favour the appendix at all, criticized some of the services and made some suggestions. Dr. Worrell referred to the motion on the order paper standing in his name, and thought the appendix was going to create confusion. He thought the book was going to make a large and bulky volume. It was not right to say we did not intend to alter one line of the Prayer-Book. This is just what they were going to do, but placing the same at the end of the book instead of in its proper place. It was more manly to deal with it in the proper way by inserting the changes in their proper places. There was some mis- apprehension regarding his motion. He did not think the compilers of the Prayer-Book thought that it would never be changed in the years to come, or to suit the conditions of other lands. He thought the compilers of the appendix had been subjected to too severe criticism, and thought the production did not justify such severe comment. He realized that it was impossible to prepare any prayers comparable to those of the Prayer-Book, but thought that the best prayers possible should be placed there.

Canon Richardson said that all agreed as to the trem- endous importance of the matter. The only thing which had saved the Church of England in the past had been her Book of Common Prayer, and they should be careful how they touched it. There was a feeling that there was need of the work proposed for the sake of law and order in the Church. He urged the admonition hands off the structure of the Prayer-Book. Any interference with the services for the administration of the sacraments for instance, would break down the pillars of the Church's whole system. It was better to have some additions, even if not perfect, than none at all. The criticism of the committee had been unjust. The Committee, failed because they con- sulted too many minds. A small committee of learned men and expert opinion would be the only way to secure a satisfactory result. Then submit the result of their labours to a man of deep learning, with a sense of the beauty of words and a judge of rhythm.

Dean Partridge, of the diocese of Fredericton, said he felt obliged to those speakers who had said a few good words for that unfortunate and much maligned committee. They had tried to do what they could. The work of the

Committee had been treated by the Synod in a most dis- respectful manner. One of the speakers had said that it should be relegated to oblivion. Was that the language to be used in a Christian, not to say, an assembly of gentle- men. Five Bishops had been on the committee, and the chairman was a man to-day standing head and shoulders over those who had spoken disrespectfully of his work. The speaker went on to speak in eloquent terms of the Bishop of Fredericton, and his liturgical attainments. The committee had no commission to touch the structure of the Prayer-Book at all. They were told to prepare an appendix and he did not believe the committee had failed.

Canon Welch congratulated the Synod on the improved tone of the debate since the pleasant visit to Spencer Wood in the afternoon. He did not believe the House had clear views of what it really wanted. The speaker reviewed some of the criticisms offered regarding the work of the com- mittee, and replied to them. He deprecated hasty action. All the committee asked was temporary authorization for the next three years, during which suggestions might be made. They might make up their minds that if they were going to have additional services they were going to get them different to the Prayer-Book.

Rev. H. G. Clinton would vote for the main motion. He said he wanted a good many things out of the appendix.

The debate brought out further interesting contributions from Rev. F. H. Graham, Dr. Davidson, and Mr. Martin. Dr. Davidson said he believed the position of the Church was that the Prayer-Book was not to be touched. He believed the committee had acted as the Synod had directed. For twenty-five years in the Province of Quebec there had been permission by canon to separate services. He felt it as a personal injury when he went to a church and the rector left out certain prayers. He went to church expect- ing to worship in the form laid down. Why, too often, in these churches, where the service was shortened by one of the lessons being omitted, some one gets up and sings a "delicious" solo. He was a lover of music from his head to his feet, but when the omitting of the reading of God's work gives way to music, than let music die forever.

Canon Welch offered an amendment to the amendment, seconded by Mr. Chancellor Martin, to the effect that the first committee of both Houses on the appendix be re- appointed and the report sent back to them for further re- vision and modification of services.

Rev. Dr. Scott thought the debate of the afternoon and evening had been the most valuable since the beginning of the Synod. The English people never seemed to know when they had a good thing, and the Synod appeared to have now only discovered what a bond of union they had in the Prayer-Book. The most wonderful feature of the Prayer-Book was its stability. One thing that had come out was the impossibility of drawing up anything that would satisfy everybody. With a little common sense and with the advice of their diocesan, prayers for all their needs might be found. They had given birth to a new hymn book at this Synod, and he did not think they had strength to give birth also to a new Prayer-Book. They were not in a position yet to unsettle the wonderful stability of the Prayer-Book.

After a point of order raised by Rev. Canon Balfour had been declared not well taken by the Prolocutor Rev. Mr. Lloyd, Mr. Jennison, Judge McDonald, and other speak- ers brought the debate to a close, and the vote was taken.

Canon Welch's amendment to the amendment was de- feated by a vote of 56 to 30, and the amendment of Mr. Jenkins was adopted by a vote of 62 to 24.

A couple of messages from the Upper House were read, one transmitting a canon on transfer of clergy, and the other in regard to appointment of a committee to act with other religious bodies in connection with Lord's Day legisla- tion.

The Prolocutor submitted a draft of names for the committee on compilation of the new hymnal, but con- sideration was left over until the morning.

SEVENTH DAY, WEDNESDAY, SEPTEMBER 13th.

At the morning sitting of the Synod, the Rev. Henry G. Fiennes-Clinton, of British Columbia, gave notice that he would propose Vancouver as the next place of sitting for the General Synod.

The city of London, Ontario, was also proposed.

Upon the motion for concurrence in the message from the House of Bishops, respecting the transfer of the clergy, it was proposed in amendment that the commendatory let- ters issued to a clergyman by his diocesan be valid for six months instead of three. After considerable discussion the amendment was rejected and concurrence in the canon was voted.

Another message was received from the House of Bishops on the subject of the observance of the Lord's Day. The House of Bishops recommended that the committee on the issue of the pastoral letter be urged to include in it a plea for the better observance of the Lord's Day, and that a committee be appointed to co-operate with committees from other religious bodies in watching and facilitating legislation with this object in view.

It was agreed that this message should be taken into con- sideration together with the report of a committee of the House on the same subject, as soon as the latter was reached.

A message was received from the House of Bishops stating that while their Lordships were unable to concur in the

further reference of the matter of an appendix to the Prayer-Book to the committee on the matter, they believed that the best interests of the Church would be served by deferring all further consideration of the subject.

Dr. L. H. Davidson, seconded by Mr. Jenkins, moved that a committee of this House be named to confer with the House of Bishops on the question.

Mr. R. G. Coldwell, of Brandon, said that it had occurred to him, as one who had taken no part in the debate on this subject, that it might be better to let it rest where it now was. Together with the proposed new hymnal and other matters, he thought the Synod had quite enough upon its hands, and it was most essential that the time of both the Synods and of its members should be saved as much as possible.

Dr. Davidson said that he would be better pleased with this course than with the adoption of his own motion, but that he felt that he was in duty bound to propose the course he had. If it was the desire of the House that his motion should be dropped, he was ready to withdraw it.

Mr. Jenkins, who had seconded Dr. Davidson's motion asked that it should stand, and consequently, Mr. Coldwell moved, as an amendment, seconded by Canon Murray, that the House concur in the message from the House of Bishops.

Mr. Martin said that he favoured the idea of a confer- ence, and if this should fail of results, the House might then agree upon the course suggested by the Bishops.

Chancellor Worrell took similar ground, and thought it was not possible to take any other course than to seek the conference suggested, in view of the number of mem- orials received by the Synod on this subject.

The amendment was then put and lost and the main mo- tion declared carried, after which a committee was named by the Prolocutor to confer with their Lordships, and a message was sent to the Upper House informing it of the action taken.

Another message received from the Upper House asked that a small committee might be sent up to inform their Lordships of the reasons which had weighed with the Lower House in taking the action it had in regard to the proposed hymnal. On motion the message was concurred in and the Prolocutor named a committee, accordingly, which at once waited upon their Lordships. This com- mittee consisted of Mr. Jones, Rev. Mr. Simpson, and Rev. Dr. Scott.

Mr. Chas. Jenkins moved his resolution concerning a perpetual diaconate. Prior to making his motion, he said that as the Synod was now about to consider one of the most important matters which could come before it, namely, the work of the Holy Ghost, and the different agencies by which it could best be accomplished, he would ask that the Prolocutor should lead the House in prayer. This was done and it was resolved on motion of Mr. Jenkins that the matter be considered together with the report of the com- mittee of Synod on the subject. Thereupon Mr. Jenkins had moved the following resolution of which he had given notice:—Whereas the Order of Deacons in the Church of England has not the prominence and working power it had in the Primitive Church, and it being very necessary that the office of Deacon be restored to its ancient efficiency, The General Synod of the Church of England in the Do- minion of Canada enacts as follows:—1. That a deacon need not surrender his worldly calling or business (said calling being approved by the Bishop) unless he be a candidate for the office of a priest, and he shall not be admitted to the priesthood till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of each diocese may impose. 2. The members of the Order shall be classified into two grades: 1st, Those who as at present intend going on into the higher orders of the Church. 2nd, Those who will continue permanently as deacons in the Church. 3. For those of the first grade, the courses of study and training shall be regulated by the proper authorities, as they are at present, but it shall be permissible, after ordination, for the deacon to continue his collegiate course in conjunction with doing duty under charge of a priest as may be found practicable under diocesan regulations. 4. For the deacons of the second grade, the qualification of learning in the Latin tongue may be dispensed with. They may be elected to the office by a meeting of the communicants of a con- gregation, convened for the purpose, which meeting shall have had at least fifteen days' notice, given out by the clergyman during Divine service. Said meeting is to be presided over by the clergyman of the congregation, and after election, the clergyman shall report the same to the Bishop for the purpose of having the proper examinations and trial provided for, as required by the conditions of ordination. 5. The temporalities of the Church, having at present various systems of administration existing in regard to them, the permanent deacons so appointed have their proper sphere of action, spiritual ministrations as set forth in the ordinal, under the clergyman or priest of the parish or congregation. 6. Every deacon who shall, from necessity, be placed in charge of a parish or mission, shall be under the direction of a neighbouring priest. If said charge be in a new district in the pioneer stage, where there may be no contiguous parish, the deacon shall then be directly under charge of the Bishops. 7. In the event of any deacon of the second grade becoming desirous to be advanced to the priesthood, he shall go through the same course of study and thorough preparation as is required from the deacons of the first grade. 8. As the deacons of the second grade are expected to work gratuitously, except when special

vision is made where required, they are not to be deemed ecclesiastical persons, and are not to be canonically entitled to participation in beneficiary funds as held in the various dioceses composing this Synod, which, as heretofore, are exclusively for the benefit of those ministers who have detached themselves entirely from the worldly callings." In speaking to his motion, Mr. Jenkins referred to the history of the subject in Provincial and General Synods, and then asked the House to review with him the three different periods in the history of the Church in which he would touch upon its various orders. The first of these periods was that from Pentecost to Constantine, the second was the period of the Reformation, and the third was the subsequent period. In Apostolic days he said that it was evident that all members of the Church were engaged in the common cause, and they were exhorted to be "fervent in spirit, not slothful in business, serving the Lord." He asked whether the work of the Anglican Church now squared with what it was in Apostolic days. He contended that the form of ordination of deacons showed a recognition of the fact that deacons were subject to the temptations of social and commercial life. He held that laymen who were found to have spiritual gifts might be employed in the auxiliary work of the ministry under competent authority. He believed, however, that they ought to be specially set apart in order to be assured of the Holy Spirit's help. There was plenty of necessity in Canada, he said, for work of this kind, and there were men to do it. There were many of professional attainments, and others, prominent in Sunday School and kindred work who only required the Church's authority to enter upon aggressive Church work. He proposed two grades of deacons, one of which should consist of those who intended to pass on to priests' orders, while the other should be perpetual deacons, and should not be required to give up their worldly callings so long as these were not in conflict with the laws of God and His Church. As to the method of election by congregations, he said he did not mean by this that they should not be selected in any other way, nor yet that they were to serve only in those parishes in which they were elected. His idea in this matter was simply that the election by congregations was equivalent to a recommendation to the Bishop as to the life and character of the candidate so far as known to the people. He believed that the proposed order would be instrumental in doing great work in the establishments of centres of Christian worship in new communities, until such time as a clergyman could take charge of them. He held that England's greatest gift to America was the Prayer-Book, but he believed that authority and freedom should work together, and that every legitimate effort required to be made to increase the influence of the Church and to aid in the propagation of her system. More particularly he claimed that the Church required all the inspired agencies it could get.

Professor Clark, who seconded the motion, said that various reasons were given why the perpetual diaconate was not made use of by the Church in the Old Land. Reference had been made for instance to the current medievalism of England, but he thought that perhaps more was due to the union of the Church and State, which made Churchmen very cautious of bringing too many ecclesiastical subjects before Parliament, though he honestly believed that it would be bad for the Church and bad for the world if the Church at home should be disestablished. He said that without more help from others than the priests of the Church, the latter were not able in this country to keep up with the work of some of the other denominations. He spoke of the valuable work that might be done by deacons in keeping parishes together during vacancies caused by the death or removal of clergymen. This proposal would give not only the necessary authority to suitable men to aid in the Church's work, but it would also keep them in proper discipline. They might expect special grace as well as special responsibility, and he mentioned that hard-working clergymen might utilize them in passing the chalice at the administration of the Holy Communion, where there were a large number of communicants. Of course if it was decided that the deacons must give up their worldly callings it would put an end at once to the scheme. For his part he did not see that there was anything defiling in the ordinary duties of life, when performed in the proper spirit, while for perpetual deacons it would be a necessity that they should continue their business or professional callings. As to any suggested difficulty of obtaining the necessary men for the diaconate, he believed that we had as large a number of available men as any other communion. Shall we say that these men are unwilling to have their gifts consecrated to the service of God? Is it not rather true that they draw back because they lack authority? But if the Bishop could say to them, "Take thou authority," he believed that the men would be found ready.

The Synod adjourned at one o'clock until 2.30.

During the course of the sitting there was some discussion upon the composition of the committee on the new hymnal. The addition of other names than those nominated by the Prolocutor was proposed by different gentlemen, until it was pointed out by Mr. Jenkins that the committee must be limited in number, and as it had evidently been selected with great care, he thought it should be allowed to stand as it was. This was finally agreed to, all the suggestions made for additions being withdrawn. The committee therefore remains as appointed by the Prolocutor, as follows:—Rev. Canon Crawford, Rev. W. J. Armitage,

Rev. F. G. Scott, Rev. Canon Cody, Rev. Canon Welch, Rev. Professor Clark, Very Rev. Dean Patridge, Rev. A. G. H. Dicker, Ven. Archdeacon Naylor, Rev. Dyson Hague, Very Rev. Dean Smith, Ven. Archdeacon Harding, Rev. Gilbert F. Davidson, Rev. Canon Forneret, Ven. Archdeacon Bogert, Ven. Archdeacon Fortin, Rev. Canon Stocken, Very Rev. Dean Paget, Ven. Archdeacon Pentreath, Rev. F. G. Fienes-Clinton, Very Rev. Dean Coombes, Mr. Justice Fitzgerald, Mr. R. Campbell, K.C., Mr. W. M. Jarvis, Mr. A. P. Tippet, Mr. James Edmund Jones, Mr. F. E. Hodgins, Mr. E. G. Henderson, Mr. Chas. Jenkins, Mr. W. B. Carroll, Mr. W. H. Rowley, Mr. A. H. Mahaffy, M.P.P., Mr. Percy Wollaston, Mr. R. S. Lake, M.P., and Mr. Chancellor Conybeare.

At the afternoon session the discussion on the extension of the diaconate was proceeded with, Rev. Prof. Clark concluded his remarks. He did not consider the objection that a man appointed a deacon would not be content to remain a deacon any objection at all. The Church had plenty of material if they would only bring it into action. The Church should employ all the agencies at its command, and he felt that the diaconate was a work of the highest importance.

Rev. Dr. Allnatt said he was in sympathy with the movement for the extension of the diaconate. He was satisfied that the extension could be carried out by the provisions of the proposed canon, but it was open to objections in some respects. The main objection seemed to be that the canon failed to recognize that the diaconate was an order of the ministry. Clause 8 of the canon said deacons of the second grade were not to be considered as ecclesiastical persons, which was opposed to the rubric of the Prayer-Book. Those who were accepted for the diaconate under the proposed canon must be regarded as clergymen, must be addressed as "reverend," and must wear the clerical dress. Dr. Allnatt presented a series of amendments with the object of bringing the canon more in line with his views, but agreed to hold them over for the time being.

Rev. Canon Crawford then moved, with Dr. Davidson as seconder, that the whole question be postponed until the first day of the next triennial session of the Synod. Before that date, Canon Crawford said, the Lambeth Conference would have met, and this Synod might secure valuable information upon the subject from the debate on the subject in that august body. They had had a canon permitting the use of the permanent diaconate for years past, and it had not been taken advantage of. He thought many reliable men now officiating as lay readers shrank from taking upon themselves the responsibility of Holy Orders. He thought the matter should be gone into further before action was taken.

Mr. Davidson, in seconding the motion, said he did not wish to discuss the merits of the question at all. He told of his work as a layman for twenty-five years, and of his disinclination to enter the diaconate, though requested to do so by his Bishop. He thought it better to postpone the whole question until next session.

It was moved in amendment by Judge Ermatinger, seconded by Mr. N. W. Hoyles, that the canon be taken up clause by clause, which was adopted after some discussion, by the close vote of 51 to 48. Judge Ermatinger said the question had been up nine years and thought the matter should be proceeded with at once. They had been told to wait on the Lambeth Conference, but they had had one experience with the Lambeth Conference in regard to marriage and divorce, which had come back to this Synod, and a motion had been passed going further on that matter than any other branch of the Church.

It was then moved by Mr. C. Jenkins, seconded by Mr. N. W. Hoyles, that the preamble of the clause be adopted. Judge McDonald expressed himself heartily in favour of the canon which his friend "Canon" Jenkins had introduced. They had been told that there was an immense leakage in the Church, and if ever there was a time when they wanted workers it was the present, when there was such a large population pouring into the West. There were many men well qualified to take the position, and there had been some experiments already made. He instanced the fact of one permanent deacon who bore the title of reverend, who had been elected President of a Retail Dealers' Association, and he thought many would not like that.

Rev. Dr. Scott said he thought all were agreed that they wished to see the work of the Church proceed. There were practical difficulties in the canon proposed. They should remember that already there were many deacons. He failed to see how the action of his Synod or any other Synod could limit the powers of the deacon and say this man should be this kind of a deacon, and another man that kind of a deacon. Any man upon whom the Bishop laid his hands was a deacon in the full sense of the word, and to say that one man was more of a deacon than another was unsettling. The uniform of him who was set apart for the Holy Office was one of the most valuable things they had, and this is one of the objections which many gentlemen have felt in wearing the badge of their office in the midst of their business pursuits. Dr. Scott pointed out some of the difficulties which would arise in having deacons engaged in business life, which would lead to endless complications. What was wanted was not a perpetual diaconate, but a perpetual priesthood. Every layman should realize that he was pledged to preach the Gospel. He thought the movement would be a great injury to lay work.

Rev. Mr. Armitage expressed the view that the Church had a tremendous power in the hard-headed men of business, and if such men were willing to become permanent deacons they should be welcomed. He thought the Church was suffering from the loss of a former office, that of evangelists. The lay-reader was too confined in his powers and should have more liberty to preach. The Synod should welcome every agency for good.

Rev. Mr. Lewis spoke of what should be done in the way of training young men in the work of the Church, and said if the Church had taken hold of young men in this way years ago the Church of England would to-day be one of the strongest in the Dominion.

Ven. Archdeacon Gill said the North-West was anxious to use its lay help to the fullest extent, but pointed out objections to the canon from his point of view.

Mr. Kirkpatrick said that if the North-West could not be supplied with missionaries, no obstacle should be thrown in the way of giving them whatever they could. He thought there were many men who entered the diaconate who would not put on clerical attire or be addressed as reverend, and who while engaged in their business would do all in their power to help on the cause of the Church.

Rev. Mr. Clark said the aid should be more in the way of lay readers. When they hear a man called "reverend," they wish to see him a "reverend." In the North-West they were practical, and that is the view they would take.

The Rev. C. E. Lloyd said there was a tremendous crisis upon them as a Church. The wondrous expansion in the North-West made it imperative that something should be done and done now if the Church was not to be swamped. The average Canadian had no idea of the vast empire that lay in the North-West, and could scarcely grasp it. He gave some remarkable instances of how rapidly the country was building up, and the immense amount of work there was for the missionaries. The speaker had over twenty centres of work, and it was more than one could do and hold the people. In the same territory there were five Presbyterians, four Methodists, and two Baptists. If help is sent, in ten years' time they would be able to take up collections and send them back East to help Nova Scotia and the other dioceses. He urged that the test be placed between the diaconate and the priesthood, and not between the laity and the diaconate.

Rev. Dr. Langtry thought the Church had not fully instilled into the minds of its people that they were all fellow-workers with God, and the full resources of the Church had consequently not been drawn out. He told of his experiences with lay work and the progress made in Toronto and its outskirts with their assistance. The time had come when a very determined and clearly defined effort should be made to overtake the work before them.

Mr. S. Page said they did not want lay deacons. No intermediate man, either a lay reader or a clergyman.

A vote on the adoption of the preamble was then taken, and the motion to do so lost by 50 to 35 votes. During the afternoon a number of messages from the House of Bishops were received. One was to the effect that the Upper House had concurred in the resolution of the Lower House regarding the compilation of the new hymnal, and had appointed all the members of the House upon the committee.

A message was also received conveying the intimation that the Upper House would be glad to meet a deputation from the Lower House in regard to the appendix to the Prayer-Book. The deputation subsequently met the House of Bishops, and later reported that it had explained to their Lordships their strong desire for the maintenance of the communion. Their Lordships had promised reconsideration.

A message was also received from the House of Bishops requesting the Lower House to join with them in acknowledging the gift of \$500 to the Canadian Church Missionary Society from Mr. G. C. Thomas, who formed part of the fraternal delegation from the Church in the United States.

A message from the Upper House asked concurrence in regard to the pronouncement of the Church of England in Canada on the subject of Christian Reunion. Some discussion arising, the adoption of the report was deferred, the hour of adjournment having arrived.

The fraternal delegation to the General Convention of the Protestant Episcopal Church in the United States was announced by the committee as follows:—Clerical, the Rev. Prolocutor Farthing; alternatives, the Very Rev. the Dean of Quebec, Rev. Canon Welch; Lay, Mr. J. L. Jenkinson; alternatives, R. S. Lake, M.P., Hon. A. J. Matheson, M.P.P.

EVENING SESSION.

At the evening session there was some discussion over the adoption of the report sent down from the House of Bishops with regard to Christian Reunion. Rev. Mr. Lewis thought the bringing up of the matter year after year only cheapened the Church. Time was only being wasted, and the dignity of the Church lowered. He thought that what was meant by inter-communication should be made clear to the people.

Judge McDonald said he regretted the course which the matter had taken. He detailed the action of the Lambeth Conference, and the steps taken in bringing about the conference in 1899 on re-union, and the course which had then been adopted had ever since been adhered to, which was not to abate one jot or tittle the rights of the Church. He spoke of the conferences with the Presbyterian and Methodist bodies, with subsequent proceedings in connection with the matter. He thought the unique position held by the Church

he view that the Church hard-headed men of business to become permanent. He thought the Church a former office, that of no confined in his powers reach. The Synod should

t should be done in the work of the Church, and of young men in this way would to-day be one of

North-West was anxious extent, but pointed out object of view.

North-West could not be tackle should be thrown in they could. He thought the diocese who would address as reverend, and less would do all in their Church.

ould be more in the way a man called "reverend," nd." In the North-West the view they would take, e was a tremendous crisis roudrous expansion in the that something should be h was not to be swapped. ra of the vast empire that scarcely grasp it. He gave v rapidly the country was out of work there was for ad over twenty centres of could do and hold the peo- e were five Presbyterians, s. If help is sent, in ten to take up collections and wa Scotty and the other st be placed between the not between the laity and

Church had not fully people that they were all the full resources of the n drawn out. He told of and the progress made in their assistance. The time l and clearly defined effort work before them. ot want lay deacons. No ader or a clergyman. preamble was then taken, 50 to 35 votes. er of messages from the l. One was to the effect rred in the resolution of compilation of the new he members of the House

conveying the intimation glad to meet a deputation d to the appendix to the subsequently met the House t it had explained to their r the maintenance of the promised reconsideration. rom the House of Bishops oin with them in acknow- adian Church Missionary , who formed part of the arch in the United States ouse asked concurrence in the Church of England in stian Reunion. Some dis- e report was deferred, the ived.

General Convention of the he United States was an- ollows:—Clerical, the Rev. the Very Rev. the Dean Lay, Mr. J. L. Jenkinson; n, A. J. Matheson, M.P.P.

SSION.

is some discussion over the from the House of Bishops . Rev. Mr. Lewis thought r after year only cheaply ig wasted, and the dignity ight that what was meant made clear to the peop- pted the course which the action of the Lambert in bringing about the con- the course which had then adhered to, which was not ights of the Church. He Presbyterian and Methodist es in connection with the osition held by the Church

of England entitled it to invite the other Christian bodies to confer with it to see if some community of interests in regard to missions or some other matters could not be arrived at. This would be a beginning at least.

The motion for adoption was carried without opposition.

A message was received from the House of Bishops communicating a resolution passed in regard to reciprocity in beneficiary funds. Rev. Canon Farthing, having left the chair, moved, seconded by Judge McDonald, that the message of the Bishops be concurred in. Rev. Canon Farthing said the matter was one of great importance, both to the clergy and laity. He detailed the steps taken by the diocesan and laity in regard to the bringing about of a reciprocity of funds so that if a clergyman, for instance, left the diocese of Quebec after ten years' service for the Diocese of Toronto, he would enter upon his new charge with a ten years' standing and claim upon the beneficiary funds, and vice versa, if he left the Diocese of Toronto for the Diocese of Quebec. Such an agreement had already been reached between the Dioceses of Niagara and Huron, and the Dioceses of Toronto and Montreal were also moving in the same direction. There was a considerable amount of discussion upon the matter, the movement being favourably commented upon and its extension urged. The motion was adopted.

A message was received from the Upper House to the effect that, having heard the views of the deputation of the Lower House in regard to the appendix on the Prayer-Book, their Lordships beg to state that they must adhere to their previous decision to defer the whole matter in the best interests of the Church, owing to the diversity of views expressed.

After some discussion, a resolution to the effect that the House acknowledged receipt of the message from the Upper House and expressed regret at its inability to agree to the Lower House's desire, was adopted.

The House received a message from the Upper House tendering a resolution of thanks to Mr. W. M. Wood, for placing the rooms of the Literary and Historical Society at the disposal of members of the Synod, and asking concurrence.—Agreed to.

Mr. Jenkins moved the report on Theological Colleges, which recommends the regularly and annually bringing of the claims of these institutions before the people, and that the appointment of the third Sunday in Advent be set apart as Educational Sunday, when their claims may be set forward, and a collection taken for their support on this day.

In the interesting debate which followed, Mr. Jenkins, Rev. J. P. Lewis, Rev. Weston Jones, Rev. Dr. Rexford, Canon Murray, Canon Balfour, Canon Richardson, Rev. Dr. Langtry, Mr. R. Campbell, Mr. Gisborne, Mr. J. Hamilton, and others took part. The suggestions for the appointment of an Educational Sunday, when the claims of Christian education would be brought prominently before the people and its proper support urged, was generally endorsed. The securing of unification of Church education in Canada was discussed. Owing to the fact that there are in many dioceses at present days set for collections for theological colleges, some objection was made to the fixing of the third Sunday in Advent for the purpose, and the date was struck out leaving the recommendation to go out to the Church simply that some Sunday in the year should be appointed as Educational Sunday, and that there should be a special collection. It was moved also that the reference to the contributions for theological colleges be stricken out, as it was felt that there must be some mistake in placing the total sum at the low amount of \$5000. The report as amended was then adopted.

The House adjourned.

EIGHTH DAY, THURSDAY, SEPTEMBER 14th.

After routine at the morning sitting, there was some discussion about transportation rates, and a committee on transportation was appointed.

The report on Statistics was presented. The committee regretted the absence of statistical reports from the dioceses of Nova Scotia, Moosonee, Saskatchewan, and Caledonia, which detracted from the value of the total statistics in hand.

These last showed an increase over the last triennial report to Synod of 84 in the number of the clergy, of 290 in the number of lay readers, while the number of churches had increased from 1,424 in 1902 to 1,704 in 1905, aided parishes and missions from 1,218 to 1,481, baptisms from 35,518 to 41,392, marriages from 12,329 to 14,544, Church families from 57,508 to 62,047, number of souls from 407,261 to 422,563, communicants from 119,829 to 123,471, contributions within the dioceses from \$591,477 to \$1,006,211, an increase of 70 per cent., contributions for objects beyond the dioceses, from \$100,885 to \$195,533, being an increase of over 94 per cent. From all sources the total receipts were \$4,416,616, an increase of \$332,107. The increase in the number of Sunday Schools was 61, and of teachers 86. On the other hand there was a decrease of 7,293 in the number of scholars, and of 617 in the number of confirmations.

It was agreed to accept the invitation of the Quebec Railway, Light and Power Company for an excursion to Ste. Anne de Beaupre, the time fixed being 8 a.m. on Friday, September 15th.

Mr. E. J. B. Pense, M.P.P., moved a vote of thanks to the Lord Bishop of Quebec, and the members of the special committee of reception of the city of Quebec for the admirable arrangements made by them for this meeting of Synod

and for the entertainment of the delegates, to His Honour Sir Louis Jette, Lieut.-Governor and Lady Jette, for the charming reception given by them at Spencer Wood in honour of the Synod, to their Lordships, the judges, and the members of the Government, as well as to the Sheriff of Quebec, for so generously placing their quarters in the Court House at the disposal of the Synod, and for the welcome extended by them to the members of Synod, to the rector and governing body of Laval University, for the gratifying invitation to visit their venerable and interesting institution, which was so much enjoyed by those privileged to take advantage of it, to the Chronicle and Telegraph of this city for their very admirable reports of the sessions of Synod, to the Church people and others who so generously entertained the delegates, for their hospitality, to the Women's Auxiliary for their pleasant reception in honour of the Synod, to the Y.M.C.A. for their invitation to the members to make use of their rooms, to Mr. J. G. Scott and the directors of the Quebec and Lake St. John Railway for the delightful trip to which they were treated to Lake St. Joseph, and for their hospitality there, to Mr. Evans and the Q. R. L. & P. Co., for the invitation to Montmorency and Ste. Anne, and to the railway and steamboat lines for generous treatment.

Several speakers supported the resolution with flattering references to the hospitality extended them in Quebec. One of the speakers said that none of them would be surprised to know that King George, when a Canadian lady was presented at court, remarked that if all the ladies of her country resembled her, he had made a conquest indeed.

Dr. Davidson begged to testify to the extreme courtesy extended by the Roman Catholic prelates, members of the Government, and people generally to the members of the Synod, which should be valued the more highly that it was not viewed with perfect approval by all with whom they were concerned. From the earliest days of British rule in Canada there had been an entente cordiale in this city between those of the Anglican and Roman Catholic communions, and the delegates would long remember their cordial reception here by the French-speaking citizens. He also referred to the excellent reports which had been given by the local papers.

Mr. Charles Jenkins said that one of the reasons why he had doubted the wisdom at first of coming to Quebec was his fear that the reports of the Synod's sittings would not be as good as they had been elsewhere. He was only too glad to say that they had never had better ones.

Venerable Archdeacon Harding said that it was typical of the good relations which were to subsequently exist between the French and English citizens of Quebec, that the first Anglican Bishop should have been met on landing by the Roman Catholic Bishop, who saluted and embraced him. We have been recipients of a continuation of the same courteous spirit.

In putting the motion, the Prolocutor said that he desired to add a few words to what had been so well said on the subject, and in regard to the hospitality and kindness shown to them all in Quebec. It had fully come up to that experienced by them during their sitting in Winnipeg, and they all knew that that was so remarkable that it was thought at the time that no other city could attain to the same standard, or even attempt to rival it. Referring to the objection that had been made to Quebec on the score that the Synod would probably suffer in the matter of the press reports, he gladly supported the testimony which had just been given as to the excellence of the manner in which their proceedings had been reported here. The Chronicle's reports, in particular, had not only been most accurate, but most meritorious in their Churchly phraseology. In fact, without reflecting in any way upon the great city papers in other parts of the country, he could say that the Synod never had better or more Church-like reports than the Chronicle had given of the present meeting. Their kind reception here could not but give them a more kindly and more cordial feeling towards the French people of the Province of Quebec, while the special attentions of their Roman Catholic friends endeared them all the more to them and rendered more painful the differences which existed between them, though they will necessarily be more lost sight of because of the kindness and Christian charity extended to the members of this Synod in Quebec.

A message was received from the House of Bishops recommending that Ottawa be the next place of meeting, and asking the concurrence of the Lower House.

Concurrence in this message was moved by the Ven. Archdeacon Richardson, seconded by Very Rev. Dean Evans, of Montreal, and was adopted after a slight debate in which Rev. Canon Kittson and others participated, Canon Kittson explaining that the difficulty some time ago in the Synod going to Ottawa was the fact that the Church did not own a sufficiently large hall there at the time, and that the educational laws of the Province interfered with the obtaining of other suitable buildings.

A message was received from the House of Bishops dwelling upon the importance of the education of Indian children and deploring the meagre attendance at the Indian schools. The report recommended that the Department of the Interior be memorialized on the subject, and that the co-operation of other religious bodies be solicited with a view to remedying the evil.

Ven. Archdeacon Collison said that the evil complained of did not exist in the Diocese of Caledonia, where the attendance of Indian children at the schools was quite satisfactory.

The message was concurred in.

Rev. Mr. Farthing, Prolocutor of Synod, left the chair to move the adoption of the report of the Committee on Temperance, which had been presented several days before. The motion was seconded by Dr. Hoyles. As the report was a very elaborate one, and as time was precious, Mr. Farthing said that he would not speak to his motion. Nevertheless quite a discussion occurred on the subject.

Rev. Mr. Armitage considered the report a very valuable one, and thought the committee entitled to the thanks of the Synod.

Rev. Canon Welch said that as the report condemned both the Gothenberg systems and the public house trust, its adoption by Synod should be carefully considered, and they had really not had much opportunity of studying it thoroughly. He moved in amendment that it be laid upon the table for future action. He knowing something of the working of the Gothenberg system in Norway and Sweden, and believing that the supposed failure of it was not due to the working of the system, but to circumstances which occurred outside of the sphere of action of that system, namely, amongst the fisher-folk on the coasts who brought their own liquor with them.

Canon Ingles spoke in a similar sense. Public ownership of liquor selling establishments had been advocated both in Toronto and in Huron dioceses, though he quite agreed that the public house trust was not suited to Canada.

Judge Fitzgerald spoke of the excellence of the committee's report being very largely due to the personal work of Rev. Mr. Farthing. He was quite in favour of allowing workmen some opportunity of meeting together, and believed that a great evil would be removed if the element of private profits from the sale of liquor could be eliminated.

Captain Thomas was opposed to the amendment, and favoured the adoption of the very excellent report before them.

Rev. Pitt Lewis spoke of the working of the Gothenberg system from his own experiences in Norway and Sweden. He believed in the elimination of the private profits from the sale of liquor, and declared that there was no drunkenness at all where the Gothenberg system prevailed, though there was excessive drinking on the Scandinavian coasts, where the system did not prevent the use of the liquor which they brought with them by the fishermen frequenting them, whose operations he very interestingly described.

Mr. G. R. Coldwell, of Rupert's Land, pointed out that what suited one part of the country was not adapted to another. He reported the absolute failure of local option in Manitoba. He spoke from personal knowledge of the drunkenness which prevailed under that system, and which was much worse than in communities where licenses were accorded. His position as public prosecutor had given him a good deal of experience of the matter. He knew that there were many so-called respectable druggists, whose shops were a mere excuse for the sale of liquor. These men opposed the issue of liquor licenses, in order that those wanting it must come to them, and they made a special business of keeping and selling it. Though the conclusions of the report as to the necessity of education in temperance matters were admirable, he believed that it was inadvisable to adopt it as a whole, and especially the parts of it dealing with the various systems.

Rev. Canon Farthing said that the committee realized the difficulties surrounding the subject, and thought it advisable not to press the adoption of the report, but to leave it over till next Synod.

Other members, however, desiring to speak, the debate went over the adjournment, after a message had been received from the Upper House reporting that the Bishops of Ontario and Mackenzie River had been appointed delegates to visit and bear fraternal greetings to the American Church at its next general convention.

At the afternoon session, the first business to come before the Synod was the adoption of the amendment to the amendment in connection with the report of the Committee on Temperance. This was done after the Rev. Canon Farthing had defended the report against some criticisms which had been directed against it during the course of the debate. He pointed out that the Gothenberg system had only been cited as one system, and it had been stated that there had been a reduction in the amount of drunkenness where it was in force, though it had far from accomplished what was expected of it. The Provincial Synod had voted to do away with the saloon and it was claimed that the Synod was moving in a totally different direction. The report advocated the abolition of the bar and saloon, as the end and aim in view. Education must be the basis of all legislation. Local option or any other system was inoperative unless backed up by enlightened public opinion. The whole drift of the report was that education must precede legislation. He thought nothing could be more immoral or degrading than the conditions which existed in some sections where the Scott Act was in force. Canon Farthing described a large, bright, public room with open fireplace in connection with the library in Brantford, where men could smoke and play games, and where 40 to 60 men often congregated. It was the most popular part of the library. He thought that if more of these rooms could be secured, and if the Church would place itself at the head of some such movement, they would prove a strong counter attraction to the public house. These places seemed to be a place where men could secure that social life which they so craved. Men must be attracted

to places where liquor is not sold instead of to places where it is.

A message from the Upper House was received requesting that the Lower House inform them concerning the state of its business and when it would be ready to prorogue. A committee consisting of Canon Crawford, Judge McDonald, and Chancellor Worrell, was appointed to confer with their Lordships.

Canon Crawford later reported that after a conference of the Upper House, their Lordships had decided that they would be ready to prorogue at 6 o'clock if the Lower House would conclude its business by that hour.

A motion to concur with this motion was objected to by several members.

Judge McDonald said that much of the business still to come before the Synod was of such a nature that it would be disposed of without debate. There were some matters which it would be hardly fair to pass in the morning House, and the House was able at any time to be counted out by any member, when no further business could be transacted.

Mr. Conybeare thought it was a matter for regret that an important body like the General Synod, which meets only every three years, should be placed in this position by men hurrying off home. It was not the men from a distance, but those who could reach here easily.

Mr. K. Campbell said the General Synod had only just reached the fringe of the business for which they had been brought together.

Dr. Langtry thought it a great pity that when men came such long distances to transact the business of the Church, members should, owing to pressure of private business, hurry off and carry the business of the Synod with them.

It was finally agreed to hold a night session and to prorogue at noon Friday, and a motion notifying the Upper House to that effect was adopted.

The report of the Sunday School Committee was presented by Rev. Dr. Rexford. The adoption of the report involved two things. The report recommended that a committee should be appointed to take charge of the Sunday School work from the Atlantic to the Pacific, and that in the committee be appointed all the memorials, etc., from different dioceses in regard to Sunday School work be referred to it. According to the statistics brought before the Synod, there was a marked falling off in Sunday School work. The Sunday Schools were a feeder for the Church and it there was a falling off the Synod should investigate the matters and seek means to remedy the evil. Dr. Rexford discussed conditions in the United States and said those in Canada closely resembled them. Across the border they had Sunday School commissioners, small bodies of experts, which studied problems in connection with Sunday work, special attention being given to the course of studies and training of Sunday School teachers. The question before the Synod was the recognition of the Sunday School as an important part of its work, and the speaker cited reasons why the desire of those who had memorialized the Synod on the subject should be acceded to. From the Atlantic to the Pacific the work would be unified and the stronger dioceses could help the weaker. By uniting we could have a general development of the work throughout the Church, and the effort for missionary work also stimulated. The motion for the adoption of the report was seconded by Canon Ingles.

Rev. Canon Ingles, Toronto, said there was no doubt that the subject was one of the most important that could come before the Synod, and we had to face a very important question, as it meant the religious instruction of our young people. He discussed some of the things which the taking over of the matter by the committee involved. Some scheme of lessons and means of carrying on of schools should be suggested by the new committee. The old scheme of lessons was not altogether satisfactory. One of the things which the new committee should take up was a graded scheme of subjects throughout the Dominion, which would be a great advantage. The question of a Sunday School paper was also touched upon by the speaker as well as the appointment of a Field Secretary, who would be in touch with all the dioceses and receive and impart information for the benefit of Sunday School work.

Rev. J. P. Lewis expressed the view that Sunday School work had suffered much by the adoption of the International System of lessons. What was needed was a system of lessons for their own Church from Atlantic to Pacific.

Rev. W. J. Armitage said the increase of crime was proof that there was a lack of Christian education. The Sunday Schools had a great opportunity to reach the young people. They did not begin their Sunday School work early enough in Canada, and did not keep it up long enough. He appealed to laymen to come to the assistance of the clergy and help as teachers, etc.

Rev. Bedford Jones thought the results achieved in Sunday School work did not appear to be commensurate with the efforts of clergy and teacher. Investigation would show that new ideas were being daily put in operation in other countries, while in Canadian Sunday Schools we were satisfied to go on with the old system. In the United States a move to bring modern ideas in education into effect in connection with Sunday School work was progressing. The proposed committee might suggest uniformity of system and adoption of modern methods. He urged a system of graded lessons.

After a few remarks from Dr. Rexford, who said they

should not count too much on detailed graded lessons, the report was adopted.

A message from the Upper House was transmitted to the Lower House, urging that the dioceses of the Dominion do all that they could toward the raising of the thank-offering of the Anglican Church to be presented in St. Paul's Cathedral in the year 1908, and that the offering of the Canadian Church be marked for the S.P.C.K. Judge McDonald dissented from part of the message. He had no objection to the thank-offering, but moved a motion to the effect that each diocese be allowed to devote its offerings to whatever object it deemed fit. There was some discussion over the motion, during the course of which the speaker expressed the opinion that the giving of the offering to ourselves was not a thank-offering at all, but that it ought to be given to some object outside of Canada. The motion was finally agreed to.

A message from the Upper House transmitted a resolution appointing Chancellor Worrell, Judge McDonald, Dr. Davidson, Dr. Walkem, and Mr. J. A. Machray, Lay Assessors to the Supreme Court of Appeal.

A message from the Upper House transmitting a resolution of thanks to the Bishop of Quebec for his hospitality and excellent arrangements for the delegates to the Synod was received. This and the former message were both concurred in by the Lower House.

Mr. F. H. Gisborne was, on motion, elected Registrar. The following committee on incorporation was appointed: Chancellor Worrell, Mr. Matthew Wilson, Dr. N. W. Hoyles, Dr. L. Davidson, Mr. Rogers, Mr. Otty, Mr. J. A. Machray, Chancellor Conybeare, and Judge McDonald.

The report of the Committee on Statistics was then on motion of Rev. J. Simpson adopted, and the Upper House concurring, the committee was re-appointed.

The report on the Lord's Day Alliance, recommending that the conservative opinion of the Church of England be placed on the side of the Society in its efforts to forward the promotion of the sanctity of the Lord's Day and that a committee be appointed to act with other Christian bodies in the matter, was then introduced by Canon Richardson, seconded by Dr. N. W. Hoyles, and adopted.

The report of the Committee on Statistics and State of the Church brought out considerable criticism, its accuracy in several important details being questioned. The view was expressed that it would be a grave mistake to send out such a report as a correct statement on the condition of the Church. An amendment moved by Mr. E. G. Henderson, seconded by Mr. Percy Wollaston, Jr., that all the report be stricken out after the first paragraph, which had the effect of doing away with the tabulated statement, was finally carried, after which, on motion of Mr. K. Campbell, the amended report was received and ordered to be printed in the Synod journal.

After a short discussion on the report of the Committee on Fire Insurance it was on motion adopted.

The notice of motion by Canon Welch in regard to the joint sitting of the Upper and Lower Houses was referred to the Committee on Amendments to the Constitution.

The notice of motion by Dr. Worrell in regard to preparation of an appendix to the Prayer Book was dropped.

The notice of motion by the same gentleman concerning a distinctive name for the Church in the Dominion was withdrawn.

The notice of motion by Mr. F. E. Hodgins having for its object an appendix to the Book of Common Prayer was dropped.

Rev. Dr. Scott withdrew his notice of motion concerning union of the sick, giving as his reason the fact that it might be better to wait the action of his next meeting of the Lambeth Conference on the question.

Rev. Canon Welch withdrew his notice of motion on the subject of the observance by the Church of the anniversary of Trafalgar Day.

Judge Savary's proposed Canon in connection with disagreements between clergymen and their congregations was defeated on a motion that it be sent to the Committee on Canons.

The House then adjourned until 8.30 p.m.

At the opening of the evening session messages were received from the Upper House notifying the Lower that it had agreed to noon on Friday as the hour for adjournment; confirming the appointment of Mr. Gisborne as Registrar; concurring in the resolution of the Lower House in regard to the thank-offering at next Lambeth Conference, and mentioning various diocesan funds which might legitimately form part of the proposed offering. It was thought by some members that the addition of the Bishops was in effect a limitation of the objects, and a motion was offered by Judge McDonald, having for effect an expression of the right of each diocese to mark its contributions in the way it desired. An amendment striking out all the words in Judge McDonald's motion after those of concurrence was offered by Rev. Weston Jones, which was adopted.

A resolution was moved by Rev. Archdeacon Fortin for the appropriation of a sum of money for the purpose of appointing a missionary to visit the various centres of foreign population in the North-West, with a view to inaugurating work among them. This motion was referred to the Missionary Society of the Church.

The Rev. Canon Shreve moved, seconded by Rev. E. L. Spencer, that their Lordships the Bishops be requested to draw up a scheme of alternative first lessons for morning service. This motion was, after discussion, defeated.

A resolution standing in Rev. Dr. Scott's name was moved by Mr. John Hamilton, seconded by Mr. R. Campbell. This resolution sought the appointment of a standing committee to watch all Federal and Provincial legislation in the Dominion which is calculated to retard the moral progress of the people.

Rev. J. Simpson, Charlottetown, in pointing out the urgent need for such a committee, instanced the fact of a recent amendment to the prohibition laws under which it was in effect made a penal offence even for a clergyman to administer the Sacrament of Holy Communion to a parishioner. He read the section in question, and told of a consultation he had held with a magistrate on the subject, the latter informing him that if a charge were laid against him he (the magistrate) would have no option but to fine him.

Captain Thomas said that in the North-West Territories there was a law prohibiting the sale of liquor to the Indians, but no one had ever heard of missionaries complaining of any interference with them in the administration of the Sacrament to their Indian flocks. He thought Churchmen should pay more attention to politics instead of keeping aloof and regarding them as too dirty to touch. He urged that a close scrutiny be kept upon the governments, federal, provincial, and civic.

Ven. Archdeacon Collison drew attention to the fact that special provision was made by law in the North-West in regard to clergymen or doctors administering intoxicants to Indians.

Rev. Mr. Simpson further said that the same magistrate had told him, in connection with the recent visit of the Governor-General to the Lower Provinces, that were His Excellency brought before him on a charge of giving refreshments to the crew of the steamer he would have to fine him. The motion was adopted.

Archdeacon Naylor, seconded by Mr. Tippet, moved that the General Synod take steps to have published annually and distributed to all the clergy a complete list of the parishes in Canada with the names of the clergy. The motion was defeated, as it was considered the list was already provided for in other publications.

Archdeacon Naylor presented a motion asking that their Lordships the Bishops be requested to draw up a form of commendatory letter for the use of parishioners moving from one parish to another in Canada, or elsewhere, and the form printed in the Synod Journal. This was agreed to.

Archdeacon Ker's motion for a form of service for Labour Day was dropped in his absence.

Canon Richardson's motion asking that steps be taken to secure the appointment of Thanksgiving Day on a Sunday, the following day to be observed as a holiday, aroused considerable discussion as to the practicability of the matter. Rev. Dr. Symonds said the religious side of Thanksgiving Day was an important one, but we should place ourselves in the position of some of the poorer classes of our congregations. When a man worked all day in a factory under the conditions in which factory work was conducted to-day, or when a young girl worked all day in a wholesale store, he had always found it hard to ask these people to spend half the day in church. That might seem strange to say, but he put himself in their place.

Canon Spragge mentioned what he considered a strange anomaly. No sooner had the Government proclaimed a holiday than it ordered out half a dozen militia regiments. As a chaplain of one of these regiments in the Toronto district he had managed to fulfil both duties on the same day.

The discussion was continued by Ven. Archdeacon Bogert and Canon Crawford, the latter holding that the Government was not going to appoint Sunday and Monday, and that if they set aside Sunday they were not going to set aside Monday also. Canon Richardson closed the debate, and in answer to the previous speaker cited the Government's action in regard to Labour Day.

An amendment by Canon Murray to the effect that wherever possible Thanksgiving Day be observed on the Sunday nearest to the day appointed by the Government was defeated, as was also the main motion.

The Rev. H. G. Fiennes-Clinton presented the draft of the special committees on Lord's Day Alliance, Doctrine and Worship, Lay Help, Education, Work, and Theological Colleges, Christian Union, Temperance, Beneficiary Funds, Canon Provincial Synod, Vital Statistics, and Sunday School work. A motion to take up the report clause by clause was adopted, and after the adoption of the first clause on motion of Rev. Dr. Langtry, the House adjourned.

NINTH DAY, FRIDAY, SEPTEMBER 15th.

After routine, Rev. Henry G. Fiennes-Clinton presented the report of the Nominating Committee, naming certain committees, which was adopted with a few additions.

His Honour Judge McDonald, seconded by the Very Rev. the Dean of Quebec, moved that the Synod place on record its appreciation of the patience, dignity, courtesy, and good judgment displayed by the Prolocutor of Synod in presiding over its proceedings, and that a copy of this resolution be sent to the Prolocutor, the Rev. Canon Farthing. The motion was put by the Secretary, and carried by a standing vote.

The Prolocutor thanked the Synod for its kind expression, and said that the honour was his. He considered that

his election
honour the
great gratific
way serve the
conferred on
gift.

Among the
session was
Government
of Canada,
men, where
obtained, and
provided.

The Rev. J.
the Church-
possible the
was adopted.
Another re
that as the
enable it to
the delegates
circular to c
ness for at

A message
clining to
House for th
subject of t
Thereupon
Lordships' r
Committee l
as a Comm
that he reg
matter, and
He knew th
munion was
believed th
reason and
use of ever
Church.

The than
Prolocutor,
of Synod,
On motio
sympathy w
expressed i
The Pro
of and sym
truly Christ
Archdeac
that the C
necessary a
this Synod
about three
its meeting
Some of
be extreme
return hour
after the r
the matter

Captain
that this H
consider th
Book print
many of c
committee
Canon J
granted the
Captain

to bring th
ern missio
On mot
ferred to
Rural I
Scriven, t
very scant
in the nev
Provinces
On moti
lee, it wa
Committee
The Co
ported tha
of the Co
had been

Archdea
that the
striking o
Synod in
desirable
in the br
Mr. Co
Synod w
recognized

Archde
clergy be
gowns an
Rev. D
that whe
far as p
and that
essential
do place
Education
ondary s
securing

After rou
the report
certain
committees,
which was
adopted with
a few additions.

His Honour
Judge McDon
ald, seconded
by the Very
Rev. the Dean
of Quebec, moved
that the Synod
place on record
its appreciation
of the patience,
dignity, courtesy,
and good judgment
displayed by the
Prolocutor of
Synod in presiding
over its proceedings,
and that a copy
of this resolution
be sent to the
Prolocutor, the
Rev. Canon Far
thing. The motion
was put by the
Secretary, and
carried by a
standing vote.

The Prolocutor
thanked the
Synod for its
kind expression,
and said that
the honour was
his. He considered
that

Scott's name was
by Mr. R. Camp-
ment of a standing
cial legislation in
ard the moral pro-
pointing out the
ced the fact of a
ys under which it
for a clergyman to
union to a parish-
and told of a con-
o the subject, the
were laid against
option but to fine
th-West Territories
liquor to the Im-
missionaries com-
in the administra-
locks. He thought
politics instead of
oo dirty to touch
on the governments,
on to the fact that
the North-West in
ering intoxicated
the same magistrate
recent visit of the
ces, that were His
charge of giving re-
he would have to
Tippet, moved that
published annually
complete list of the
e clergy. The motion
ist was already pro-
n asking that their
draw up a form of
parishioners moving
or elsewhere, and
l. This was agreed
orm of service for
e.
hat steps be taken
ing Day on a Sun-
y a holiday, aroused
ibility of the matter.
ide of Thanksgiving
ould place ourselves
classes of our con-
y in a factory under
as conducted to-day,
n a wholesale store,
ese people to spend
eem strange to say,
considered a strange
nt proclaimed a holi-
n militia regiments.
ents in the Toronto
duties on the same
Archdeacon Bogert
ng that the Govern-
y and Monday, and
ere not going to set
a closed the debate,
er cited the Govern-
to the effect that
be observed on the
y by the Government
otion.
ented the draft of the
iance, Doctrine and
and Theological Col-
Beneficiary Funds,
s, and Sunday School
report clause by
adoption of the first
gtry, the House ad-
TEMBER 15th.
ines-Clinton presented
ittee, naming certain
few additions.
seconded by the
that the Synod place
nce, dignity, courtesy,
Prolocutor of Synod
that a copy of this
he Rev. Canon Farth-
retary, and carried by
for its kind expres-
a. He considered that

his election as Prolocutor of this Synod was the highest honour the Church could confer upon him, and it was a great gratification to him to think that he could in any way serve the Church and its great Head. The Synod had conferred on him not only a great honour, but a priceless gift.

Among the resolutions adopted by the Synod at this session was one by the Rev. F. G. Scott, urging that the Government should establish in the various military depots of Canada, well-built and well-equipped cafes for military men, where refreshments and temperance drinks could be obtained, and where opportunities for recreation could be provided.

The Rev. gentleman also moved a resolution calling upon the Church-people of the Dominion to discourage as far as possible the pernicious habit of treating. The resolution was adopted.

Another resolution adopted by the Synod was to the effect that as the time now devoted to Synod was insufficient to enable it to give proper attention to all matters before it, the delegates to the next Synod be urged in the convocation circular to come to its sessions prepared to attend to business for at least a fortnight.

A message was received from the House of Bishops declining to concur in the recommendation of the Lower House for the continuance of the Joint Committee upon the subject of the diaconate.

Thereupon Mr. Jenkins moved concurrence in their Lordships' message, and also that those members of the Committee belonging to this House be continued in office as a Committee of this House on the subject. He said that he regretted the action of the Upper House in the matter, and made his motion so as to keep the subject alive. He knew that for some reason or other the Anglican communion was behind some others in this country, and he believed that it was for us to endeavour to get at the reason and to apply the remedy. It was our duty to make use of every available agency for the advancement of the Church.

The thanks of the Synod were voted to the Assistant Prolocutor, the clerical and lay secretaries, the treasurer of Synod, and the auditor.

On motion of Rev. J. Pitt Lewis, the House voted its sympathy with the Bishop of Toronto in his illness, and expressed its hope for his speedy recovery.

The Prolocutor expressed his own personal appreciation of and sympathy with the distinguished sufferer, who was a truly Christian gentleman in all that those words imply.

Archdeacon Carey moved, seconded by Canon Richardson, that the Committee on Canons be requested to report all necessary amendments of the Constitution, and Canons of this Synod as shall fix the date of meeting of this Synod about three weeks later than the date at present fixed for its meeting.

Some of the western delegates pointed out that it would be extremely difficult for the northern representatives to return home by canoe routes later than they had to now after the meetings of Synod, and after a short discussion the matter dropped.

Captain Thomas moved, seconded by Rev. G. N. Dobie, that this House believes the time has arrived when it should consider the advisability of having our Common Prayer Book printed in languages other than English, suitable to many of our new settlers in the Great West, and that a committee be appointed to report on the subject.

Canon Balfour pointed out that the S.P.C.K. already printed the Prayer-Book in different languages.

Captain Thomas said that the object of his motion was to bring this fact to the knowledge of workers in the western mission field.

On motion of Canon Crawford the resolution was referred to the M.S.C.C.

Rural Dean Sweet moved, seconded by Archdeacon Scriven, that this Synod views with sincere regret the very scant and meagre references to Syria and Palestine in the new Canadian geographies now in use in six of the Provinces of this Dominion.

On motion of Rev. Dr. Rexford, seconded by Mr. Parmelee, it was resolved that the resolution be referred to the Committee on Education.

The Committee upon Candidates for Holy Orders reported that in consequence of the illness of the Chairman of the Committee, the Bishop of Toronto, no special report had been prepared.

Archdeacon Page moved, seconded by Canon Murray, that the permanent order of proceedings be amended by striking out the provision requiring the clergy to appear in Synod in gowns and hoods, and explained that it was undesirable to have a rule on paper that was more honoured in the breach than in the observance.

Mr. Conybeare said that no clergyman who appeared in Synod without his gown and hood was entitled to be recognized or heard.

Archdeacon Pentreath moved in amendment that the clergy be reminded in the convention circular to bring their gowns and hoods with them. Carried.

Rev. Dr. Langtry moved, seconded by Judge McDonald, that whereas it is the duty of the Church to provide, as far as possible, a Christian education for her children, and that a right knowledge of the Christian religion is essential to a true belief, be it resolved that this Synod do place on record the opinion that our various Provincial Educational systems should provide in primary and secondary schools, as well as in the universities, some way for securing under our public school systems such religious

instruction as the various bodies may think right for the children of their respective communions.

The mover urged at some length that the Church of England had always been on record as favouring religious instruction.

Mr. R. S. Lake, M.P., said that the question had lately entered largely into the domain of politics, and should not be discussed by the House. It was finally moved in amendment by Captain Thomas that the resolution go to the Committee on Education. Carried.

By consent of the Synod, Dr. Langtry allowed to stand as a notice of motion for next Synod, the following motion of which he had given notice:—That in order to preserve the faith which it is our aim to maintain and propagate, this Synod, the Upper House concurring, enacts that no professor shall be appointed to or continued in his office in any college or university under the Church's jurisdiction who accepts or teaches the conclusions of what is known as Higher Criticism.

All the business before the Synod having been disposed of, the minutes were read and confirmed, the schedule of business transacted was read, and the Bishops having been notified that the House was ready for prorogation, entered, the members of the House all rising to their feet, and being addressed by the Primate as follows:—

"The time for prorogation has arrived. The first impression made upon our minds at this time is the sense of the loss sustained by the Church in the death of those who have been called away since the last session of Synod, and especially in that of the late Primate. He was a man in every sense of the word. The experience of this session has proved it. His works do follow him. May the labours of the General Synod prove a blessing to the Dominion and to the Church at large. But three of the Bishops have been prevented from attending the present session.

His Grace then read the schedule of business transacted and added:—"A pastoral from the House of Bishops will be prepared and read from all the pulpits in the Dominion on the first Sunday of November, or on the Sunday immediately preceding or following it. In answer to prayer the Synod has been presided over by the Holy Spirit. It has legislated on a variety of matters, and has not broken the bond of peace and charity. Glory be to God on High. May its labours result in the spread of the Gospel to the glory of God. Let us bear each other on our hearts in brotherly love. The Synod is prorogued."

The Primate then pronounced the Benediction. All present joined in the singing of the Doxology, after which the Bishops slowly filed out of the Lower House, and the fourth session of the General Synod of the Church of England in Canada was a thing of the past.

The following are the most important of the Synod's committees:—

I.—Committee on Statistics and State of the Church:—Rev. W. J. Armitage, M.A., Ph.D., Ven. Archdeacon McMorine, D.D., Ven. Archdeacon Ker, D.D., Ven. Archdeacon Webb, M.A., Very Rev. Dean Coombes, Rev. T. G. Beal, Rev. C. C. Owen, B.A., Rev. James Boydell, M.A., Rev. Canon Balfour, M.A., Mr. John Hamilton, Mr. G. O. Dickson, Mr. C. W. Busk, Mr. E. J. B. Pense, M.P.P., Mr. Percy Wollaston, Jr., Mr. A. W. R. Markley, Col. A. J. Matheson, M.P.P., Dr. L. H. Davidson, K.C., Mr. E. G. Henderson; Convenor, Ven. Archdeacon Ker.

II.—Committee on Amendments to the Constitution:—Rev. Dr. Langtry, M.A., D.C.L., Rev. J. C. Farthing, M.A., Ven. Archdeacon Smith, D.D., Ven. Archdeacon Pentreath, D.D., Rev. Canon Murray, Very Rev. Dean Evans, D.D., Dr. L. H. Davidson, K.C., Dr. Charles Jenkins, Mr. Geo. H. Cowan, K.C., Mr. Chancellor Conybeare, K.C., Mr. J. Travers Lewis, D.C.L., Chancellor Worrell, K.C.; Convenor, Mr. Chancellor Worrell.

III.—Committee on Canons:—Ven. Archdeacon Harding, Ven. Archdeacon Pentreath, D.D., Ven. Archdeacon Scriven, M.A., Very Rev. Dean Davis, D.D., Rev. Professor Clark, M.A., D.C.L., Ven. Archdeacon Naylor, M.A., Ven. Archdeacon Collison, Mr. Chancellor Worrell, K.C., His Honour Judge Senkler, D.C.L., Mr. Justice Hamington, Mr. Chancellor Walkem, K.C., Mr. Matthew Wilson, K.C., Mr. Robert Campbell, K.C., Mr. Chancellor Kirwan Martin, Mr. R. G. Coldwell; Convenor, Dr. Worrell.

IV.—Committee on Rules of Order the same as the Committee on Amendments to the Constitution.

V.—Committee on Elections and Credentials:—Ven. Archdeacon Ker, D.D., Rural Dean Beamish, M.A., Mr. Chancellor Worrell, K.C., His Honour Judge McDonald; Convenor, Judge McDonald.

VI.—Committee on Finance:—His Honour Judge McDonald, Mr. John Hamilton, D.C.L., Mr. Percy Wollaston, Jr., Mr. W. M. Jarvis, Dr. R. V. Rogers, K.C., Mr. J. R. Dargavel; Convenor, Judge McDonald.

VII.—Committee on Memorials of Deceased Members:—Rev. Canon Crawford, M.A., Very Rev. Dean Paget, D.D., Very Rev. Dean Partridge, D.D., Ven. Archdeacon Scriven, M.A., Ven. Archdeacon Fortin, D.D., Rev. Canon Welch, M.A., D.C.L., Rev. Professor Clark, M.A., D.C.L.; Convenor, Professor Clark.

VIII.—Committee on Unfinished Business and Printing:—Mr. T. C. L. Ketchum, Mr. Charles Jenkins, Mr. Lansing Lewis, Mr. E. J. B. Pense, M.P.P., Mr. Chancellor Conybeare, K.C.; Convenor, Mr. Pense.

(Concluded.)

ONTARIO.

Kingston.—St. George's Cathedral.—A special meeting of the Ontario Diocesan Board of the W.A. was called by the president, Mrs. Buxton Smith, to meet on Saturday evening, September 10th. Matters regarding the triennial meeting of the organization were discussed, and action decided upon. Before the beginning of business, the president gave Mrs. Norton-Taylor the gold Winchester cross of life membership, on behalf of some of her friends, and Mrs. Lennox Mills pinned it on. Mrs. Norton-Taylor has for many years been a very regular and faithful member of St. George's Cathedral branch.

Camden East.—Miss Archer, from Japan, who lectured in Hinch's Hall, Camden East, lately under the auspices of the W.A., expressed herself as much pleased with the meeting, which was well attended. Friends from Yarker and Newburgh were present. Tea was served by the ladies, the gentlemen passing round the refreshments. Miss Sproule entertained Miss Archer. The Rev. Walter Cox, of Plevna, preached powerful sermons on Sunday, September 10th, in this parish. He was the guest of the Rev. C. E. S. Radcliffe.

WHAT WAS IT?

"Hattie, dear, will you take care of baby for an hour? I would like to finish these buttonholes before dark."

"Why, mother, I'm sorry, but I must go to the Reading Club at the church. It's so useful and benevolent, you know."

So fair Hattie trips off to a dozen poor children, who would have been just as well attended to by Miss Lawton or Mrs. Werner, or any of the other half-dozen ladies who were there, while her tired mother rocks the baby to sleep, and works a score of buttonholes by the wearying gas light.

What was it that blinded Hattie's judgment, dear children? Selfishness, surely. When we meet a distasteful duty, how often does temptation assume the form of a lighter task with which to drug our conscience and make us satisfied with ourselves? We need to pray the old deacon's prayer: "Lord, give us grace to know Thy will, and grit to do it?"

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Windsor.—King's College.—The announcement is made that the Rev. C. A. Brodie Brockwell, B.A., of Wadham College, Oxford, has accepted the newly-established Alexandra Professorship of Divinity at King's College, and will enter upon his duties in October. Mr. Brockwell is a double university scholar and prizeman, and also a member of the University of Strasburg, Germany, where he gave special attention to the study of Hebrew. Dr. Mago-liouth, Professor of Arabic at Oxford, writes of Professor Brockwell: "I should regard him as likely to prove a capable teacher, as well as an ardent student of Hebrew and other Semitic languages. He possesses the sort of mind which is likely to strike out new lines and the keenness which will enable him to render his subject attractive to his pupils." Professor Sanday says: "Mr. Brodie Brockwell is thoroughly manly in character, and I believe he would be in full sympathy with his pupils, and that he

would infuse into them something of his own genuine zeal for learning." Dr. Hannah, who is now on his way out from England, has personally interviewed Mr. Brockwell, and speaks in the highest terms of his qualification for that position he is to occupy.



FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—The Sunday School Teachers' Association of the Deanery of St. John held its bi-monthly meeting on Thursday evening, Sept. 14th, in St. Jude's Sunday School room, Carleton. Over a hundred delegates and members were present, and listened to able addresses. In the absence of Canon Richardson, president of the Association, the Rev. A. D. Dewdney presided at the meeting. The chief subject under discussion for Thursday evening's meeting was "The Sunday School's Connection with the Home." The Rev. J. B. Ganong, general secretary of the New Brunswick Sunday School Association, was the chief speaker, and his remarks had reference to the home department and the cradle roll. The lecturer enhanced the already general esteem with which his work is regarded, and he showed a thorough acquaintance with his subject. On that part dealing with home visitation, an admirable paper by the Rev. R. P. McKim was read by the Rev. Craig Nichols in the absence of Mr. McKim.



MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal. James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Christ Church Cathedral.—The Right Rev. Dr. Williams, Bishop of Huron, preached in this cathedral on Sunday evening, September 17th, from the texts: "Am I my brother's keeper," and "Bear ye one another's burdens, and so fulfil the law of Christ."

Grace Church.—This church celebrated its thirteenth anniversary on Sunday, September 17th. Archdeacon Ker preached in the morning from the text: "Surely the Lord is in this place." There was a children's service in the afternoon, when offerings of large quantities of flowers were made, which were afterwards distributed in the children's wards of the various city hospitals. In the evening the Rev. F. L. Whitley preached.



ONTARIO.

Wm. Lennox Mills, D.D. Bishop, Kingston.

Kingston.—St. Paul's.—The Rev. W. H. Lipscombe, curate of this church, and the Rev. R. T. Wilkinson, rector of Amherst Island, exchanged Sunday duties during the absence of the Ven. Archdeacon Carey at the General Synod.

St. Luke's.—The Bishop of the diocese proposes to hold a Confirmation service in this church at the end of next month. The annual harvest thanksgiving services were held in this church on Sunday, September 24th.

St. George's Cathedral.—The Rev. Canon Starr left on Tuesday, the 12th inst., for British Columbia and Yellowstone Park. He will be away for a month.

Brockville.—St. Paul's.—The Rev. Rural Dean Dolbs occupied the pulpit in this church on a recent Sunday morning upon his return from a holiday spent in the Adirondacks.

Blackstock.—St. John's.—This church, which has been closed for some time undergoing

repairs, was reopened on a recent Sunday. There was also a garden party on the following evening on the church grounds. Tea was served at five o'clock, after which a programme, consisting of speeches, music, etc., was given in the church. The affair was a great success, both financially and socially.

Lyn.—St. John's.—On Monday, the 11th, the schoolhouse at Lyn was the scene of a most enjoyable harvest home festival and entertainment under the auspices of St. John's Church, Lyn. There was a large attendance, and everything passed off with the greatest harmony and pleasure. The hall was beautifully decorated with grain, fruit, and other emblems of the abundance with which this section has been blessed, and when the guests sat down at seven o'clock to dine they were confronted with a generous supply of good things to eat, to which they did ample justice. The rector of St. John's Church, the Rev. T. Austin Smith, presided over the banquet, and a number of invited guests were there, too. The Rev. Mr. Daly and the Rev. Mr. Knox, both of Lyn; and the Rev. T. Dealtry Woodcock and the Rev. Norman MacLeod, both of Brockville, also graced the festive board. Mayor Stewart and Mr. Derbyshire, M.P., of Brockville, were there to represent the town and the State, while the classic city of Athens was represented by the ever-welcome A. E. Donovan. These visiting gentlemen made fitting addresses, which were well received by the assembly, while Miss Nora Kenville and Frank L. Tooker, of Brockville, two popular vocalists, diversified the proceedings by singing acceptably and giving encores. Miss Melissa Wood played the accompaniments for the singers with ability. There was also a gramophone, which discoursed agreeable entertainment. The festival was a marked success, and the rector, churchwardens and congregation must feel gratified at the results. Mr. Derbyshire responded to a vote of thanks to the visitors, which was moved by Messrs. Stafford and Pettem, the churchwardens.

Maberly.—St. Alban's.—The harvest home held in Maberly lately under the auspices of St. Alban's Church, was one of the greatest events of the season. There was a large crowd in attendance, and the programme provided was exceptionally good. The baseball match between Harper and the Third Line of Bathurst was very exciting, and proved to be one of the leading attractions, the latter team winning by a small margin. Several addresses were delivered, and a good programme was rendered, and when the day's proceedings were concluded it was found that the church had netted a good round sum as a result of the harvest home.

Charleville.—The social on Tuesday evening, September 12th, given by the ladies of the church on the lawn at the rectory, was partially marred by a heavy downpour of rain about five o'clock, but there was a fair turnout, and those who were fortunate enough to attend were well pleased. Good music, an address by Mr. A. E. Donovan, who spoke for one-half hour in a very happy strain, which was both interesting and instructive; songs by Mr. Horton, of New Dublin, which also pleased the audience; plenty to eat, etc., caused everybody to go home well satisfied. The rector, the Rev. W. A. Howard, worked hard to make it a success financially, but the rain partially destroyed his efforts. As it was, the receipts totalled almost ten dollars.

Consecon.—Mr. J. A. Johnson has most kindly presented to this church handsomely bound copies of the Holy Bible and Book of Common Prayer for use in the church.

Picton.—St. Mary Magdalene.—The Rev. W. L. Armitage conducted services in this church

on Sunday, the 10th, after a month's holiday, during which time he spent a week in Quebec, and read morning service in the English cathedral, August 13th, when Prince Louis of Battenburg was in attendance.

Church of St. Mary Magdalene.—Miss Archer's illustrated talk on Japan in the parish house on Thursday evening, the 7th of September, was fairly well attended, and very much enjoyed by all who were fortunate enough to be present. A collection was taken up and forwarded to the Diocesan Treasurer to defray Miss Archer's travelling expenses. Mr. Armitage has returned from his holiday trip looking very much better for the rest and change. The parish is about to suffer a great loss in the removal to Owen Sound of one of the wardens, Mr. C. H. Widdifield, and his family, who were active workers in the Sunday School, Woman's Auxiliary, etc.



OTTAWA.

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

Ottawa.—The Bishop has appointed the Rev. A. D. Floyde, of Ponoka, Alberta, to the charge of the parish of Antrim. Mr. Floyde enters upon his duties immediately. The following prominent laymen have been secured to give addresses at the approaching diocesan missionary meetings: T. A. Thompson, of Almonte, at St. John's and St. Luke's, Ottawa; Dr. Weagant at St. George's and St. Bartholomew's, Ottawa; Hon. Mr. Justice Burbidge at All Saints' and Grace Church, Ottawa; W. H. Rowley at Perth and Smith's Falls; Chancellor Lewis at Almonte and Carleton Place; T. F. Orde at Arnprior and Pakenham; His Honour Judge Senkler at Iroquois and Morrisburg; F. H. Gisborne at Cornwall and Wales. It is hoped that the Hon. J. P. Whitney may be able to visit Ottawa and address the congregations at the cathedral and St. Alban's. The meetings this year are all to be held between the 1st and the 15th of November, and the Rural Deans, who are now responsible for all arrangements being made, are busy preparing the lists in their respective deaneries, and sending notices to the parochial clergy and to the deputations. A great forward movement is going on in this diocese in connection with its missionary work, and greater interest is manifested in the approaching meetings. The Rev. Egerton Ryerson is holding very successful meetings in Carleton Place, Almonte, Perth, Smith's Falls and neighbouring parishes on behalf of the M.S.C.C.

Metcalfe.—Our annual harvest thanksgiving services were held on September 10th, and were propitious in every way—fine weather, good congregations and appropriate sermons by the Rev. John Fisher, rector of Bearbrook.

Cornwall.—St. Paul's.—The basement of this church has been greatly improved, and now presents a most attractive appearance. The choir girls are preparing to hold a first-class concert early next month in aid of the parish guild funds. The Rev. Egerton Ryerson, of Toronto, preached in this church on Sunday evening, September 10th. Mr. Ryerson is a missionary in Japan, at present on furlough, and his address was descriptive of Christian work among the Japanese.

Church of the Good Shepherd.—Harvest thanksgiving services were held at the Church of the Good Shepherd on Sunday, September 17th. The Rev. A. Starr Jukes, of South Mountain, preached morning and evening. The church was decorated for the occasion, and special music was rendered by the choir. On

Monday e
annual su
Trinity-
morial) C
ber 17th,
An eloque
J. Fidler,
rendered
of the Su
the childr
sented a
sent to th
On Su
deacon H
congregat
Church in
C. O. Ca
the eveni

St. J;
Bishop
sionary
ing last.
In the c
that he
That du
was get
diocese,
of a you
in accor
But the
Diocese
kenzie l
would r
basca, ;
this in
for Ho
the visi
just clc
Grace
was he
in men
held ur
Barnar
Boys'
the Re
of the
the Re
the clc
"Saul"
church
followe
St.
closed
improv
mornit
preach
the vi
in Za
depth
no on
the C
gressi
congr:
establ
its re
ings,
sound
Canoi
vated
past
ing.
repla
seats
will
posec
and
furna
othe
have
near
just

month's holiday, week in Quebec, the English cathedral of Louis of Batten-

Magdalene.—Miss Japan in the evening, the 7th of tended, and very fortunate enough was taken up and treasurer to defray expenses. Mr. Armiliday trip looking and change. The great loss in the of the wardens, family, who were School, Woman's

Monday evening the Parochial Guild held its annual supper from six to nine o'clock.

Trinity.—The flower service, at Trinity (Memorial) Church on Sunday afternoon, September 17th, was attended by a large congregation. An eloquent address was delivered by the Rev. J. Fidler, of Colborne, and special music was rendered by the choir, assisted by the children of the Sunday School. The flowers brought by the children were placed on the altar, and presented a beautiful sight. They were afterwards sent to the hospitals.

On Sunday, September 17th, the Ven. Archdeacon Harding, of Qu'Appelle, addressed the congregation of this church on the state of the Church in the Canadian North-West. The Rev. C. O. Carson, of Wales, officiated in Trinity in the evening.



TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. James'.—The Right Rev. Dr. Reeve, Bishop of Mackenzie River, preached a missionary sermon in this church on Sunday morning last. He chose for his text St. Luke 10:29. In the course of his sermon Bishop Reeve said that he was not asking for any contributions. That duty would come at a later day. But he was getting a little too old now for his huge diocese, and wished to resign it into the hands of a younger man, and to take over Athabasca, in accordance with the wish of the late Primate. But there was no Episcopal income for the Diocese of Athabasca, and so in resigning Mackenzie he would be giving up his income. They would need \$10,000 to endow a diocese for Athabasca, and he asked the congregation to bear this in mind when the time came for an appeal for Home Mission funds. A large number of the visiting delegates to the W.A. Convention just closed were present at the service.

Grace Church.—A special memorial service was held in this church last Sunday afternoon in memory of the late Dr. Barnardo. It was held under the auspices of the members of the Barnardo Girls' League and the Barnardo Old Boys' Society. The sermon was preached by the Rev. Frank Vipond, the honorary chaplain of the latter society. The rector of the church, the Rev. J. P. Lewis, assisted in the service. At the close of the service the "Dead March" in "Saul" was played by the organist, all in the church standing during its rendition. This was followed by the "Nunc Dimittis."

St. Peter's.—This church, which has been closed for some time undergoing repairs and improvements, was reopened on Sunday morning last, when the Rev. Canon Cody preached the sermon. He chose for his subject the vision of the man with his measuring line in Zachariah. One might measure distances, depth and height by line, the preacher said, but no one could begin to measure the influence of the Church, with its element of expansion, aggressiveness and breadth of things Divine. He congratulated St. Peter's on its grand traditions, established by the late Archdeacon Boddy, on its reputation for spontaneous missionary givings, hearty congregational service, and for its sound expository preaching. In conclusion, Canon Cody expressed assurance that the renovated St. Peter's would more than live up to its past record. The rector preached in the evening. The old sittings of St. Peter's have been replaced with comfortable, modern, up-to-date seats, and, as was decided some time ago, they will in the future be free to all who feel disposed to attend the services at this very central and pretty little church. The old flooring and furnace have been taken out and replaced, and other improvements of a permanent character have been made. The congregation have also nearly completed a very handsome new rectory just to the east of the church. Rev. F. Wilkin-

son is the rector, succeeding the late Ven. Archdeacon Boddy. The Rev. G. Osborne Troop, of Montreal, will preach on Sunday next, October 1st.

Dr. Larratt Smith.—In the death of Dr. Larratt W. Smith, M.A., D.C.L., in his eighty-fifth year one of Toronto's most prominent and estimable citizens has passed away. Dr. Smith was no idler. His was an active, energetic, useful life. His industry, integrity, ability and capacity for affairs gave him deserved prominence in various departments of life, and on many a board of directors his cheery and affable presence, sound judgment, large experience and upright counsel will be feelingly missed. An Englishman by birth, he came to Toronto in early youth. A Liberal in politics, a Churchman in religion, Dr. Smith was a broad-minded and earnest supporter of British institutions and Imperial connection. For some years he was president of the Toronto Branch of the Imperial Federation League, now the British Empire League. A member of the congregation of St. James', Toronto, he was for many years warden of Christ's Church, Deer Park, where on occasion his loyal devotion to the Church was proved by acceptable duty, performed when required by his rector, as lay reader. His faithfulness and consistency as a Churchman is further evidenced in the fact that one of his sons, the Rev. Lennox Smith, is curate of Christ's Church Cathedral at Ottawa, and in the further fact that in all the relations of life he so bore himself that he won the esteem and respect of all who knew him, and in the fulness of years he has completed a laborious, useful and honourable life, and left to his descendants a name and memory pure and untarnished. Dr. Smith's family have in their bereavement the sincere sympathy of Church people generally.

Peterborough.—St. John's.—The annual harvest thanksgiving service was held in this church on Thursday evening, September 14th, when a large congregation was present. The sermon was preached by the Rev. R. J. Moore, rector of St. Margaret's Church, Toronto, who took for his text the words, "I am the Living Bread, which came down from heaven," etc., St. John 6:51. A special musical programme was arranged for and very creditably performed by the choir. The church was both tastefully and appropriately decorated for the occasion.

His Grace the Lord Archbishop of Rupert's Land preached in this church on Sunday morning, September 17th. He chose for his text the words, "Abide with Me." His Grace said he had proposed preaching a missionary sermon, but on consulting with the rector the latter had thought that it was unnecessary for him to do so. He thanked the congregation of St. John's for the manner in which appeals for missions had been met. Morning prayer was said by the rector. The lessons of the day were read by the Rev. W. Archibald, of Roslin, and His Grace the Archbishop gave the Benediction. The harvest festival decorations remained for Sunday's services, and special prayers of thanksgiving were said and the harvest festival music repeated. The Rev. W. Archibald preached the sermon at evening prayer.

Newcastle.—Mrs. F. Farncomb, an old and highly-esteemed resident of Newcastle, and mother of Rev. Canon Farncomb, formerly of Lakefield, died lately at her residence in her eightieth year. Her husband, Mr. Frederick Farncomb, who was collector of customs at Newcastle for thirty-five years, died in 1893. Deceased was a sufferer from paralysis for four years. There are five sons and one daughter living: Rev. Mr. Farncomb, chaplain at the General Hospital, Toronto; Rev. Canon Farncomb, rector of St. Matthew's, Toronto; Dr. R. A. Farncomb, Newcastle; Rev. F. E. Farncomb,

rector of the Church of England, Stayner; Dr. T. S. Farncomb, Trenton; and Miss Dora Farncomb, Newcastle.

Allandale.—The Chapter of the Rural Deanery of West Simcoe met here on Monday and Tuesday, September 18th and 19th. The Deanery service was held in St. George's Church at 8 p.m. A very fair congregation was present, the service was bright, and the Rev. H. M. Little preached with his usual excellence, his theme being, "To every man his work," Mark 13:34, 35. Holy Communion was celebrated at 8 a.m., and the business session opened at 10 a.m. The following were present: Revs. E. H. Mussen, Rural Dean, in the chair; A. C. Miles, secretary; Canon Murphy, H. M. Little, W. H. White, H. R. Young, A. Durnford. Only three members were unable to come. The morning session was devoted chiefly to the discussion of the M.S.C.C. allotment to the Deanery, readjusting the several parochial apportionments, and advising as to the best methods of raising the amounts. A welcome was accorded to the two new members of the chapter present, the Rev. H. R. Young, Elmvale, and the Rev. A. Durnford, Duntroon. Elmvale was chosen as the next place of meeting, the date to be January 29th and 30th. In the afternoon the Rev. W. H. White, vicar of Barrie, read an able paper on "Higher Criticism," being largely a review of Prof. McFadyen's recent book, "The Old Testament Criticism and the Christian Church." The Rev. A. C. Miles, Creemore, followed with one on "Clinical Methods and Experiences," beginning with a reference to Prof. Osler's "Science and Immortality," and going on to deal with methods of ministering to the dying. Rural Dean Mussen, Collingwood, closed with a paper on "Worship," in which the Scripturalness and beauty of the Church of England liturgy were pointed out. These papers were discussed at length by several of the members, and a very profitable time thus spent. Votes of thanks were passed to the Rev. H. M. Little for his sermon, and to the rector of Allandale and his family and parishioners for their abundant hospitality.

Creemore.—The annual harvest services of Christ Church, Banda, were held on Sunday, September 17th, and were well attended despite showery weather. The Rev. J. H. Kidd, of Craighurst, was the special preacher. The Rev. A. C. Miles conducted similar services in Craighurst parish.

Emily.—St. James'.—The anniversary services were held in this church on Sunday, September 3rd, and were in every respect a pronounced success. The morning service was taken by the rector, the Rev. J. H. Teney, who preached from Matt. 5:11, "Give us this day our daily bread." The whole service was rendered with promptness and animation, the singing of the choir showing special pains in their training. At the evening service the sermon was preached from Heb. 11:32-40 by the Rev. Wm. McLean, of Washago. It was a splendid sermon, well thought out, and replete with convincing argument and apt illustration. Self-sacrifice was the preacher's theme, and ably did he put his case. Special music was furnished by the members of the Christ Church choir, the singing, as in the morning, doing credit to those taking part. A very pleasing feature of the occasion was the dedication of the two silver offertory plates, the gift of Mr. Harry Long, of Peterborough. Five years ago, when the church was opened, during the incumbency of the Rev. E. A. Langfeldt. Mr. Long presented the congregation with a beautiful alms basin of beaten brass, and now, again, the congregation of St. James' are not only very proud of their offertory set, but feel

bishop, Ottawa.

appointed the Rev. erta, to the charge Mr. Floyd enters . The following a secured to give ng diocesan mis- rpson, of Almonte, Ottawa; Dr. Wea- Bartholomew's, Ot- ridge at All Saints' W. H. Rowley at ancillor Lewis at e; T. F. Orde at is Honour Judge isburg; F. H. Gis- s. It is hoped that y be able to visit ngregations at the The meetings this en the 1st and the Rural Deans, who arrangements being the lists in their ding notices to the eputations. A great on in this diocese ssionary work, and in the approaching Ryerson is holding in Carleton Place, ls and neighbouring S.C.C.

arvest thanksgiving nber 10th, and were : weather, good con- serners by the Rev. rook.

ie basement of this improved, and now e appearance. The o hold a first-class in aid of the parish rton Ryerson, of To- ch on Sunday even- Ryerson is a mis- nt on furlough, and e of Christian work

Shepherd.—Harvest held at the Church Sunday, September kes, of South Moun- and evening. The the occasion, and d by the choir. On

very grateful to Mr. Long for his splendid gift. It is gratifying to report that this church is now free of debt, the amount of the offertory exceeding the remaining debt by \$9. The good people of the parish are to be congratulated upon the success of their anniversary services.

Port Hope.—St. Mark's.—Rev. A. W. Behrends, professor of Latin at Saint Alban's School, Knoxville, Illinois, has been holidaying in Port Hope for the last two months, during which time he assisted at the services at this church.

Alliston.—St. Andrew's.—This church was reopened for service on Sunday, the 3rd inst., after undergoing extensive repairs and alterations. The interior has been tastefully decorated and painted, and presents a very handsome appearance. The work was done by Mr. J. J. Goldie. The services, morning and evening, on the 3rd were taken by the Rev. Mr. McGormigle, of Cookstown, who preached, and by the incumbent, the Rev. E. R. James. There was a large attendance at both services.

Cartwright.—St. John's.—Twenty-nine years ago last July the present church was opened for Divine service. During these years there have, of course, been certain repairs made from time to time, but this summer it has been thoroughly overhauled. For some weeks back it has been closed and given over into the hands of painters, etc. On Sunday, September 3rd, the church was again opened for service, and on Monday evening the congregation held an entertainment in the drill shed, both the services and the entertainment being well attended. The rector, the Rev. J. Creighton, and the congregation are to be congratulated upon the appearance of the church, and we may all thank God for the Church life which moves a congregation to see that their church is kept worthy of being called the house of God.

Georgina.—The following clergy visited the popular summer resorts either of Jackson's Point or Roach's Point during the months of July or August and kindly gave assistance during those months to the very busy rector of this parish: The Rev. J. S. Broughall, the Rev. A. Hart, the Rev. Wm. Broughall, the Rev. T. W. Powell, and the Rev. Dr. Roper, of New York. The rector, the Rev. J. McKee McLennan, is particularly under an obligation to Dr. Roper, who took charge of some service almost every Sunday during his vacation, and who interested himself so very kindly in the welfare of Christ Church, Roach's Point, that he managed to raise by subscription enough money to get the stained glass windows all relaid and new shingles placed on the roof. The total cost was about \$160.

Ashburnham.—St. Luke's.—On Sunday, September 17th, the congregation of this church was honoured with a visit from His Grace the Archbishop of Rupert's Land, and some decidedly interesting information was given by His Grace in the sermon which he preached from the text, Deut. 1:8, "Go in and possess the land." He spoke in reference to the condition of the Church in the Great West, which he characterized as an "unpossessed possession." The phrase of the situation as presented by Archbishop Matheson was the fact that, according to his belief, the Anglican Church of Canada had not yet appreciated its responsibilities or its privileges in respect to the West, and as a result the field which should have been possessed by that Church was either being worked by other churches, or it was neglected altogether. Those who were privileged to hear the Archbishop were delighted with his sermon,

which was characteristic of His Grace, practical and straight to the point. The Archbishop was in Peterborough over Sunday, the guest of (Hon.) Mrs. Robert Hamilton, on his way home to the West after attending the General Synod at Quebec. The rector, Rev. E. A. Langfeldt, took advantage of the Archbishop's presence in Peterborough to induce him to preach at St. Luke's. Confirmation will be held at St. Luke's and St. Mark's on Sunday, November 19th, when the Bishop expects to be in Peterborough.

Otonabee.—St. Mark's.—A memorial tablet to the memory of Rev. Mark Burnham, B.A., and to his pious efforts to which St. Mark's Church owes its existence, was unveiled by the rector, the Rev. E. A. Langfeldt, on Sunday, September 3rd. The tablet was presented by Dr. George Burnham, a son of the late Rev. Mark Burnham. It is of brass, executed in excellent workmanship by Pritchard Andrews Co., of Ottawa.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton, All Saints.—The work of improvement which has been going on for some time in this church has been completed, and the worshippers here will be delighted when they see the beautiful interior. The building has been thoroughly renovated and painted inside and outside. All the cushions and carpets of the church have been renovated, and they look almost as good as new. The pews and window sills, chancel seats and organ have been polished and oiled. This work was done on Thursday night, the 14th September, by the Daughters of the King, who worked at it faithfully and well till the job was completed.

Christ's Church Cathedral.—Miss Mabel Henderson resigned the position of contralto soloist of Christ's Church Cathedral, and has accepted the position of resident vocal instructor at St. Agnes College, Belleville. She sang for the last time in the cathedral last Sunday morning, September 10th.

St. Matthew's.—St. Matthew's Day in this parish was celebrated by solemn Evensong on the Eve, rendered by united choirs of St. John Evangelist and St. Matthew's parishes. The chancel was decorated for harvest thanksgiving. The procession was from the altar round about the church. The Thurifer with incense, cross-bearer, and candlebearers preceded the Revs. Father Whitcombe and Father Dow, who both wore handsome copes and were attended by the customary acolytes, and followed by the choir headed by the parish banners. The rector sang Evensong—the magnificat was solemnly rendered with incense before the altar. The Rev. Canon Bull read the appropriate Lessons, and Rev. S. Dow, rector of St. John Evangelist preached from the text, "They joy according to the joy in harvest." The Holy Communion was celebrated on St. Matthew's Day, and in the evening, the 19th, annual parish tea was served to a large congregation of parishioners in the basement—a happy festival.

St. Mark's.—The formal opening or house-warming of the new parish house attached to the church took place lately, and was an unqualified success. The attendance was so large that those who wanted to navigate the house in order to see it had some difficulty in getting around. The Daughters of the King took a prominent part in the programme. Each society in connection with the church has been assigned a room in the house, and on Sundays they will be turned into Sunday School rooms. The house will be open every evening this winter. It has been nicely furnished throughout.

Barton, Holy Trinity.—The annual thanksgiving services for the harvest were held in this

church on Sunday, September 17th, both morning and evening. The Rev. E. J. Etherington, rector of St. Thomas' Church, Hamilton, was the preacher.

HURON.

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

London.—St. Matthew's.—The Rev. Wm. Lowe, rector of St. Paul's Church, Wingham, who has been appointed rector of this church, has been presented by L. O. L. No. 794 with a gold-headed cane. He is the chaplain of the Orange Grand Lodge, of Ontario West.

Oxford Mills.—St. John's.—The vestry organ purchased by the ladies of St. John's Guild has given splendid satisfaction. Its full rich tone has been frequently noted by visitors, and competent musicians. Its handsome oak case is in perfect harmony with the church furniture. Three very successful lawn socials have been held in the parish, at St. Francis, Acton's Corners; at Benjamin Todd's, Oxford Station, and at the rectory, Oxford Mills, the proceeds amounted to over \$150. The little congregation at Acton's Corners continues to advance, having erected and paid for a handsome Page wire lawn fence around their pretty stone church.

Princeton.—Harvest festival services were observed at Etonia Church, which was crowded on Sunday, September 3rd, both at the afternoon and evening services, and were very hearty and bright. The church was nicely decorated, and the music did great credit to the organist and members of the choir. While the thank-offering was being taken up, eight little girls sang a hymn remarkably well. The Rev. J. J. Snyder gave a very impressive sermon in the afternoon, and Mr. Day, of Washington, preached most acceptably in the evening.

Wilnot, St. James', Huron Road.—The annual harvest thanksgiving service was held in this church on the evening of Thursday, September 14th. The rector, Rev. C. H. P. Owen read the



[REGISTERED]



Let us have
Your name.

Our mail order department is specially equipped for selling Furs by mail.

OUR NEW FUR CATALOGUE
IS READY FOR MAILING.

And will prove a great help to you in deciding on the style of a garment or the kind of furs you'd like to choose. We guarantee you as absolute satisfaction in buying by mail as though you visited the show rooms and made a personal selection.

We specialize on Fur Jackets and Fur-lined Cloaks for Ladies and Fur-lined Coats for Men.

Fairweather's
84-86 Yonge St.
TORONTO.

prayers, and the Rev. J. W. Andrews, of Berlin, preached the sermon. The decorations were appropriate and very beautiful. On the following Sunday, the seventeenth anniversary of the opening of St. George's Church, New Hamburg, was celebrated. The Rev. Mr. Duthie, of Hespeler, occupied the pulpit both morning and evening.

Chatsworth.—The annual Sunday School convention of the Rural Deanery, of Grey was held here last month, August 17th. Most of the clergy and a large number of delegates from the various Sunday Schools of the county were present. At seven o'clock enthusiastic services were held in St. Paul's Church, the sermon being preached by the Rev. R. J. Newell, rector of Markdale. An unusually large number of communicants were in attendance. At two o'clock the convention went into session and continued until six, the Rev. W. G. Reilly, rector of the Church being in the chair. Every available seat in the church was occupied. Proceedings began with devotional exercises led by Rev. Messrs. Hooper and Newell. The first paper on the programme was read by Miss A. Meredith, of Durham. It was entitled "Christ's Touch," and was very much appreciated. The Rev. M. M. Goldberg, rector of Dundalk, followed with an able essay on "The Training of Children." Miss McWilliams, of Owen Sound, read an admirable paper on "Missions in Relation to the Sunday School Work." The Rev. Dr. Tucker, general secretary of the M. S. C. C., Toronto, followed in an eloquent and instructive address on "What Sunday Schools can do for the West." The final paper, an excellent one, was read by Miss M. Gibson, of Meaford, on "The Object of Sunday School Teaching." The various papers were discussed as they were presented. At 7.30 a conference of missions was held, when the Rev. Allan P. Kennedy, rector of Santa Cruz, Jamaica, W.I., and the Rev. Dr. Tucker were the speakers. Mr. Kennedy gave a graphic description of religious conditions in Jamaica, which was most interesting and enlightening. Dr. Tucker's review of mission difficulties and achievements in Western Canada, and the Church's successful endeavour to make up the annual apportionment, was a splendid effort. He recounted the objections offered by the Bishops and leading clergy to the large amount asked for, and he showed how the apparently impossible was accomplished. Exclusive of money contributed to the Widows' and Orphans' Fund, Superannuation, Theological Training, and other funds which are largely of a missionary character, purely missionary contributions for the year ending 1904 amounted to \$250,000. His words left the impression on the mind that the Canadian Church is thoroughly alive to her responsibilities and opportunities. The proceedings of the entire day were most optimistic and encouraging. To the Rev. W. G. Reilly is due a great measure of praise for arranging and carrying out so elaborate a programme. Without any peradventure, it was the best convention in connection with the Church ever held in Grey County. Delegates were billeted at the hotel for dinner. Supper was served on the rectory grounds under the supervision of the congregation of St. Mark's Church, Holland Centre, who deserve special mention for the dainty provisions supplied and the attentive way in which the waiters looked to the needs of the guests. Next year's convention will be held at Markdale. The Rev. J. R. Newell was elected president, and Miss Kells corresponding secretary.

Brantford, St. Jude's.—A very handsome brass lectern has been placed in this church, as a memorial to the late Mrs. Weir, who for twenty years acted as organist. It is the gift of her immediate relatives. The lectern was used on Sunday, the 17th inst., for the first time.

Markdale.—In the afternoon of September 19th the Ruri-decanal Chapter of Grey met at Christ Church. The Rev. J. Ardill, R.D., rector of Owen Sound, was in the chair. One of the important matters discussed was the advisability of recommending the adjustment of the parish composed of Heathcote, Duncan, Banks, and Ravennee. The Rev. J. G. Hooper, rector, said that Ravennee should be closed, as the people who had contributed to the support of that station were by right members of nearby congregations in two other parishes. The Chapter, therefore, by motion made the required recommendation. A mission's committee was elected, consisting of Rev. Messrs. Brown and Newell, and Messrs. Mills and Mockridge, the Rural Dean being ex-officio chairman. A programme was arranged for the next meeting to be held in May. Rev. Messrs. Rural Dean Ardill, Newell, Bice, and Masters are to read special papers pertinent to Church work under present conditions. Evensong was held in the church at 7.30, the Rev. W. G. Reilly reading the service, and the Rural Dean preaching the sermon. The next place of meeting will be Chatsworth.

ALGOMA.

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

Huntsville, All Saints'.—This place has been exceptionally popular this past summer with tourists. Many have been Church people or friendly to the Church, and by their attendance upon the Church's services and assistance in her works have greatly added to a most happy summer. The new Church Hall, begun the 6th of July, is being built of stone to correspond with the church. At present the walls are up and the structure presents a most promising appearance. A sum of \$1,400 further is required by the building committee to have the roof placed and the building protected in every way from the weather. Of this sum \$500 has been promised by a member of the congregation with the understanding that the remaining \$900 be immediately raised, so that the work may not be hindered or any debt incurred. The congregation has already contributed liberally, but hopes with assistance of friends that the sum may be forthcoming.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Estevan, St. Matthew's.—This small town, situated a few miles from the United States boundary, has lately been rejoicing in the sound of a church bell, which has been placed in the tower of the above church. The bell was dedicated at Evensong on St. Bartholomew's Day, and used for the first time on the following Sunday to call Church people to early Communion. It bears the following inscription: "To God be Glory; J. Williams, vicar, J. A. Smith, H. L. Jordan, Churchwardens, July 1905." It gives out the note "B," and is of most melodious tone. St. Matthew's Church, built in 1895, is the first Church building to have a bell, although the Presbyterians, Methodists, and Roman Catholics all have places of worship. Our church here is still without a font, but a new stove must be procured for this winter as an absolute necessity, the font must perforce wait. The town is growing in population, but of mixed kind.—Norwegians, Germans, French, Swedes, and a goodly number of Americans of the non-Church-going kind. The clergyman in charge tried the experiment on Sunday, the 17th, of having an informal service in the dining-room of one of the hotels for the benefit of those who do not attend a place of worship, which was well attended. It should have been stated with

3¹/₂%

Not the Highest Rate of Interest,

but the highest paid by any Financial Institution affording its depositors such security as

Paid-up Capital, \$6,000,000.00.
Reserve Fund, \$2,000,000.00.
Assets, - \$24,000,000.00.

Dollar deposits welcome.

CANADA PERMANENT
MORTGAGE CORPORATION,
TORONTO STREET, — — — TORONTO.

regard to the church bell, that it cost about \$100, most of which was freely subscribed by the Church people, with a small proportion by members of other bodies.

NEW WESTMINSTER.

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

New Westminster.—The Bishop and Mrs. Dart left for England by S. S. Lake Manitoba on the 14th. They will be absent until February. Ven. Archdeacon Pentreath has been appointed commissary during his absence. This is the Bishop's first visit to England since 1898. The Rev. E. G. Cartwright, M.A., of the Diocese of Ontario, now superannuated, has taken up his residence in Vancouver, and will be cordially welcomed. His son is engineer for the Pacific division of the C. P. R., Vancouver. The Rev. F. B. Norrie, curate of St. James' Church, is leaving to take up his former curacy in London, England. The new St. Paul's Church, which is to seat 570 people, will be completed in December.

Holy Trinity.—The basement of this church has been enlarged, and the church itself is to be lengthened. A Mission Church will shortly have to be established at Greer's Beach in this parish.

Lytton, Indian Mission.—The Ven. Archdeacon Small is expected back shortly from England. The new hospital for Indians at Lytton is also completed, but requires about \$250 to make it free from debt. The recent land slide near Spence's Bridge completely destroyed the Indian village and the new Church of St. Philip and St. James, which the Indians had erected at a cost of \$900. Fourteen Indians were killed, and several injured. The church was consecrated by the Bishop a few months ago. The Government is removing the survivors to another location. The accident occurred on a Sunday afternoon, just after the Indians had left the church, where prayers had been said by the Indian Church Chief.

EASY FIRST.

The Display in the Manufacturers' Building at the Toronto Exhibition as Viewed by a Trade Editor.

"The most artistic exhibition in the building was probably that of Gourlay pianos. The firm of Gourlay, Winter & Leeming spared neither pianos nor expense in the preparation of three designs representative of the periods of French history that have had so marked an influence on civilization. The educative value of these particular instruments was greatly appreciated by the public, and many hundreds of people stopped to admire and express their admiration of these productions of the firm that make a piano "high in price, but worth the price." Canadian Music and Trades Journal.

ember 28, 1905.]

Bisnop, London.

The Rev. Wm. Lowe, Wingham, who has his church, has been with a gold-headed of the Orange Grand

—The vestry organ St. John's Guild has its full rich tone has visitors, and some oak case is in urch furniture. Three s have been held in Acton's Corners; at Station, and at the proceeds amounted to gregation at Acton's e, having erected and ire lawn fence around

al services were ob- hich was crowded on th at the afternoon vere very hearty and icely decorated, and to the organist and ile the thank-offering le girls sang a hymn J. J. Snyder gave a he afternoon, and Mr. hed most acceptably

n Road.—The annual ce was held in this Thursday, September H. P. Owen read the

**us have
r name.**

mail order depart-
specially equipped
ng Furs by mail.

**CATALOGUE
MAILING.**

eat help to you
tyle of a garment
d like to choose.
is absolute satis-
mail as though
rooms and made

Jackets and Fur-
ies and Fur-lined

akers

64-66 Yonge St.
ITO.

CHARACTER.

What do we mean by character? The word comes from the Greek term to carve or engrave. A letter of the alphabet cut upon wood or marble is a "character." And so the name is given to that impress of the will upon a person's thoughts, and upon his feelings and desires, which makes what we call his character.

What character are we to impress upon our thoughts, and upon our feelings and desires? What is to be the guide of our will? What is the ideal at which we are to aim?

We have to notice that whatever we think, or say, or do, or feel, even whatever we do not think or say, or do, or feel, all this goes to make up our character. All these are stones, in the building which we are building all our lives and at every moment of our lives.

And if we have not some principle or plan by which to lay these stones together, needs must be that the building will be shapeless and insecure, wanting form and finish, possessing, it may be, a well-shaped corner here and there; while the building as a whole is unsatisfactory, and impossible to live in.

You see what I mean—the building must have an architect and a plan it is to be depended upon, if it is to be of any value either to its builder or to anyone else.

Well, others may have other plans in the building of their characters, but ours must be the plan of Christ. What is that? What is the ideal which Christianity sets before us?

The only ideal which our religion sets before us is to become sons of God, to grow up in the likeness of the Father.

But in the formation of character it is "line upon line, here a little and there a little." A Christian character is built up by Christian acts—by a habit of thinking Christian thoughts, saying Christian words, doing Christian deeds. In no other way.

And how is this ideal to be attained? Only by allowing ourselves to be led by the Spirit of God. "As many as are led by the Spirit of God they are the sons of God." Our wills, then, must be guided by the Spirit of God, and so our wills must impress His character upon themselves, and upon our thoughts, and feelings, and desires.

And the character thus formed will show itself by yielding the fruits of the Spirit—the love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—which mark the character of the true follower of Christ; and which, in the great Master Builder's hand, shall make His servants fit for their own place in the temple of God, in heaven.

LITTLE LIVES AROUND US.

You have all heard about the "four and twenty blackbirds, baked in a pie"; but what do you think of a thousand or more silkworms in a silk dress? I have told you how a caterpillar spins his web before he turns into a butterfly, and the silk-

worm goes to work in very much the same way.

But the people who make silk for dresses do not let the silkworm turn into a moth, for that would spoil the fine silk thread. There are generally two hundred yards of silk thread wound around the caterpillar, and if the moth should cut its way out, of course the thread would be cut into small pieces and be quite useless. So the silk-makers put all the cocoons into boiling water, and stir them about with a little branch of a tree, full of twigs, so that the threads may catch on the twigs, and then be unwound off the cocoon. This seems very cruel, but I believe the silkworm does not feel pain when he is turning into a moth. At any rate I would rather believe that, for it would not be pleasant to wear ribbons if

Fruit-a-tives
 OR "FRUIT LIVER TABLETS"
 Fruit with tonics make them. The natural remedy for constipation, biliousness, headaches, kidney and skin diseases.
 "I am taking Fruit-a-tives and must say they are the best remedy I ever used for Stomach and Liver Trouble. I would not be without them at any price."
 Mrs. FRANK BUSILL, Essex, N.B.
 At druggists—50c. a box.
 Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

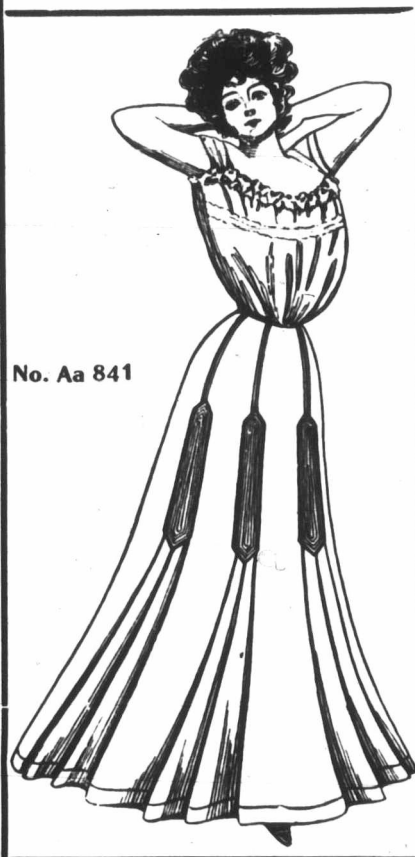
they were made by cruel methods.

The silkworms have very nice times while they do live. Every care is taken of them. They have a fine house to live in, with beds to sleep on, and as many mulberry leaves to eat as they can possibly want.

The silk on the cocoons is so fine that it takes ten or twelve threads to make one thread of silk strong of course it takes a great number of cocoons to make a few yards of silk dress stuff.

An Unmatchable Skirt Bargain

Here is an opportunity for everybody. Whether you ever got a real bargain or not, the one we offer here never was and never will be equalled at..... **\$3.45**



No. Aa 841

A special study on the manufacture of these skirts places us in the best position to solicit your trade. They are made in our own factory, designed by experts, cut by experts, and the machines used in their manufacture are also handled by expert mechanics, thus producing the highest class work at a minimum of cost. The mills supply us directly with materials and, in return for our cash, we get the lowest quotations.

\$3.45 DO YOU SEE THE REASONS WHY? \$3.45

They are made of black vicuna cloth of that fine supple quality, unlined, inverted seams over hips, stitched strapping of self and deep pleated gore seams. No matter what price you pay, no other skirt would become you better than this one at \$3.45.

We supply them in lengths from 38 to 42 inches and waistbands up to 28 inches. When ordering, mention number Aa 841.

Money Back if not Satisfied

**\$3.45
 WRITE TO-DAY
 DON'T DELAY
 \$3.45**



No. Aa 925

Every woman can test her good judgment by buying one

\$2.39 of these Black Silk Taffeta Waists \$2.39

Made in our own workrooms. There's style about them; there's quality in them; in short, your \$2.39 will prove the best investment you ever made. Make it now.

They are made of superior quality black silk taffeta, unlined, with deep tucks on back and front, a handsome tie of self, and trimmed with small covered buttons. Sizes: 32 to 42 inches bust measure. Order under

No. Aa 925 **\$2.39**

Money Back if not Satisfied

ADDRESS THE **SIMPSON** COMPANY, LIMITED TORONTO, CANADA

KAY'S | Carpets, Rugs, Furniture, Draperies, Wall Papers. | KAY'S

FALL FURNITURE DISPLAY.

WE are ready now for the Autumn trade in Furniture and Upholstery, with larger and better stocks than ever before, and with better facilities for exhibiting them. By annexing a flat over the Crown Bank, which adjoins our building on the east, we are able to devote the whole of three large flats and goodly portions of two others to the display of what we confidently believe is the best assortment of distinctly high-class furniture ever gathered together in Canada. We do not wish you to infer from this statement that we deal only in expensive furniture, for a large proportion of our offerings is moderate in price. While it is true, for instance, that we have Sideboards, and many of them, at from \$175 to \$500 each, we have a still larger variety between \$27 and \$100, and similar conditions prevail in regard to Parlor and Bedroom Furniture. But low-priced or high-priced, **quality** is the first consideration. We aim to exclude from our stocks everything that is not **good** in design, in construction and in finish; and the rapid growth of our trade is, we believe, convincing proof of the soundness of this policy. — The lists below will prove suggestive of the range of our stocks and of the reasonableness of our prices:—

For The Bedroom.



- No. 521—Mahogany dresser, as per cut, top measures 24 ins. by 44 ins. A very attractive design. Price only **\$64 00**
- No. 821—Dressing table to match. Top measures 35 inches by 19 inches. Price only **35 00**
- No. 724—Chiffonier to match, 44 inches high, top measures 20 inches by 31 inches. Price only **32 50**
- No. 555—Bedroom Suite, consisting of dresser and washstand, in fumed or weathered oak, a quaint Mission design. Price only **31 50**
- No. 28—Bedroom Suite, consisting of dresser and somnoe, in fine quarter-cut oak, highly finished inside and out, a choice design on Sheraton lines. Price only **44 00**
- No. 7—Bedroom Suite, consisting of dresser and washstand in fine mahogany veneer, dresser has large British plate mirror and rounded drawer front. Price only **33 00**
- No. 2096—Bedroom Suite, consisting of dresser, chiffonier and cheval mirror, in select and richly marked mahogany, with double lines of inlay, one of the most refined and handsomest suites we have ever shown. Price, **400 00**

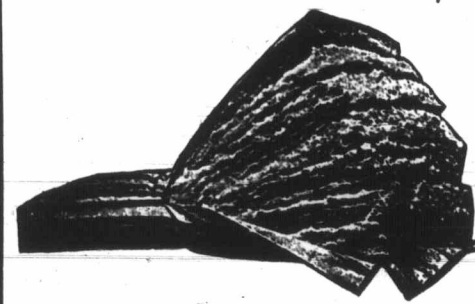
Bedding.

The importance of sanitary bedding can scarcely be overestimated. The fact that a large proportion of one's time is spent in bed is sufficient to indicate the

necessity of having mattresses, pillows, etc., not only comfortable, but clean and pure.

We are particular that the bedding we sell shall fully conform to these conditions.

Felted Cotton Mattresses.



- Cotton Down. Pure new cotton filling, in art ticking **\$5 75**
- No. 1 Felt. Cotton felt filling, art ticking **8 00**
- Emperor. Choice cotton felt filling, art ticking **11 00**
- Purity. Extra quality pure cotton felt, in heavy sateen ticking **14 00**

Mixed Mattresses.

- No. 2—Wool top and bottom, with sea-grass filling, in sateen ticking **3 50**
- No. 4—A Superior Mattress, made in 5 layers sateen ticking **4 50**
- No. 5—Fibre and cotton, extra soft, covered in heavy twill ticking **5 00**

Hair Mattresses.

- No. 2—Comfortable Hair Mattress (weight 40 lbs.), in good ticking **11 00**
- No. 4—Kay's Special Hair Mattress (weight 40 lbs.), in special ticking **17 50**
- No. 7—A Very Superior Mattress (weight 40 lbs.), in high grade ticking **24 00**

Woven Wire Springs.

All our woven wire springs have strong, thoroughly seasoned hardwood frames, and are fitted with vermin-proof attachment.

- No. 07—Single weave fabric, with four bands, lock weave in fabric **\$2 00**
- Hamilton. A strong, reliable spring. **2 50**
- Norfolk.—A strong, close split lock weave, very reliable **3 00**
- Peerless. An exceedingly strong, close triple-weave, guaranteed **3 75**

Good Values in Drawing-Room Furniture.

- No. 205—Fancy Cabinet, 27 ins. wide, 55 ins. high, solid mahogany, with plate mirror back, plate glass shelves, plush bottom and brass ornaments. Price only **\$52 00**

- No. 677—Drawing-room Suite, consisting of sofa, arm-chair and reception chair, of solid mahogany, in the style of Henry IV., an extremely handsome set, upholstered in the best manner and covered in fine silk brocade. Good value at **226 00**

- No. 443—Drawing-room Suite, three pieces, in solid mahogany, a charming design, open backs and spring seats, in fine silk. Price only **78 00**

- No. 102—Mahogany Armchair, Louis XV. style, with spring seat, in silk brocade **15 00**

- No. 802—Mahogany Finish Corner chair, nicely carved and well polished, with spring seat, in silk. Price only **10 50**

- No. 602—Mahogany Armchair, a very dainty Louis XV. chair, with spring seat in silk. Price only **14 00**

- No. 402—Mahogany Reception Chair, with richly carved back and spring seat, in silk. Price only **14 00**

- No. 803—Parlor Suite, consisting of sofa, armchair and reception chair, a light and graceful design. Price in cotton **45 00**

- No. 775—A Hepplewhite Parlor Suite, consisting of sofa, armchair and reception chair, in fine mahogany, upholstered in our best manner. Price in cotton **108 00**

- No. 1349—Centre Table, a Louis XV. design, in fine mahogany. Good value at **27 50**

- No. 102—Centre Table, with polished mahogany top and shelf below. Price only **11 50**

- No. 394—An Elegant and Useful Secretary in choice mahogany. Price only **23 00**

- No. 65—Card Table, in fine mahogany, with inlaid bands, top folds showing cover of green felt, a charming Sheraton design. Price only **30 00**

- No. 209—Fancy Cabinet, with glass door, sides and back, and glass top, fitted with plate glass shelves, one of our newest patterns. Price, **37 50**

- No. 19—Fancy Corner Cabinet (made in France), has plush-covered shelves, and is richly ornamented with brass mouldings, etc. Price only **18 50**

- No. 60—Fancy Rosewood Table, with marble top and brass mouldings, a French importation. — Price only **15 00**

- No. 271—Fancy Cabinet, in fine mahogany, with glass door, ends and back, fitted with glass shelves and plush bottom. Price only **30 00**

- No. 6185—Curio Table, in fine mahogany, with inlaid lines bevelled plate glass top and glass sides, a charming piece of furniture. — Price only **32 00**

Furniture Coverings.

Our Fall Importations of Upholstery Fabrics are to hand—a splendid assortment of new designs in Broches, Tapestries, Silk Reps, Velours, Brocades, etc. The low prices we quote on these goods are made possible by the fact that we buy direct from the mills.



- No. 302—Fancy Chair—a charming design, in solid mahogany. Price in silk brocade **\$17 00**

Out-of-town customers are invited to avail themselves of the facilities afforded by our Mail Order Department. A copy of our handsome new Catalogue will be promptly mailed on request.

We undertake the furnishing and decoration of houses or hotels, and when necessary will send competent representatives to any point in Canada to give expert advice and information.

John Kay, Son & Co., Limited,

36 - 38 KING STREET WEST, TORONTO.

ember 28, 1905.]

Wes
For constipation...
The best remedy I...
H. Essex, N.B.
LIMITED, Ottawa.

ocoons is so fine
twelve threads to
of silk strong
a great number of
few yards of silk

gain
3.45

places us in
in our own
hines used in
chanics, thus
t. The mills
sh, we get the

\$3.45

supple quality,
self and deep
no other skirt

nd waistbands
41.



925

TORONTO,
CANADA

Children's Department.

THE OTHER LITTLE BOY.

"O mummie, I'm so lonesome I'm most dried up!" Neddie's pretty face was drawn up like a green persimmon, and he really did look as if he had told the truth about himself.

"Lonesome? Poor little fellow! Why don't you play with The Other Little Boy?"

"What other little boy, mummie?"

Neddie's eyes looked more like blue china saucers than ever. "You're jes' teasin' me, mummie. You know there ain't any other little boy but me."

"Oh, yes, there is," said "mummie," quite positively. "There is always The Other Little Boy, and you can't fancy what a nice companion he is."

"Do you mean my shadow?"

"No, not your shadow. You can only play with that when the light shines a certain way. But you can have The Other Little Boy whenever you want him."

"Please, mummie, don't be teasy! Where is the other little boy?"

"He is wherever you want him to be. Come, now; I'll show you how to play with him. What game would you like?"

"Marbles."

Neddie had a blouse pocket full of "glassies" and "chinies," and all sorts of lovely marbles whose names grown folks do not begin to know, so it is no wonder that he chose marbles.

They went out into the yard, mummie and Neddie. Mummie said The Other Little Boy went too; but as

Neddie could not see him, he found it hard to believe even if mummie said so.

"Now, then, draw a ring," said mummie. "Here's a marble for you, and here is one for The Other Little Boy. You may shoot first. There! That's it! You hit the middle man from taw! Isn't that lovely? Now it's The Other Little Boy's turn. You'll have to shoot for him."

Neddie was so pleased at hitting the middle man from taw that he did not at all mind having to shoot for himself and The Other Little Boy too.

Soon he and his invisible companion were having a fine game, and mummie slipped back to her sewing.

By and by Neddie came in with a glowing face. "I jes' beat The Other Little Boy every time," he said quite proudly. "Aren't you glad of it?"

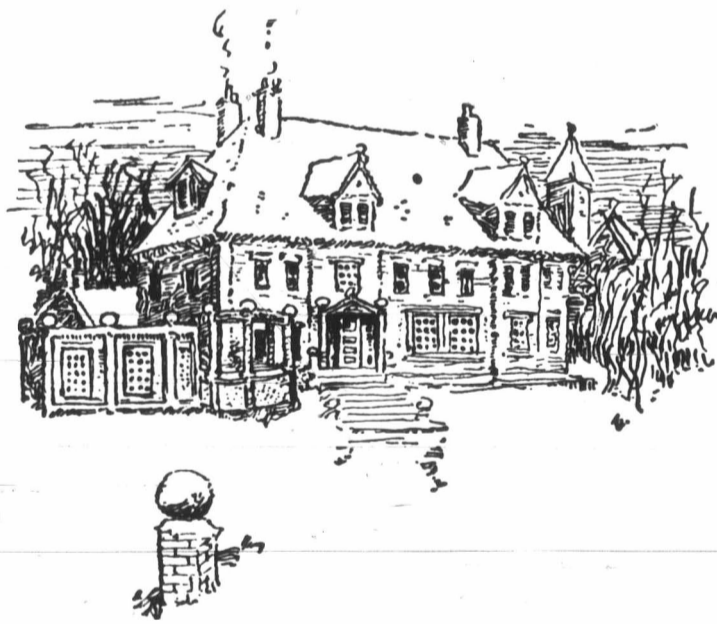
"Isn't that strange? I wonder if he shoots t'e best he can?" said mummie, with a queer sort of look that made Neddie's face flush the least little bit.

"I'm hungry now. Can't we have a little tea-party, me'n' The Other Little Boy?"

"Why, yes, to be sure. That's a fine idea. You can set the table over there in the corner. Here's a clean towel for a table-cloth," and mummie was off to the pantry for cakes and a lot of good things.

You would not believe what a success that tea-party was! The Other Little Boy had the most beautiful table manners. He was such a modest little fellow, too! Whenever Neddie handed him the cakes and very good things, he always shook his small, invisible head and said:

"No, I thank you!"



Where there is "**Pease Heating**" there also is comfort. Castles or cottages are happy homes when the "**Pease System**" is employed—Warm Air, Hot Water, or Combination Heaters.

Particular Attention is Called to Our "Economy" Hot Water Boilers

If you have one of the old-fashioned boilers—one of the kind that fails when you need it most—remember it would only be the matter of a few hours' work to have it replaced with an Economy Boiler. That will settle the heating problem for you for all time. The Pease Company can ship any size required on an hour's notice—a post card will bring full particulars.

PEASE FOUNDRY CO., Limited - Toronto

When you go away for health,
take health with you.

Abbey's Effervescent Salt

will protect the system against changes of climate, diet and water. It cleans the stomach—stirs up the liver—cures Constipation—will help you to get all the good you should out of your summer trip.

Take a bottle with you. 25c. and 60c.—at all druggists.

FINDING HIS VOICE.

A London surgeon had been called to attend a tiny boy, who was in a perilous plight from diphtheria. He hastily performed the operation of tracheotomy, and to his joy saw the child revive.

During the next few days everything passed off beautifully, but the doctor wanted to hear his small friend speak. This so far the patient had not done.

"I am sorry he can't speak to me, nurse, because I'm going up to London, to-day, and shan't know whether to bring him a horse or a gun."

A tiny finger stole up to a wounded throat, and the ghost of a baby's voice whispered, "Please, Doctor, bring me a lickle gun." He got the "lickle gun," and the doctor knew the child's voice was safe.

DOGS OF ST. BERNARD.

The light streaming through the windows of the Hospice of St. Bernard, at the head of the Pass, is a welcome sight even to the summer tourist overtaken by night-fall. What must it be to the peasant compelled to cross amid the storms of winter?

The noble breed of dogs, trained by the brethren to seek out and rescue travellers in danger of perishing, is well known.

To many visitors, the scene of greatest interest at the hospice, is the building where bodies of travellers that have been found in the snow are deposited. The floor is strewn with nameless skulls, and bones, and human dust, heaped in confusion.

But around the walls are groups of sufferers in the very position in which they were found: rigid as marble, and in this keen, dry air, by the preserving element of an eternal frost, almost as uncrumbling.

There is a mother and her child, a most affecting image of suffering and love. The face of the little one

remains pressed to the mother's bosom, the body being enfolded in her careful arms,—careful in vain—

PILES QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 2302 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write to-day for a free package.

THE HOME SAVINGS AND LOAN COMPANY
(LIMITED)
ASSETS, \$4,000,000.
Offices: 78 CHURCH STREET, 522 QUEEN ST. WEST.
3 1/2 %
INTEREST ALLOWED ON DEPOSITS.
Withdrawable by Cheque.
Office Hours:
9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.
Every Saturday Evening 7 to 9.
JAMES MASON, Managing Director.

The RELIANCE
LOAN & SAVINGS CO. of Ontario
HEAD OFFICE:
84 KING ST. EAST, TORONTO
DEPOSITS
SUBJECT TO CHEQUE WITHDRAWAL
9 1/2 per cent. interest allowed on deposits
of one dollar and upwards, compounded
half-yearly.
DEBENTURES issued for \$100 and
upwards, for terms from 5 to 10 years; in-
terest at 4 per cent. per annum, payable
half-yearly.
Moneys for the above may be forwarded
by mail.
Hon. JOHN DEYDEN, J. BLACKLOCK
President, Manager.

Canada Plate & Window Glass Company
Stained Glass Windows,
Fancy and Figured Glass for
Churches and School Rooms.
Tile and Mosaic Floors
and Walls.
Mantles and Fire Place
Fittings.
29 to 31 Richmond Street
East, - Toronto, - Ontario.

BEST QUALITY Coal and Wood
OFFICES:
3 King St. East
415 Yonge Street
793 Yonge Street
576 Queen St. W.
1368 Queen St. W.
415 Spadina Ave.
306 Queen St. East
204 Wellesley St.
Esplanade East,
near Berkeley St.
Esplanade East,
foot of Church St.
Bathurst Street,
opposite Front St.
Pape Avenue - at G. T. R. Crossing, Yonge Street
at C. P. R. Crossing, Lansdowne Avenue - near
Dundas Street. Corner Dufferin and Bloor Streets.
THE ELIAS ROGERS Co., Limited.

to shield her offspring from the tempest. The snow fell fast, and the hurricane wound both up in one white shroud, and buried them.
But many have been the timely rescues by the noble dogs of travelers overtaken by the blinding snow-storms. Many are alive to-day who, humanly speaking would no longer be living had it not been for their four-footed rescuers. It serves to show what kindness and training will do.

ONE STEP AT A TIME.

As I sat alone in the gloaming,
Toil-worn with the cares of the day,
And mused on the untrodden future,
That stretches so far away,
My brain it grew faint with the vision,
And my heart with foreboding
stood still
Lest my strength should fail on the journey,
Ere my feet touched its uttermost hill.

And my timorous soul was a-weary,
And silenced the voice of my song,
As I cried like a child in the darkness,
"O Father, the way is so long—
The mountains are steep, and the valleys
But barren and verdureless plains,
I shall sink by the wayside, my Father,
Overborne by the struggles and pains."

Then out from the silence and darkness
The voice of my Father I hear:
"O cease, weary one, thy complaining,
Look upward, and be of good cheer,
Shrink not from the journey before thee,
Nor shudder at trials to be,
One step at a time is the measure
Thy Father requireth of thee."

So now I have learned my lesson,
And brighter the pathway appears;
I darken no more the to-morrow
With forecasts of sorrow and tears.
I know that my Father is guiding
My feet to a glorious clime,
And sweetly I'll finish the journey
By only one step at a time.

THE HUNTING SEASON.

Get away from your every day life and enjoy a few weeks' sport in the highlands of Ontario. Single fare rate will be in effect to all hunting grounds, including the Temagami region, "The Sportsmen's New Paradise." For further particulars call on Agents.

HOW A THUNDERSTORM FORMS.

The formation of a thunderstorm is one of the familiar things that few of us know anything about. While we are familiar enough with the sight of the clouds as they gather, and with the startling effects of the storm when it breaks over us, how many of us can trace it back to its origin, step by step, and tell how and where it got its terrible power?

Let us try to do this. In the first place, what is a thunderstorm? It is a discharge of electricity. Though no one can say for certain what electricity is, yet the means by which it may be produced are well-known. The rubbing together of various substances is one of the most common ways of producing an electric current. And an important fact is that an electric current tends to set up similar currents in surrounding objects, thus greatly increasing the

Gourlay, Winter & Leeming
188 YONGE ST., TORONTO.
STOCK-TAKING SALE
OF
USED PIANOS



All are more or less used.
Some so little (less than a year) that, for durability, they might even be preferred to new.
Some used a little more, but in such perfect order they could not be told from new.
Some used a little more still, but so thoroughly renewed and repaired that we ship on approval, and guarantee the same as if they were new.
All offered at stock-taking cut prices.
Every piano is a genuine bargain.

- Harbour**—7 octave square piano by The Harbour Mfg. Co. in attractive rosewood case with carved legs and lyre, mouldings, etc. Has full overstrung scale and good action. Originally cost \$400. A snap at **\$87**
- Williams**—7 octave square piano by R. S. Williams, in rosewood case, with carved legs and lyre, serpentine mouldings, full overstrung scale and heavy iron frame. Has been supplied with new parts throughout. Originally cost \$400. Now..... **\$95**
- Rainer**—Fine 7 octave Rainer square piano in rosewood case with carved legs and lyre, mouldings, etc. Has patent double overstrung grand scale and extra heavy iron frame. A good piano with rich full tone. Originally cost \$450. Now **\$98**
- Vose**—Fine 7 octave square piano by the celebrated Boston manufacturer, in rich rosewood case of modern design. Not too large a piano, which originally cost \$500. Now well worth more than the price we ask **\$107**
- Dominion**—7 octave upright piano in dainty walnut case, marquetry panels and lacquered candelabra, full iron frame, trichord overstrung scale, copper-wound strings in the bass. Mandolin attachment, three pedals, etc. Used but a short time. Regularly \$250. Now **\$187**
- Mendelssohn**—A dainty walnut piano in a design of case made specially for us by this Co. A style easily handled and particularly suitable for small rooms. Trichord overstrung scale, full length panels, three pedals, practice muffler, used only six months. Regularly \$275. Now..... **\$198**
- Karn**—7 1/2 octave upright piano in handsome circassian walnut case with plain polished panels, carved in relief. Has Wessel, Nickel & Gross action, ivory and ebony keys, full iron frame, etc. Manufacturers' price \$375. Sale price **\$210**
- Dominion**—7 1/2 octave cabinet grand upright piano in walnut case, full length panels and music desk, Boston tall board, double repeating action, ivory and ebony keys, etc. Manufacturers' price \$350. Sale price **\$237**
- Mendelssohn**—7 1/2 octave cabinet grand upright piano in walnut case, plain polished panels carved in relief, double repeating action. The most expensive style made by this firm and a very fine piano. Manufacturers' price \$400. Sale price **\$239**
- Gerhard Heintzman**—7 1/2 octave cabinet grand upright in rich burl walnut case with Coronation carvings on full length polished panel. Has Wessel, Nickel & Gross action, ivory and ebony keys, three pedals, etc. Manufacturers' price \$450. Sale price..... **\$287**
- Gerhard Heintzman**—Cabinet grand upright, Colonial design, rich mahogany case. Has Wessel, Nickel & Gross action with lost motion attachment, ivory and ebony keys, three pedals, etc. Manufacturers' price \$500. Sale price..... **\$297**
- Gerhard Heintzman**—New design cabinet grand upright piano in Louis XV. style, mahogany case. Has Wessel, Nickel & Gross action, three pedals, etc. Used but a few months. Manufacturers' price \$475. Sale price **\$315**

A handsome stool accompanies each piano.
Every instrument safely packed without extra charge.

TERMS OF PAYMENT.

- Pianos under \$150—\$10 cash and \$4 per month.
- Pianos under \$250—\$15 cash and \$6 per month.
- Pianos over \$250—\$15 cash and \$7 per month.

A discount of 10 per cent. off these prices for cash.
If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates.
We wish to know what terms will suit you.

Gourlay, Winter & Leeming
188 YONGE STREET, TORONTO.

Not Milk for Babies

Don't risk baby's life by feeding city milk. Be on the safe side. Give

Nestle's Food

The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FREE.

THE LEEING, MILES CO., Limited, MONTREAL.

total amount of electricity. This is called induction.

There is no doubt that the electric charge of a cloud comes from a first charge multiplied by induction. The first charge may be acquired by evaporation, for we know that electricity may be generated in that way. Or it may be generated by the friction or rubbing of vapour-laden air, which, moving as wind, comes in contact with objects on the earth's surface.

This vapour is composed of very tiny drops of water, each of which becomes electrified, the charge accumulating on its surface. Now, as these drops come together and run into larger drops there is the same quantity of water and of electricity as when the drops were separate, but there is a good deal less surface, and the electric charge is intensified to that extent.

The drops so formed attract smaller drops by their greater power, and thus condensation, with continual increase of power, goes on rapidly, and a thundercloud begins to form. As the cloud is sent forward by the wind it affects the earth's surface by induction, and the earth's surface affects it in the same way, the cloud becoming positively and the earth negatively charged. This goes on rapidly, electric energy being continually drawn to the cloud from the air, and the same quantity being repelled from the earth below. Thus it is that the thundercloud forms so quickly and acquires so great an electric power.

DARE TO BE YOURSELF.

"Be myself! Of course, I am myself," you say, "how could I be anybody else?" Oh, it is quite easy. I will show you how.

I happened once to know a youth who ceased to be himself. He was educated in a certain school and had a somewhat remarkable career; he was steady, regular, and industrious, and as decent a boy all round as you could find anywhere. He gained a scholarship, went to another school and did equally well. Then he went out into the world, found a place in an office where a number of youths were at work, and here unfortunately he lost himself. How? Well, in this way: he began to imitate their manner of speech, and it was neither straight nor sweet. Filthy jokes and unseemly language became the practice of his life, and one day, when spoken to about it, this was his answer: "I know it's all wrong, but

then I don't like to be different from the others."

The boy, you see, had ceased to be himself in his imitation of others; he spoke language which he knew ought not to be uttered, but had not the courage to keep out of a rut in which others were walking.

It may seem a small matter, but it is a plucky thing to do for a lad when he sees what is right and dares to be himself—stand alone, be singular.

Most people are like sheep—they follow one another without thought. One evening a man was driving a number of sheep through the streets of a town. The lights from a shop window fell upon a post and the shadow was thrown across the street. The leading sheep thought it was something in the way and jumped over it, the rest did just the same!

I went into a church one day, and though I hope I always behave properly this time I was very considerably amused, and inwardly smiled many times. The sermon came on, and as the preacher gave out his text I was startled—I heard the tones of a well-known voice, the voice of a preacher who had obtained considerable repute. I listened with care and there could be no mistake—the tone, the pronunciation, the formation of the sentences, were all those of my friend; then I noted the preacher's movements and they were the same—the uplifted eyes, the clasped hands, and every peculiarity, they were all there, the man had ceased to be himself and was trying to be another man, but I need hardly say he did not attain to the other man's success. In fact I never knew a man who tried to be a mere imitation of another who was a success. This is a point

When You Feel Out of Sorts

Look for the Symptoms of Torpid Liver and Biliousness.

Biliousness is caused by the failure of the liver to filter the bile and other poisonous impurities from the blood. The result is a clogging and poisoning of the whole system.

Indigestion, headache, languid, melancholy feelings, irritability of temper, constipation, alternating with looseness of the bowels, pains in the muscles and bones and a pale, sallow complexion are among the symptoms.

Fortunately there is prompt and certain cure for biliousness and torpid liver in Dr. Chase's Kidney-Liver Pills.

They cure by thoroughly cleansing the filtering and excretory systems and awakening the action of the liver to renewed energy and activity.

When you feel out of sorts and notice any of the symptoms of torpid liver and biliousness put Dr. Chase's Kidney-Liver Pills to the test, and you will then understand why this great medicine is considered indispensable in the great majority of homes.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

Ye olde firme of
Established 50 Years. **HEINTZMAN & CO.** Established 50 Years.

Sensational Sale of 26 ORGANS

Building alterations make this clearing of organs a necessity. Contractors and workmen are all about us and we must get the stock out of their way. Every instrument is guaranteed in good condition before shipment. The wise ones will make their selection quickly.

MOLEOD ORGAN. —Low back, 6 stops, 5 octaves, 5 sets of reeds, knee swell, suitable for Sunday school. Special at.....	\$28 00
ESTEY ORGAN. —Low back, 5 octaves, 4 sets of reeds and sub-bass set, octave coupler, knee swell. Special at.....	\$29 00
GEO. A. PRINCE ORGAN. —Low back, handsome walnut case, 7 stops; 5 octaves very suitable for Sunday school or small church as it has a sub-bass set and knee swell. Special at.....	\$30 00
BEATTY ORGAN. —5 octaves, medium high back, music rack, 13 stops, 4 sets of reeds, grand organ and knee swell. Special at.....	\$31 00
GEO. WOODS CABINET ORGAN. —8 stops, 5 octaves, 5 sets of reeds, knee swell, a first class organ for small church or Sunday school. Will give satisfaction.....	\$31 50
DANIEL BELL ORGAN. —Mission case, 6 stops, 3 sets of reeds, octave coupler, 5 octaves, grand organ, knee swell. Special at.....	\$32 50
KARN. —High back with music rack, 7 stops, 3 sets of reeds, including vox humana stop, 5 octaves, knee swell. Special at.....	\$33 00
UXBRIDGE ORGAN. —Medium high back, 5 octaves, 4 sets of reeds, 9 stops, grand organ and knee swell. Special at.....	\$35 00
DANIEL BELL ORGAN. —High back, music rack, 10 stops, 4 sets of reeds, octave coupler, 5 octaves, grand organ and knee swell. Special at.....	\$36 00
DOHERTY ORGAN. —High back with music rack, 5 octaves, 3 sets of reeds, 7 stops, including vox humana stop, grand organ and knee swell. Special at.....	\$37 00
BELL ORGAN. —Medium high back, 8 stops, 5 octaves, 4 sets of reeds, including vox humana stop, knee swell.....	\$38 00
DOMINION ORGAN. —High back, nicely panelled case, 8 stops, 3 sets of reeds, octave coupler, 5 octaves. A 1 value at.....	\$40 00
DOMINION ORGAN. —High back, 8 stops, 4 sets of reeds, 5 octaves, grand organ and knee swell. Special at.....	\$42 00
ANDREWS BROS., LONDON. —High back with mirror, very handsome organ, 8 stops, 5 sets of reeds, 5 octaves, cylinder fall, knee swell. Special at.....	\$45 00
ESTEY ORGAN. —High back, walnut case, 5 octaves, 11 stops, 5 sets of reeds, grand organ and knee swell. Special at.....	\$49 00
GODERICH ORGAN. —Mahogany piano case, 6 octaves, 11 stops, 4 sets of reeds, including vox humana stop, treble and bass coupler, grand organ and knee swell, mouse proof pedals, practically as good as new. Regular price \$125. Special at.....	\$78 00
GODERICH ORGAN. —Walnut piano case, 6 octaves, 11 stops, 4 sets of reeds, including vox humana stop, treble and bass coupler, grand organ and knee swell, mouse proof pedals, lamp stands, etc., practically as good as new. Regular price \$125. Special at.....	\$74 00
BELL ORGAN. —Piano case, 6 octaves, full length music rack, mouse proof pedals, 11 stops, 4 sets of reeds, rail top and mirror, including vox humana stop, grand organ and knee swell. Regular price \$140. Special at.....	\$75 00
THOMAS ORGAN. —Chapel case, with 12 stops, 5 sets of reeds, including sub-bass. This is a beautiful organ, suitable for any church or Sunday school, with grand organ and knee swell, mouse proof, etc., only very slightly shop worn.....	\$75 00
UXBRIDGE ORGAN. —6 octaves, walnut piano case, with continuous music rack, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Used less than three months, and an elegant instrument in every way. Regular price \$100. Special at.....	\$75 00
GODERICH. —Piano walnut case organ, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, practically new. Regular price \$125. Special at.....	\$83 00
THOMAS ORGAN. —With rail top and mirror, walnut piano case, beautifully decorated top door, continuous music rack, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Used less than three months. A beautiful parlor organ. Regular price \$125. Special at.....	\$87 00
DOHERTY ORGAN. —6 octaves, piano case, with rail top and mirror, 13 stops, including vox humana stop, treble and bass couplers, grand organ and knee swell, mouse proof pedals, etc. An exceptionally handsome organ, only slightly shop worn. Regular price \$125. Special at.....	\$89 00
GODERICH ORGAN. —Mahogany piano case, 6 octaves, 11 stops, including vox humana stop, 5 sets of reeds, treble and bass couplers, grand organ and knee swell, slightly shopworn only. Regular price \$140. Special at.....	\$91 00
THOMAS ORGAN. —With rail top and two mirrors, nicely decorated top door, full length music rack, with six octaves, 12 stops, including vox humana stop, 5 sets of reeds, treble and bass couplers, grand organ and knee swell, used less than three months. A beautiful parlor organ. Regular price \$140. Special at.....	\$92 50
DOHERTY ORGAN. —Piano case, with rail top and two mirrors, 14 stops, 5 sets of reeds, with treble and bass couplers, grand organ and knee swell, vox humana stop, mouse proof pedals. This is one of the handsomest organs we have seen, and has been used less than two months. Regular price \$150. Special at.....	\$95 00

EASY TERMS OF PAYMENT.

These organs are sold under the following conditions:—Organs under \$50, \$5 cash and \$3 per month; organs over \$50, \$8 cash and \$4 per month. Discount—10 per cent. off for cash. If quarterly or other terms would be more convenient, write us what you can do and name your choice, and we will hold it until terms are arranged. Freight paid to any point in Ontario, and satisfactory arrangements made to other provinces.

Ye Olde Firme of
HEINTZMAN & CO., Limited,
115-117 King Street West, Toronto.

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



Designers and Manufacturers of **GAS AND ELECTRIC FIXTURES**
ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.
The **JAS. MORRISON BRASS MFG. CO., Limited,** 89-97 West Adelaide St. TORONTO



Talking of Wealth.

Opening a Savings Account at the BANK OF TORONTO may be your first step on the

Road to Wealth

The start is the main thing for our Savings Passbook in your pocket will be a constant incentive to economy.

The following figures show how secure your money will be with us:

Paid-up Capital - \$3,400,000
Reserve - 3,700,000
Assets - 30,000,000

BANK OF TORONTO



FURRIERS

To H. M. Queen H. R. H.
Alexandra. Prince of Wales.

Fur Lined Cloaks.

Covering of Zibeline cloth, lining of Hampster, collar and revers of Alaska Sable. Loose fitting and 56 inches long. This is a plain, but very popular style.

Price, - - \$50.00

If you will give us your address, we will gladly forward a copy of our new style book, also samples of cloths suitable for cloaks.

Holt, Renfrew & Co.,
5 King East, Toronto.

TO OUR READERS

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

I want to impress upon you. If you want to succeed, be yourself; think your own thoughts, speak your own words, and live as you know you ought to live, even if you stand absolutely alone.

I don't mean by this that you are to seek to be singular. For example, I don't want a girl to defy the fashions altogether, and wear her grandmother's bonnet, saying "It doesn't matter how people laugh." There are limits, of course.

The Quakers tried to be singular in manner, and dress, and speech, but they have given up these things, and this is not the sort of singularity I mean.

Let me show you what I do mean, I read this last week of a boy in an office, whom the others in the office called "Lunny," because he did such funny things. As for example, the place swarmed with cockroaches, and this boy thought for himself. He determined to get rid of the pest in his own way, so he fixed upon a spot where there was a trough filled with water, and around this he ran wires, which he charged with electricity. The creatures were enticed to the spot, came in contact with the wires and were instantly killed. When the other boys came into the office next morning there was a pile of the slain all round about the trough. The lad "Lunny" went on his own way and became Edison, the great electrician.

It is all very well to be guided and governed by others, in fact it is a duty to obey where there is a rightful authority; but there is always room for one's own thought, and where a thing has to be done there is one person who ought to be depended upon for doing it, that is yourself, and in the best way it can be done.

It is the lad who can think for himself and act for himself who makes his mark. He will receive many and many a snub, and smart under many and many a jeer, but if he can go on still he is sure to come out near the top in the long run.

Of course we have to learn by the teachings of others wiser than ourselves; we cannot begin at the beginning and do everything our own way, but having learned a thing we can put our own thought into it.

Suppose, for example, a painter copies a certain master, and he copies this master year after year and gains such skill that he can produce such exact copies that even an expert cannot tell the difference between the copies and the original paintings, what has he done? Why, only this: made himself into a slave, he can never attain success, he can never rise above this—"I have successfully imitated another."

If it were purely amusement he was seeking he might copy, and boldly avow that his work was a copy, but the world grants no honour to the copyist, he is not an artist.

What I should like to urge upon you is—self-reliance, the daring to be yourself. And if you find that others have lower forms of thought and manner of life to your own, don't sink down to their level because you don't like to stand alone.

And in your work, let it be your own, and done in your own way—only, try to make that way better

than anybody else's way. Originality is power. Imitation is weakness.

Every flower that blooms dares to lift up its head after its own sweet fashion, and be itself, with its own individual life put into its own peculiar form, and it scents the air with its own peculiar perfume. And we honour the rose because it is a rose, and not a feeble imitation of a lily; and we honour the lily because it is a lily and does not try to be like a sunflower, and so on, all the way round.

And you, you are born with a head of your own, and a will of your own; and you have a mission of your own which no one else can do; determine to do that, and in the best way it can be done.

Two lads were in a shop one day, they were both learning the business, but times were dull, no customers turned in, and they had nothing to do. One said, "Let us have a game of draughts," the other said, "No, I am here to learn the business," and he went on examining some new goods. His interest was awakened, he found they were faulty. He reported the matter to the head of the firm, and while the examination went on, the other boy was on the doorstep wasting his time with others who had gathered round. Can you wonder that one went up, and the other down?

Always be firm, alert, self-reliant: yourself and not another.—Uncle Harry in "Church Family News" paper.

HIS BEST HELPER.

Which sort of a person is most helpful to you?" asked one clergyman of another. "I mean to you personally and individually."

His friend looked puzzled, and the questioner went on: "Is it the man who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing, stirring sermons?"

"If you really want to know," said the older man with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons

The Movements of the Business World are marked **ELGIN**

The Elgin Watch is recognized as the Business Man's Timekeeper.

Every Elgin Watch is fully guaranteed. All jewelers sell them. "Timemakers and Timekeepers," an illustrated history of the watch, sent free.

ELGIN NATIONAL WATCH CO., Elgin, Ill.

to come to church on a stormy Sunday when most people stay at home. He's my best helper."

Am I such a helper?

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

Established 50 Years.

ANS

a necessity must get the need in good make their

- see swell, \$28 00
- st, octave \$29 00
- 7 stops, 5 b-bass set \$30 00
- s, 4 sets of \$31 00
- of reeds, give satis- \$31 50
- coupler, \$32 50
- x humana \$33 00
- ls, 9 stops, \$35 00
- s of reeds, \$36 00
- of reeds, 7 l at \$37 00
- including \$38 00
- ts of reeds, \$40 00
- ves, grand \$42 00
- handsome \$45 00
- al at \$45 00
- is of reeds, \$49 00
- ss, 4 sets of an and knee price \$75. \$73 00
- ts of reeds, knee swell, regular price \$74 00
- nouse proof humana stop, \$75 00
- cluding sub- school, with worn, \$75 00
- nous music ass couplers, agant instru- \$75 00
- cluding vox fan and knee \$83 00
- beautifully including vox fan and knee regular price \$87 00
- ror, 13 stops, d knee swell, lightly shop- \$89 00
- ps, including an and knee \$91 00
- ed top, floor, humana stop, 5 used less than scial at \$92 50
- 4 stops, 5 sets vox humana re have seen, ial at \$95 00

\$50, \$5 cash and \$3 per cent. off for cash. If you can do and name your point in Ontario, and

Limited, Toronto.

LY BELL COMPANY, 25 RIVER ST., 177 BROADWAY, N. Y. Superior Manufacturing, CHINESE, SCHOOL & OTHER BELLS.

C FIXTURES RAILS, ETC.

89-97 West Adelaide St TORONTO.

INCORPORATED TORONTO SIR J. A. BOYS
1886. A.C.M.S. PRESIDENT.

CONSERVATORY OF MUSIC

COLLEGE STREET.
EDWARD FISHER, Mus. Doc.,
Musical Director.

Fall Term Opens Tuesday, Sept. 5th.
Students should register if possible previous week.
SEND FOR NEW CALENDAR.

SCHOOL OF EXPRESSION, F. H. Kirkpatrick, Ph. B.,
Principal.
SPECIAL CALENDAR.

Havergal College, Winnipeg, Manitoba.

A Residential and Day School for Girls.

MISS DALTON—London University, England, formerly vice-president of Havergal College, Toronto, assisted by twelve resident mistresses from English and Canadian Universities and by eleven visiting masters and mistresses.

THOROUGH ENGLISH COURSE. Pupils prepared for university matriculation, for Music examinations of the Toronto College of Music, Toronto Conservatory of Music, and the Winnipeg College of Music and for examinations in Art.

SPECIAL SUPERVISION OF HEALTH, study and piano practising of girls in residence. Good lay grounds and gymnasium.

KINDERGARTEN in charge of Directress, who also trains pupils for Kindergarten Assistants' certificates.

College Will Re-open September 12th.

For calendars and all information, apply to the Principal, 122 Carlton St.

UPPER CANADA COLLEGE Founded in 1829. TORONTO, ONT.

Principal—HENRY W. AUDEN, M.A., Cambridge, late Sixth Form Master at Fettes College, Edinburgh.

The College will re-open for the Autumn term on Wednesday, Sept. 13th, 1905, at 10 a.m.

Separate Preparatory Department for boys between the ages of 9 and 13, with separate staff and equipment.

Fifty acres of grounds. Separate infirmary with physician and trained nurse.

Courses for University. Royal Military College and Business. Every facility for cultivation of sports and athletics.

Examinations for Entrance Scholarship Saturday, September 16th, 1905. Special scholarships for sons of old pupils.

For Calendar and all particulars, address THE BURSAR, Upper Canada College, Toronto, Ont.

WHY DON'T YOU?
ask about the
British American Business
College Shorthand and Commercial Courses.
R. A. FARQUHARSON, B. A.,
McGill and Yonge Sts., Toronto.

Established 1884. Telephone Main 1137.

COPELAND & FAIRBAIN,
House and Land
Agents,
24 Victoria Street, - - Toronto,
MONEY TO LEND.
Night Telephone, North 2362.

The Alexander Engraving Co.
(Successors to Moore & Alexander.)
16 Adelaide Street West, Toronto.
Half tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.
Our Outs give Satisfaction. Samples on Application. Phone Main 2158.

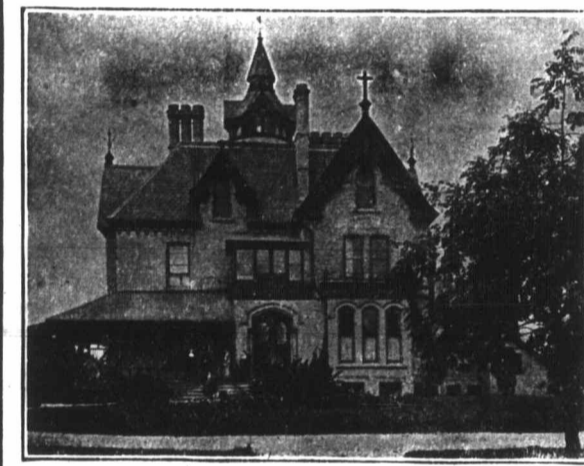


"Glen Mahur"
RESIDENTIAL AND DAY SCHOOL
FOR GIRLS
651 SPADINA AVENUE, TORONTO
Thorough English Course. Individual Attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large staff of Resident and Visiting Teachers.
MISS VEALS, Lady Principal.

School of the Sisters of the Church, 106 Beverley Street, TORONTO, Ont.
Boarding and Day School for Girls.
Visitor, The Lord Bishop of Toronto.
Terms Moderate. Vacancies for Boarders.
SCHOOL RE-OPENS MONDAY, SEPT. 11th, 1905.
ADDRESS, — SISTER IN CHARGE.

WESTBOURNE School for Girls
340 Bloor Street W., - TORONTO, Can.
Re-opens September 11th, 1905.

"A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals.
MISS M. CURLETTE, B.A.
MISS F. E. DALLAS, Mus. Bach



Bishop Bethune College,
OSHAWA, Ontario.
Visitor, the Lord Bishop of Toronto.

Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
Major Street, Toronto.

..Branksome Hall.. 102 Bloor St. E., - Toronto

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.
Under the joint management of Miss Scott, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and Miss Merrick, formerly of Kingston.

Autumn Term begins Sept. 11th.
For Circular apply to MISS SCOTT, Principal.

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.
Lady Principal, Miss Gena Smith, (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry.
Preparation for the Universities.
For Calendar apply to DR. HIND.

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

Ridley College, St. Catharines, Ont.
Residential School for Boys.
Lower school for boys under fourteen; completely separate and limited in number.
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M.A., D.C.L.,
Principal.

SCHOOL FOR GIRLS.
171 MacLaren St., Ottawa.
(Formerly Harmon House and Day School.)
In affiliation with Canadian Conservatory of Music.
MISS CLARIBEL SMITH, Principal.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.
Boys Prepared for Honor Matriculation.
Reopens for BOARDERS and DAY BOYS,
September 14th. For Prospectus
Apply, M. E. MATTHEWS, Principal.

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

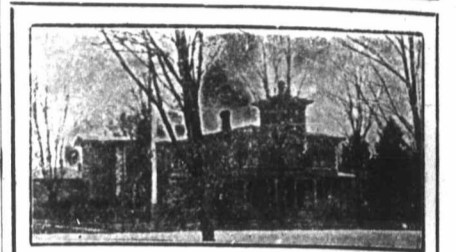
HIGHER EDUCATION FOR GIRLS
(Thirty-ninth Year)
THE BISHOP STRACHAN SCHOOL
PRESIDENT the Lord Bishop of Toronto.
Wykeham Hall, College Street, Toronto.
Re-opens for Resident Pupils
September 12th, Day Pupils 10
a.m. September 13th.
For Calendar apply to
MISS ACRES, Lady Principal.

CROWN ART
Stained Glass Co., Limited
Memorial Windows
and Art Stained Glass
For Churches, Public Buildings, and Dwellings.
GLASS TILING A SPECIALTY.
96-98 Adelaide St. E., Toronto.
Phone Main 5006

STAINED GLASS
MEMORIAL :::
::: WINDOWS
BRASSES AND
DECORATIONS
Castle & Son
2446 St. Catherine Street, Montreal.

JONES & WILLIS
Church Furniture Manufacturers
Metal, Wood, Stone
and Textile Fabrics.
STAINED GLASS ARTISTS.

43 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.



ST. AGNES' SCHOOL.
A Church School for Girls,
ELMPOOL, BELLEVILLE, ONTARIO.
Patron—The Lord Bishop of Ontario.
Thorough Courses in English, Languages,
Music, Art and Physical Culture.
Conservatory of Music Examinations held
at the School.
Pupils taken from the Kindergarten to Pre-
paration for the Universities.
The success of the School has justified a
large addition to the building, containing six
Class Rooms, Piano Rooms, Gymnasium,
Swimming Bath and Sleeping Apartments.
The building is heated by steam and lighted
by gas and electricity.
The grounds extend over five acres.
For Prospectus and further information
apply to
MISS F. E. CARROLL,
Lady Principal.
Terms Moderate.

Trinity College School
PORT HOPE, Ont.
Next Term begins
September 12th.

For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster

Memorial Windows

Our Specialty.

The N. T. LYON GLASS CO., Ltd.,
141-3 CHURCH ST., - TORONTO.

Harrington's
TUBULAR Chime Bells.
Lighter in Weight, Sweeter in Tone,
Cheaper in Price than the ordinary bell.
COVENTRY, - ENGLAND.

CASTLE & SON, Agents,
2446 St. Catherine Street, Montreal.

CHURCH BRASS WORK
Eagle and Rail Lecterns, Altar Vases, Ewers, Candle-
sticks, Altar Desks, Crosses, Vesper Lights, Altar
Rails, Etc. Chandeliers and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 100 King William St. HAMILTON, Ont.

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



no more, a
See Our
BERK
348 Y

CLERICAL
EXCHANGE
Clergymen
Appointments
writing to
now for
For Orga
Churches
lish Orga
Great Br

WANTED
Chrchman
Canadian C

GOVERN
private fan
Station, N

FOR SA
ment. Th
lars write,

WANTE
position g
PLUMBI
St. Louis,

RECTOR
man prefe
congregat
and dilige
and hold
Apply at
wah, Prin

ANTI

We beg
sole Can
Anthems
Mr. St
particular
copies s
copies ch
choirmas
ASH

St.

Direct
Wiaes,
Genuin

J. G.

C.

have be
Church
to any
Shaw S
Thomas
Secreta