

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, DECEMBER 3, 1908.

No. 47.

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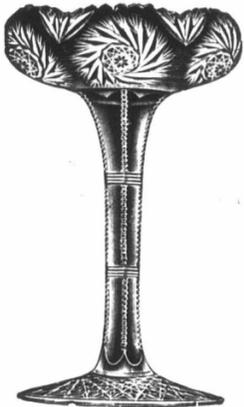
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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 9 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for

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By NELLIE L. McCLUNG

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50 CENTS NET, POSTAGE 5 CENTS

This is a book bubbling over with the joyous spirit of Christmas. A simple little tale which goes to the very root of human affection.

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Parties in want of high-class Oriental Rugs and Art Goods should wait for this sale, which will be positively without reserve.

CHAS. M. HENDERSON & CO., Auctioneers.

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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 3, 1908.

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 30 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any 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 Main 4643. Box 34, Toronto.
Office—Union Block, 36 Toronto Street.

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

SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

December 6.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 3.
Evening—Isaiah 11 to 11, or 24; John 15.
December 13th.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 5.
Evening—Isai. 26, or 28, 5 to 10; John 10, 25.
December 20.—Fourth Sunday in Advent.
Morning—Isaiah 30, to 27; Rev. 6.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 7.
December 27.—First Sunday after Christ.
Morning—Isaiah 35.
Evening—Isai. 38; or 40.

Appropriate hymns for Second and Third Sundays in Advent, 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.

SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 292, 293, 382.
Children's Hymns: 180, 188, 336, 566.
General Hymns: 101, 103, 353, 587.

THE SECOND SUNDAY IN ADVENT.

The Church's annual call to the study of the Bible. Why? Because the Bible contains God's revelation of Himself and His will concerning mankind. The permanence of Christianity depends upon the Person of Christ, and also upon the Scriptures, which give us the record of Jesus' life and ministry amongst men. Surely these are sufficient reasons why we should follow the example of the Psalmist: "Lord, what love have I unto Thy law; all the day long is my study in it." Realizing the importance of Holy Writ in the inspiration to holy living and in the development of spirituality, let us note two of the great lessons of the Pan-Anglican Congress: 1. A neces-

sary feature of every Christian life is definite, devotional study of the Word of God. As a Church we are pledged to the open Bible, and blessed by that fact. But to how many of our people is the Bible really an open book; i.e., a book understood by them, instructing, inspiring, admonishing and nourishing them? Must we not confess to a great deal of formal reading and hearing of the Word of God? The Church calls upon us to take a forward step and make the Bible our great study book. Read it, study it upon your knees, praying that it may bring you closer to Jesus. Conduct does depend upon faith in and knowledge of God. And the Bible is the unerring storehouse of knowledge. 2. We are not to be afraid of any Biblical criticism. Our confidence is supplied in the words of the Master Himself: "Heaven and earth shall pass away; but My words shall not pass away." We are not concerned about the eternity of man's words. We need not be concerned about the eternity of God's words. Therefore, we must welcome all constructive criticism. It is based on the assumption that no one age or generation can appreciate or comprehend the whole Truth. Our knowledge of Truth is built up little by little. The reverent scientific critic is seeking new truths, and he is successful. He seeks to adapt the truth already appreciated by men to new surroundings, and again he is successful. Therefore we must welcome all the "true" and "approved" results of reverent and scientific Biblical criticism. And we must remember, too, that it will not be the unprogressive student who will check the destructive critic, but the man of scientific attitude and attainment. Therefore, in a dual way the reverent critic is the friend to truth. He protects the truth from error; he seeks out new applications for truth, and, therefore, adds to our conviction in the eternity of the Word of God.

An Admirable Book.

"The Life of Jesus of Nazareth Portrayed in Colours." Eighty pictures by William Hole, R.S.A., R.E. The Mussion Book Company, Limited, Toronto; \$2.50. It is a long time since we have seen a more satisfying gift-book than this portrayal of the life of our Lord, Mr. Hole is a well-known Scottish artist, who, with truthfulness, reverence, simplicity, and reserve, as Dr. George Adam Smith says in the introductory note which he contributes, has endeavoured with what one cannot but feel is remarkable success to present to us some of the scenes of the life of Jesus in the setting in which they must actually have happened. The artist's conception of his subjects and his colouring, which is beautifully reproduced, are like Tissot's in being altogether different from the conventional Biblical illustrations of our childhood, but are greatly preferable to Tissot's in some of the qualities already mentioned. No attempt has been made to improve upon the language of the Evangelists; each picture is faced by the passage in their actual words which it illustrates. The Archdeacon of London, Dr. William Sinclair, writes an interesting preface, with notes upon each of the pictures; we have also notes by the artist himself, and an illuminating "Introductory Note," by Dr. G. A. Smith, to which reference has already been made. The book would make an admirable Christmas present for an intelligent boy or girl, and the value of it would be increased if the mother went through it page by page with the child, pointing out the special features of the pictures, an exercise for which ample material will be found in the notes referred to. This beautiful book and one year's subscription to the "Canadian Churchman" will be supplied to subscribers in Canada for two dollars and fifty cents.

Young People.

As we have had opportunity we have had a word to say in favour of Anglican Young People's Associations. At this time of the year, when summer, with all its outdoor attractions is past, the winter work of these excellent Associations begins. It is undertaken with energy and enthusiasm in parishes where they are fully organized, and where the gratifying and beneficial results of their work have won recognition, and with hope and promise of increased usefulness where they are being newly organized. One of the most commendable features of the Associations is the practice of visiting and entertaining each other. This begets an enlarged acquaintance amongst the younger members of the Church, broadens their sympathies, and promotes a kind and neighbourly feeling. We would urge upon the Associations to aim at simplicity and frugality in their hospitable intercourse, and to avoid all appearance of ostentation or extravagance. The Association when prudently conducted is an efficient handmaid to the Church, and deserves approval and encouragement.

East Indian Troubles.

It is difficult for those at a distance to appreciate the full significance of the rumoured discontent in India. These racial difficulties are apt to be magnified by the ill-affected and exaggerated by the yellow press, whose object is the manufacture where opportunity is afforded of productive news. It is, indeed, not to be wondered at that in our world-wide Empire, with its varied races, expansive freedom, free education and sometimes radical results, that we have as little trouble as we do. We cannot help thinking that such trouble as we have is largely to be attributed to the untimely and ill-advised efforts of radical agitators of our own race rather than to sinister influences from without the realm. One of the noblest and most enlightened of British Reformers, Edmund Burke, well said: "Good order is the foundation of all good things"; and again: "What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness without tuition or restraint."

Charitable Associations.

The gifts by will for benevolent purposes in Ontario were considerably checked by the wording of the Succession Duties Act, which provided that such duties should be for the support of hospitals and similar institutions. It is doubtful whether the general public is aware that this benevolence, or at least half of it, has been diverted to the enrichment of the University of Toronto. The same result will probably follow the knowledge of the changes. Individuals will give their personal donations to an institution not supported by the State instead of to one to which in the shape of taxes they already contribute. A similar result is looked for in England, where voluntary charity has been so great. Now that an old age pension scheme has come into operation a tremendous drop is looked for in subscriptions and legacies. It is the natural result, and it is doubtful whether the deserving poor will be better off. The difficulties of giving doles to the right people is enormous and the mistakes deplorable. In London alone, we read, there are hundreds of societies, spending more than ten millions annually, which have practically no intercommunication and no efficient means of inquiry.

Old Mortality.

The novels of Sir Walter Scott are not as a rule read by the young people, who leave them untouched on the parents' shelves. But the one bearing the above title and the notes to it are

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most interesting. A carefully written article by A. M. W. Stirling is found in the "Nineteenth Century Magazine" on the character, Robert Paterson, who received the name of Old Mortality. During the latter part of the eighteenth century he deserted his wife and five children, got a little pony, and spent his years travelling through the south-west of Scotland erecting tombstones over the graves of Covenanters or laboriously deepening with his chisel the inscriptions upon the stones already erected. For forty years he thus laboured, without fee or reward, till one day he was found dead by the roadside in deep snow, with his old pony standing beside him. But as the writer in the article in question shows, the changes of this life in poor Robert Paterson's family were more startling and romantic than anything written by Sir Walter. One of his descendants emigrated to the American colonies, prospered, and his lovely descendant married Jerome, a younger brother of Napoleon, and the widow of Robert Paterson, another descendant, married the Marquis Wellesley, brother of the great Duke of Wellington.

Defoe's Slip.

A clever Irish writer has written a most interesting article on Daniel Defoe, whom he styles "The Greatest Journalist." Amongst other bright things he says that: "In its origin 'Robinson Crusoe' was born from a journalist's story; somebody made an article out of Alexander Selkirk. There is a general belief that Crusoe's island was Juan Fernandez, off the coast of Chili, but that was where Selkirk was wrecked. The last land Robinson saw before the storm swept them away was the coast at the mouth of Orinoco. His island was in the proper place, in the sea of romance, in the Spanish Main, the Caribbean Sea, haunt of buccaneers, famous for Kidd, and Morgan, and Flint, where Drake had sailed. And here Robinson was put down, a plain, blunt man, like you and me, with only the clothes he stood in. Then Defoe's marvellous gift of circumstantial invention got to work. He rarely slips in his inventing. He is not like Thackeray, who killed Lord Farintosh's mother early in the Newcomes, and produced her alive towards the end. There is certainly one slip where Crusoe, the day after the wreck, finds no way of getting to the ship but swimming. He took off his clothes, and reached her safely. Then he filled his pockets with biscuits. That error recalls Horace's advice to those who do not sleep well: 'Let bad sleepers oil themselves and swim three times across the Tiber.' But if you swim three times across the Tiber, you finish on the bank opposite to that on which your clothes were left."

A Great Age.

On the 20th day of November, in the city of Toronto, the Rev. Joseph Elwell died at the advanced age of ninety-five years. A remarkable age, indeed, beginning before the Battle of Waterloo, and lacking but five years of spanning a century. Mr. Elwell was born at Hammer-smith, then a country side near London. His father, Richard Elwell, conducted a private school, in which his son was at one time a tutor, and which was attended by some lads whose family names are not unknown to readers of English biography. Amongst them were John, Henry, and Charles, younger brothers of the historian, statesman and essayist, Lord Macaulay; John Medley, afterwards Bishop of Fredericton and Metropolitan of Canada; Alford, who became Dean of Canterbury, and Gathorne Hardy, later known as Lord Cranbrooke. Mr. Elwell took Holy Orders, and on the invitation of Bishop Medley, for some time did missionary duty in New Brunswick. An intimate friendship with Edward Irving; this magnetic personal influence, and the attraction of the tenets of the theological school, of which he was the leading spirit, led the young missionary to join his fortunes with those of his masterful

friend. But though our Church lost the personal service of the reverend gentleman, it never ceased to retain his interest and regard. Especially was he interested in the foundation of St. Alban's Cathedral, it being always a source of regret to him that his occasional contributions were not of a more substantial character. A Christian gentleman and scholar of the old school, unsullied in character, generous to a fault, charming in manner, winsome and attractive to old and young alike, in the fulness of years and in the ripeness of a noble, unselfish, beneficent life, has answered the call of Him for whom he lived, and "with whom do live the spirits of them that depart hence" in the Lord.

THE BISHOP-ELECT OF MONTREAL.

The difficulty which the Diocese of Montreal felt in choosing a Bishop is not unreasonable or inexplicable. For an unusually long period Montreal has been presided over by elderly, even aged men, who felt and who received the love and regard of their people, especially of that portion of it to which they were most intimately drawn. Under such circumstances it was not unreasonable to expect that a very large portion would desire a total change, while another of about



The Very Rev. Dean Farthing, Bishop-elect of Montreal.

equal strength would wish the perpetuation of the old regime. Such episodes are common. Quite recently the position of the highest Roman ecclesiastic in England was filled by the boyish-looking Archbishop Bourne, and we have one of our youngest prelates nominated to the Archbishopric of York. The ideal of the two parties was a different one. The elder, the clerical, selected the chief of the diocese, a man from one of the oldest Church families of Canada, whose father was a distinguished clergyman, and who has himself lived a long, useful and honoured life in Montreal. The younger, the lay party, selected an Englishman, who has lived his professional life in Canada, who has always held a prominent place, and who was the Prolocutor at the recent Synod, and is about the same age as Archbishop Lang. The "Churchman" in season, and some may think out of season, has urged the need, the great need, of young, energetic, and capable men in the leading positions of the Church in Canada. The Diocese of Montreal has shown courage, enterprise, and sound judgment in selecting for its vacant See one who so well combines these important requisites. Dean Farthing as successor to the venerated Bishop Carmichael will prove himself to be a marked acquisition to the Canadian Episcopate. His

many years' experience of active clerical duty in Canada, combined with sterling qualities of character, ripe judgment, sound scholarship, and a vigorous intellect will equip him for long and honoured service of the Church in his distinguished position. The "Churchman" cordially congratulates the Diocese of Montreal and the Bishop-elect, and hopes for their future a happy relationship and an unqualified success. It may not be inappropriate to repeat some personal information with regard to the Bishop-elect which has already appeared in the columns of the "Churchman": John Cragg Farthing, of Gonville and Cains College, Cambridge, England, B.A. 1885, M.A. 1888, took degree with theological honours; was ordained deacon, 1885, by the late Bishop Baldwin, of Huron; priest in 1886; was appointed incumbent of Durham, in the Diocese of Huron, in 1885; went to Woodstock as curate in 1888, and on the resignation of the Rev. J. J. Hill was appointed rector of Woodstock in 1889; canon of St. Paul's Cathedral, London, in 1904; appointed rector of St. George's Cathedral, Kingston, and Dean of the Diocese of Ontario in 1906; elected Prolocutor of the General Synod, 1905, and re-elected Prolocutor of the General Synod, 1908.

The Very Rev. Dean Farthing will (D.V.) be consecrated by His Grace the Archbishop of Toronto, Primate and Metropolitan, as the 5th Bishop of Montreal, in Christ Church Cathedral in that city on the Feast of the Epiphany, January 6th next. It is likely that the Lord Bishops of Ottawa, Quebec, Niagara, Algoma, Ontario, Huron and Fredericton will assist the Archbishop in the act of consecration. In all probability the new Bishop will be enthroned in his cathedral on the evening of the same day, but this matter has not as yet been definitely arranged.

BACK TO THE LAND.

There are few of us who do not sympathize with and wish well to any feasible project to recreate a class of yeomen in England and to give the peasantry of Ireland a chance on the soil. New conditions have rendered the old ways impossible, and every year seems to find the poor confronted with more colossal and impoverishing trusts. So far as Ireland is concerned, thoughtful observers look with doubt. It is true that we are all too ready to be pessimistic in our forecasts. If disaster really comes, we can say, "I told you so"; if it is averted, as it so often is by God's dealings with man, then the soothsayer falls back on the unexpected. The fertile portions of the soil of Ireland have been to a large extent within recent years parcelled out among the peasants, and the process of devolution is going on. It would serve no good purpose to go back to the Union and its unavoidable absenteeism, the potato famine, the Incumbered Estates Courts, and more recent agencies by which the landed gentry of Ireland have been denuded, and along with their poverty, has been the expatriation of the peasantry. Enough that there is practically now few of the old gentry and a residuum of the peasantry, so much of the best has gone. Trained observers look on the future of the new owners of the soil with apprehension. It will require the utmost thrift and constant toil to wring a living from the land. The aim of the Irish peasant is to raise his living from cattle and their produce, but in that field Denmark is long years ahead of them, and occupies the market. But Ireland is not the only part of the United Kingdom where practical effort has been made to give effect to the cry of back to the land. The small holding is to be found all over, and we have a book by F. E. Green, a holder at Newdigate, giving the result of his own and his neighbours' experience. They find the task of making a living a hard one. Long experience is needed to farm the holding and manage the stock so as to make ends meet; and to make

that living prices are unfortunately at the mercy, not only of the season, but the often cruel mercy of the rings of dealers. The result of the writer of the book and others' experience is that, taking twenty-five acres, a tract beyond one man to manage, he would devote three to fruit, cattle, and vegetables and divide the remainder into three fields. The small holder would thus make the best of it. But in England, and still more in Ireland, there will be no profit, possibly not a living, without systematic and inexpensive co-operation, arrangements by which the holder will be saved time and expense, the need of leaving home for the market, and have the certainty of receiving in cash the full value of the produce at the least cost. Co-operation in much has been begun in Ireland by Sir Horace Plunkett. Not only Ireland, but the Empire owes a deep debt of gratitude to him, and his associates. But such a school requires a continuous supply of qualified instructors to meet new conditions and teach new generations of pupils. We have, indeed, the same needs in all our own Provinces. The same lessons lie at the bottom of all these varied fields and all the differing atmospheres. The constant, intelligent labour, as it was in Biblical times, as it has been before and since in the world's history, the co-operation of every member of the family, sobriety and thrift, and above all, character, are necessary to make a farming community a prosperous one and the backbone of the nation.

THE DARK AND BRIGHT SIDES OF THE AGE.

Every age, like every individual, is apt to have the defects of its virtues and the virtues of its defects. Of the age in which we live this is peculiarly true, because it is an age in which everything moves at a pace never before equalled, or, indeed, approached, and wherein men find themselves quickly and suddenly landed in unexpected situations. Everything to-day is apt to be pressed to its logical conclusion. Nothing stagnates. The pot is always boiling, and is always liable to boil over. Action is swiftly followed by reaction, and reaction by counter reaction. Circumstances group themselves, dissolve and rearrange themselves with bewildering rapidity. One situation fades into another. Transformation succeeds transformation. Thus it is an age of the most striking contrasts and contradictions the world has ever known. The virtue swiftly degenerates into the defect, and the defect is suddenly transformed into the virtue. The leading characteristic and especial peculiarity of the age is that it has all the virtues and all the failings of every age known to history, and it is the very best the world has ever known, (1) It is an age of immense moral earnestness and of profound indifference. There never was an age in which men were so tremendously in earnest about human rights in the abstract, because there never was an age in which man has had so vividly brought home to him the fact of his mutual interdependence. Nowadays no man can live to himself, try he never so hard. The interests of the human race have become so interlaced that when one member suffers all the members suffer with it. This eagerness for giving everyone a "square deal" often degenerates into forms absolutely injurious to society. Most of the present-day laxity in the matter of family discipline is probably due to this widespread disinclination to deprive anyone of his personal freedom. At the same time it is an age of profound indifference as to humanity's future. A very large and growing section of thinking people have ceased to expect any marked results from political changes. They have seen so many measures, apparently calculated to revolutionize society, whose effect has been only skin-deep, that they have become sceptical on the subject generally, and have resigned themselves to a contented indifference to all forms of government.

This is the secret of the widespread revival of the monarchical principle in Europe of late years. A large class of people have lost their faith in the regenerating power of radical changes in methods of government, and cannot get up any enthusiasm on the subject, and so are willing to leave things as they are. To them the monarchical principle is as good as any other. No other, at all events, is worth the trouble and travail of a revolution. (2) It is the most selfish and unselfish age in history. Never was money so wolfishly sought; never did men so whole-heartedly resign themselves to its acquisition; never was its pursuit so universally taught, commended and enjoined; never was the talent for money-making so universally revered and extolled; never were men harder and more ruthless in their methods; never was competition so keen and cruel. At the same time never was wealth so nobly and generously used; never was it so little sought after for its own sake, so seldom hoarded; never did the rich respond so readily to the calls of the poor; never were they so ready to share of their abundance with their less fortunate brethren; never was the mere getting and holding of money for personal gratification so universally despised and condemned; never was the truth of stewardship so widely and cheerfully accepted. (3) It is the most and the least self-indulgent age in history. Never was pleasure so ravenously sought after, and suffering so religiously avoided as an evil in itself; and, on the other hand, never was the pursuit of self-gratification as a life's calling or vocation more universally condemned and despised. Few men to-day would care to avow their devotion to no higher ideal than pleasure, as thousands were proud to do a generation ago. People today, if they desire to retain in any measure the respect of society, must have, or pretend to have, some kind of occupation. The world has lost its use and respect for men whose avowed profession is self-indulgence. (4) It is the most romantic and unromantic age in history. Never was there a more utilitarian and "practical age," when the wisdom of the past was held in such low esteem, and such ruthless clearance made of institutions and usages that have survived their usefulness. Never, at the same time, was such tender veneration bestowed upon the surviving relics of the bygone ages. In both cases this amounts almost to a religion. Thus we might proceed to illustrate the sharp, startling contrasts of the present age. As we have said, we have in this twentieth century all the characteristics for good or evil of all the centuries of the Christian era. But, thank God, the good predominates. Whatever may be its practice and minor standards, the supreme ideals of the age are essentially Christian, and are daily and almost hourly becoming more so. The balance inclines the right way. Evil is strong, but righteousness is stronger.

FROM WEEK TO WEEK

Spectator's Comments and Notes of Public Interest.

The election of Dean Farthing to be Bishop of Montreal was the most notable event of the past week to Churchmen residing anywhere near the commercial metropolis. For more than two months the very air of Montreal seemed to be impregnated with excitement over the possibilities of the election. Men and women, young and old, Roman Catholics and Protestants of all denominations would stop you on the street, button-hole you at meetings or after church and eagerly enquire the latest news upon the subject. It seemed to be recognized by all the churches as a crisis in which all men of good-will were interested, and not the Anglican Church only. The question of securing a man of high ideals, one who would treat the Episcopate as a larger opportunity of service and not as a mere honour,

one who would lift the whole moral and spiritual status of the Church in a great city and diocese—that was the problem to be solved. Those who know Dean Farthing best assure us that the attempt to find a solution has not been in vain. That at all events was in the minds of those who elected him, and the future, of course, will reveal the rest. One thing he can be assured of, and that is that he will be met by a large body of clergy of mature minds and vigorous character, and also by a solid body of intelligent laymen, who will at once respond to the higher note of ethical leadership, and will be satisfied with nothing less. The courage and firmness of Dean Farthing in the discharge of his duties as Prolocutor of the General Synod, his industry and effectiveness in committees, and his zeal in stirring up all the committees to do their work as it ought to be done, are pledges that the new responsibilities will be met with wisdom, with justice and with courage. He faces an opportunity that comes but once in a man's lifetime—an opportunity to lift and vitalize a diocese into an organism of great spiritual activity.

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An episcopal election such as has just taken place in Montreal reveals many things, some of which ought to sink deeply into our minds. It is a difficult matter to consider the lessons of a campaign of that character after the event, as many of those most intimately associated with it desire to forget about it as soon as possible, and yet something ought to be done to fix in the public mind what is desirable and what is undesirable in such contests. In the first place the personal equation should be eliminated as far as possible. Of course, human nature will assert itself at times, and it is no easy matter to pass over a personal friend in favour of some one who has not entered into that relationship. But the one supreme question to be constantly asked is, What action is in the highest interests of the Church? Is a man justified in doing his part to fasten upon a diocese a colourless, featureless man, or a man who lives on a low plane, or a man of few gifts, simply because he is a friend and it is not desired to wound his feelings? Time soon heals the feelings of disappointment which an unsuccessful candidate may experience, but time does not wipe out a mistake that may be committed in the choice of the wrong man. In the next place we ought to be able to get it into the mind of the public that the first and chief characteristic of the Episcopate is hard work, and not honour or privilege. Once that conception lays hold of the clerical mind many, no doubt, will not desire it so keenly. The honorary side of the office ought to be minimized and the working side emphasized, and then it would be more truly honoured and influential. We do not for a moment imply that Bishops are not hard workers, but we are only calling attention to the fact that the public mind dwells too much upon the honour, the dignity, and the privileges of the office. Lastly, it is certainly not an office to be sought after. We can see no possible objection to a man of canonical age, who feels within himself the power to undertake such an office, desiring it. It would be hypocrisy for him to deny his desire, but that is a different thing altogether from actively promoting his cause. If the office does not come to us without our reaching out after it, then we ought to take it as an indication that it belongs to someone else. There is after all something else to clerical life than an Episcopate. We may add that it seems to us that the man who is really doing things, speaking out, committing himself publicly to important reforms in the Church, in these latter days is the man that is wanted and not the man that is being chosen for the Episcopal office. Service, not diplomacy, is the road to promotion.

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There was still another feature of the recent Montreal Synod that seems to be of general in-

terest and value. It is, of course, known throughout the world that at a previous session, held about a month ago, the Bishop of Stepney was elected Bishop of Montreal. How sensible men were induced to chase that rainbow "Spectator" does not propose to narrate. When, however, the refusal came some sensible men still nursed the delusion that he could be induced to change his mind. To this end overtures were made, and messages sent to several Bishops in England asking for their good offices to persuade him to come. To these messages apparently only the Archbishop of Canterbury replied, and his reply ought, we think, to be known to Canadian Churchmen as it indicates the mental attitude of the head of the Church in England to those fragments of the earth called "colonies." The letter was marked "private," but why a reply to an official request should be so labelled we do not know. We can simply say that Canadian Churchmen that go mooning about looking for guidance in Canadian affairs from Churchmen in England are no safe guides themselves. The time to get this into our minds fully is now, not after we have allowed assent and use to tie our hands. The way to command respect in England or anywhere else is to stand upon our own feet in manly dignity.

The immense increase in the population in our larger cities presents a very serious problem to our civic governors and to our Church leaders. Take the city of Montreal as an example. For the past two or three years greater Montreal has been growing at the rate of fifty thousand annually. If this continues for the next ten years we shall have a population of a million souls or thereabout. Ten years come and go quickly, and then another and another. The planning of a city growing with such rapidity is no unimportant task, and the arrangements for the health, comfort and safety of its citizens require the brains of able and progressive men. With the large foreign immigration and with the immigration of not a few of the criminal class from the British Isles, the question of maintaining law and order is no light matter. Of recent years there seems to be a marked increase in crime. This may in part be due to the immigration referred to and partly to the hard times experienced during the past year or more. As a city grows in size it seems to grow in wickedness, presumably because vice can more easily be indulged without detection. All this calls for greater energy on the part of the Church. The addition of half a million people to a city's population in a decade will demand great watchfulness, energy, and generosity on the Church else it fails to do its duty. What is happening in Montreal is happening in other cities to a greater or less extent, and we are forced to face the fact that some of the most vigorous missionary centres in this Dominion are right within the limits of some of our largest cities.

Spectator.

ST. LUKE'S ANNAPOLIS ROYAL IN 1833.

Sir,—In view of the bi-centennial service to be celebrated here (D.V.) in 1910 it will be of interest to publish this graphic account of the service in St. Luke's in 1833. Mrs. S. B. Godfrey, widow of the late Rev. W. M. Godfrey, for forty-one years S.P.G. Missionary in one of our two daughter parishes (St. Clement's) is a sister of the late Rev. E. Gilpin, M.A. This account was written many years ago. I have been kindly permitted to supplement it with a few approved details, lest a rising generation may imagine that things were always as they are. Mrs. Godfrey's memory at ninety-five years of age is most accurate, and most of the supplementary details were given in answer to my inquisitive questions. A few are taken from our Parish Records, from which further interesting and unpublished particulars will be exhumed. In connection with the use of "a bowl" at baptism: I had recently the pleasure of baptizing a child, the sixth generation of persons who had worshipped in this parish. This bowl was by me immersed in the stone font,

given by the great-great-aunt of this baby. The "bowl" was again thus used at the baptism of a descendant of a family who had all been baptized from the same china vessel.

Henry How, Rector, St. Luke's.
21 November, 1908.

THE OLD AND THE NEW.

The old first, of course. I go back many years to the spring of 1833, when I first saw Nova Scotia, landing from a coasting schooner, by permission at the "King's wharf" in Annapolis Royal—permission to land at that place being granted because we were relatives of the chaplain of the forces, Rev. E. Gilpin, M.A., stationed at the Old Fort. Many changes have taken place in town and country since those days of comparative simplicity, but, at present I confine myself to St. Luke's Church as it then was internally. The fabric had no spire. It had been completed with a covered tower. A gallery went round three sides. One side was occupied exclusively by the soldiers, making a bright spot, in their uniforms of red, with white facings, and coming and going to the music of the band. The officers occupied a square seat below, and they were in full dress. Occasionally the red was varied by the dark green of "the Rifles." On the opposite gallery sat many of the poorer members of the flock. Black faces showed among them. The front gallery pews were rented by masters and mistresses for their servants. In the end gallery, or the shorter one over the western door, sat the choir. There were no musical instruments. Half a dozen ladies and gentlemen furnished the music. They were led by Mr. Cowling, whose full, rich voice is still a pleasant memory, especially in the Anthem taken from the 46th Psalm. Hymns were then the exception, being given out only on the great festivals. The grand old Psalms, sound in their doctrine, terse and vigorous in language, were then in common use. I may be pardoned for saying that we have lost much in discarding them, for the, in many cases, feeble and vapid hymnology of these later days. Below in the church, the pews in the side aisles were square and high, holding comfortably about six persons. The pews had doors. The church was warmed by a large stove in the vestibule, and two smaller ones at the upper end. Yards and yards of pipe from each of these met in the centre of the church, and caused much discomfort to the preacher and not very much warmth to the congregation. There was no vestry. The "robing room" was back of the pulpit, in sight of all the people. Desk and clerk's desk stood in front of the chancel. The surplice was used for prayers only. The black gown and bands (kept as family heirlooms) were donned at his private residence. Thus habited, he proceeded at 10.45 to the church. They were again put on for the sermon, and once again removed if there was an administration of the Sacrament of the Lord's Supper. He returned home vested. There was no font. The Sacrament of Baptism was administered from a bowl placed upon the Holy Table. All Presbyterian communicants received the Sacrament in St. Luke's, as they then had no chapel. The "good will" of the pews had been publicly auctioned off, and paid rent was collected by the vestry clerk. No carpet deadened the sound of feet; and the chancel rails were high and uncomfortable to kneel at. The frames of the windows, the same as at present. In each of the ten frames there were fifty small panes of plain glass 10 x 12 inches, exclusive of the arch. In the clerk's desk sat, for many years, Ichabod Corbett, whose duties were to lead the responses, give out the Psalms (Tate and Brady) of which one verse was read, and notices for church purposes. He also acted as vestry clerk, and in his last illness, when his mind failed, he was often heard attempting to make up his Easter accounts, which, to his credit, he it said, were, throughout his long service, invariably correct. The Sunday School was then held in the church; and until I left Annapolis, I taught orally, for only two could read, a large class of coloured children. My place was in the gallery. At this time the Rev. E. Gilpin was in charge. For years after his induction as rector, his parish extended from Dalhousie Settlement on the one side to Bear River on the other. There were four churches in this wide district—two of them being twenty-nine miles apart. We consequently had one service only in the Parish Church, and for some years, till, an assistant was appointed by Bishop John Inglis, every third Sunday the church was closed, that Mr. Gilpin might visit the distant portions of his widespread parish. Never strong, he laboured beyond his strength. I have heard him say that he had often to pinch himself to keep awake through the familiar service, so exhausted would he be, after a long ride on horse-

back to Dalhousie. Then the rough roads were only travelled on horseback, and once I was with him when he fainted from very weariness. There was no evening service, and on rare occasions when an extra service was held at eventide, the church was dimly lighted with candles held in tin sockets. Of this special service, in addition to viva voce, notice was also given by the ringing of the bell immediately after the close of morning service. In 1834, Geo. Townshend was made deacon in St. Luke's. His is the only ordination that has taken place in this parish. He assisted my brother only for a short time, and quite unceremoniously removed to Amherst. In 1850, Rev. James Bartlett, M.A. (St. John's College, Cambridge), was appointed curate. His untimely death, after but three years service was deeply lamented. In 1840 or 1841 the Parish of St. Clement's was separated from Annapolis—thus lessening the extensive labours of Mr. Gilpin. At funerals, the bier and black velvet pall were used. Interments usually took place in the old military and parochial cemetery. The hours for Sunday service were 11 and "early candle light." The desk was the usual three decker. The pulpit was reached by winding stairs. On week days there was neither morning nor evening service, but, in the afternoon, on Wednesday or Friday the Litany was said, and there was an address, or the reading of a portion of an homily. The children were publicly catechized by the rector, from time to time, especially during Lent Confirmations were necessarily held at irregular periods. When about to preach, the Lord Bishop was preceded to the steps of the pulpit by the two wardens, bearing their wands of office. The same officials received his Lordship at the same place, when the sermon was finished, and escorted him to the chancel gate. At this date our Bishop made visits to New Brunswick and Newfoundland at intervals of approximately nine years. The paten and chalice for the monthly celebration were those now in use, donated in 1808. My father gave the silver flagon. Mr. Gilpin died in 1860. He had been rector for twenty-eight years. The Rev. J. J. Ritchie, M.A., who had been for some years his curate, was unanimously chosen his successor. It is, during his rectorship of over twenty-five years that many changes have taken place, and we come to look at St. Luke's Church as it now is.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

Brandon.—The Manitoba Conference of the Brotherhood of St. Andrew will be held in Brandon, on January 1st, 2nd and 3rd, 1909. The provisional programme which will be published shortly, is an attractive one, containing the names of prominent clerical and lay speakers. Reduced transportation rates will be given on all railways, and the Conference being held on Sunday, all earnest Brotherhood men and New Year's Day and the following Saturday and Churchmen will be able to attend. The Hospitality Committee intend making ample arrangements to welcome and provide accommodation for all Conference visitors, by billeting them amongst the Church families of the City. The Publicity Committee will advise you from time to time of the arrangements as completed, and will gladly answer any enquiries made to the undersigned. The Brandon Chapters believing as they do, that this Conference should result in a great strengthening not only of the Brotherhood, but of the whole Church life in this district, desire your aid towards making it a success, and ask: First, your earnest prayers to that end; secondly, your help in keeping the matter as constantly as possible before your Congregations and Chapter (if any) that men's interest may be aroused and consequently the attendance may be large and representative. A prayer card is being prepared and will be distributed shortly. The clergy will confer a great benefit on the Conference by using the prayer regularly at their services. R. O. P. Brooke, Convener Publicity Committee, Brandon, Nov. 1908.

The Churchwoman.

OTTAWA.

Ottawa.—A very successful Christmas sale was held last week in Lauder Memorial Hall under the auspices of the Women's Association of Christ Church Cathedral. A large number of

friends interested in the work of this organization attended, and were entertained to an excellent informal programme of music. Those who contributed in this way were: Vocal selections, Mrs. Harold Greene, Mr. W. R. Kirkpatrick; piano solos, Mrs. Ernest Arnoldi, Miss Carrie Armstrong. The accompanist was Mrs. Fred Hamilton. The Bishop and clergymen who were sitting in committee meetings in an adjoining room during the day, adjourned at 5 o'clock and took tea in the hall with those in charge of this branch. All the tables realized a good sum by the sale of the goods the committees had at their disposal.

St. Albans.—The sale of the Joint Girls' and Junior Auxiliaries of this church held last week in the school room was a successful event. Nearly \$60 was cleared by the sale, which will enable these energetic mission workers to do the work which they desire to do during the winter months.

St. Matthew's.—The annual meeting of St. Anna's Guild was held in the newly furnished room in the basement of the church, set aside especially for the uses of the women's work carried on in that parish. A new rug and substantial mission furniture adorned the room, and gave it a most comfortable, home-like appearance, and most appropriate for business meetings. The secretary's report was read by that officer, Mrs. C. D. Graham, who stated that nine business meetings, with an average attendance of fourteen, and three special with twenty present had been held for the transaction of guild matters; the care of the altar and sanctuary had been conducted by the members with the able assistance of members of the Girls' Auxiliary; new white hangings for the chancel had been provided for festivals. Mrs. R. Keeley, the treasurer, stated that with a balance on hand from last year of \$107, and \$972 made during the past twelve months, the total receipts amounted to \$1,079, of which a balance is now on hand of \$200. The election of officers resulted in the following selection: Hon. president, Mrs. W. M. Loucks; president, Mrs. N. B. Sheppard; vice-presidents, Mrs. G. W. Dawson, Mrs. McCarthy, Mrs. Byron Baker; secretary, Mrs. C. D. Graham; treasurer, Mrs. Rupert G. Davis. It was with much regret that the resignation of Mrs. Keeley as treasurer was received; for four years she had held this important office most acceptably.

Holy Trinity.—The regular monthly meeting of the Woman's Auxiliary of Holy Trinity Church, Ottawa East, was held Tuesday afternoon last week at the home of Mrs. C. F. Winter, 87 Hawthorne avenue. The attendance was good and the chair was taken by Mrs. I. Johnson, the president. Great regret was expressed for the death of the late Dr. James Fletcher, whose active interest and work in all organizations of the Church had been one of the chief encouragements to the Woman's Auxiliary. A letter of sympathy has been sent to the bereaved family. It was decided to prepare an outfit of clothing for a little girl attending the mission school at Vermilion, Alta. Last Monday being the day of intercession for missions in the Anglican churches, a union meeting was held in St. John's Church.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Annapolis Royal.—In response to the joint appeal of the Rev. H. How, R. D., and the Rev. John Reeks, rector of Round Hill, the D. M. B. have just passed a resolution voting \$375 per annum for the new mission to be erected in the hinterland of these parishes, and to embrace, besides a portion of "no man's land." The rectory will be built (if the districts affected agree to this forward movement) at Gibson's Lake, where is a pretty church. On the west, Perotte (with St. Mark's just internally renovated) and Lake La Rose form this parish, and on the east, the Hill and Morse Road will afford lots of work among a well-disposed community. At Perotte and Lake La Rose nearly everybody belongs to the Church.

FREDERICTON.

John Andrew Richardson, D. D., Bishop-Fredericton, N. B.

Chatham.—An enthusiastic meeting of representative laymen and clergy of the Deanery as-

sembled here on the afternoon of Thursday, Nov. 20th, to meet a special deputation from the Board of Home Missions consisting of the Rev. Scovil Neales and Mr. James Bliss to consider the practicability of an increase of clerical stipends from \$700 to \$800. There seemed to be no doubt in the minds of the laity present that such an increase was necessary and the scheme proposed by the Board commended itself to all present. The following resolution was carried unanimously: Proposed by Mr. W. S. Smith of Dalhousie, seconded by Mr. Kethro, of Newcastle, "Resolved that this meeting endorses the action of the Board of Missions with regard to the increase of salaries of the clergy in aided parishes and pledges itself to do all in its power to carry out the same. The plan proposed is that the Board of Home Missions will make an increased grant of \$50 yearly to aided parishes provided they raise another \$50 themselves. This plan comes into force on January 1st, next.

QUEBEC.

Andrew H. Dunn, D. D., Bishop Quebec, P. Q.

Nicolet.—A sad act of desecration took place in this church lately, when the church was opened preparatory to Divine service on Sunday, Nov. 22nd, it was found that the sacred edifice had been broken into; that dirt and ashes had been strewn all over the floor; that over 30 panes of glass had been broken and that the Bible had been taken from the lectern and burned in the stove. A similar occurrence took place in regard to this church on Oct. 27th, 1907. The local authorities appear to be unable to afford adequate protection to the church, and so the authorities of the church have appealed to the Attorney General of the province and have asked him to take the measures necessary for its protection.

Frampton East.—The Rev. F. J. Boyle, a retired minister of the Church of England, died lately at this place, which is near Quebec, where up to his retirement ten years ago he had ministered to spiritual needs of a large congregation for twenty-nine years. During the whole of the long course of his ministry he had but two charges, the Magdalen Islands in the Gulf of St. Lawrence, and Frampton. On the islands, which are considered a part of Gaspé County, the memory of the Rev. F. Boyle is still green. He was the first clergyman, outside of the priests of the Roman Catholic Church, to visit those isolated parts, and his remarkable surgical skill made him a welcome visitor not only to his own congregations, but to all the inhabitants of the islands. He built churches and parsonages all over the islands, and was most zealous in his spiritual labors, while always preserving the friendship of those of other persuasions. His name is still a household word throughout the islands and on the Gaspé coast. In early life Mr. Boyle married Miss Arnold, daughter of the Rev. William Arnold. By this marriage he had five daughters, of whom three survive their father—Mrs. Anderson, of Ottawa; Mrs. LeMoine, of the same place, and Mrs. Crawford, of Montreal. After his wife's death Mr. Boyle was moved to Frampton, and there he married Miss M. A. Ross, who survives him. By this marriage there were nine children, of whom five sons and three daughters are living. Of the sons, Mr. Arthur Boyle is manager of the Arthabaska Water & Power Company, and Mr. Percy Boyle, of Trinity College School, Port Hope, the remaining three living on the coast. Of the three surviving daughters, Miss Eveline Boyle resides in Victoriaville; Mrs. J. H. Doak, wife of the manager of the Eastern Townships Bank at Magog; Miss Olive Boyle, of Carlton School, Ottawa.

MONTREAL.

Montreal.—The members of the Synod met again in this city on Tuesday, the 24th ult., for the purpose of electing a Bishop. On the previous evening meetings of both clerical and lay delegates had been held in the Synod Hall, the former meeting in the library and the latter downstairs, for the purpose of discussing the matter with the hope of reaching some understanding in the matter, but without success. On the following morning before the Synod met for the transaction of business there were at 8 and 10.30 celebrations of the Holy Communion in the Cathedral. The Dean acted as celebrant at the latter, and he was assisted by the Vens. Archdeacons Norton and Naylor, the Revs. Dr. Symonds and A. P. Shafford, J. M. Almond and others. On the assembly in the Synod Hall for the business session, the Dean presiding, the first thing done was the adoption of a resolution

of sympathy with the family of the late Mr. Samuel Carsley, who was a member of the Synod. The resolution was proposed by Mr. H. Markland Molson and seconded by Mr. G. F. C. Smith. The secretary, Canon Baylis, read a resolution of the municipal council of Notre Dame de Grace conveying the condolence of the council with the Synod in the loss of the late Bishop Carmichael. This was acknowledged by a resolution of appreciation. The Dean then read a letter from the Bishop of Stepney, in which he gave in fuller detail the reasons for his declination of the See of Montreal, and also from the Archbishop of Canterbury, approving the Bishop of Stepney's decision. The first ballot was then taken and the members of the Synod adjourned for lunch. The first three ballots taken, or rather the eighth, ninth and tenth, resulted as follows: First, Dean Evans, clerical 41; lay 17; Dean Farthing, clerical 25, lay 47; Dean Williams, clerical 4, lay 3; Rev. Frank Charters, clerical 2, lay 1; Principal Rexford, clerical 13, lay 2; Dr. Symonds, clerical 6, lay 1; Archdeacon Ker, clerical 2, lay 0; Dr. Paterson-Smyth, clerical 3, lay 4; Rev. E. J. Kennedy, clerical 1, lay 0; Bishop Mills, clerical 1, lay 0; Rev. A. J. Doull, clerical 1, lay 0; Rev. G. O. Troop, clerical 1, lay 1; Dr. Roper, clerical 1, lay 0; Dr. Tucker, clerical 2, lay 2; Bishop Stepney, clerical 0, lay 1. Total vote: Clerical, 102, necessary to elect 52; blank 1; Lay 81; necessary to elect 41; lost 4. Second, Dean Farthing, clerical 37, lay 50; Dean Evans, clerical 28, lay 17; Principal Rexford, clerical 4, lay 3; Dr. Tucker, clerical 2, lay 2; Dean Williams, clerical 6, lay 1; Dr. Paterson-Smyth, clerical 2, lay 1; Rev. F. Charters, clerical 2, lay 0; Rev. Dr. Roper, clerical 2, lay 0; Dr. Cody, clerical 1, lay 0; Dean Dumoulin, clerical 1, lay 0; Rev. G. O. Troop, clerical 1, lay 0. Total vote: Clerical, 99; necessary to elect 50; lay, 86; necessary to elect, 44; lost 5. Third, Dean Farthing, clerical 49, lay 54; Dean Evans, clerical 26, lay 15; Dr. Rexford, clerical 13, lay 3; Dr. Tucker, clerical 2, lay 0; Dean Dumoulin, clerical 1, lay 0; Rev. F. Charters, clerical 1, lay 0; Dean Williams, clerical 8, lay 0; Dr. Paterson-Smyth, clerical 1, lay 1; Dr. Roper, clerical 1, lay 1; Rev. G. O. Troop, clerical 0, lay 1. Total vote: Clerical, 103; necessary to elect, 52; blank, 1; lay, 85; necessary to elect, 43; lost 8. The fourth ballot of the day, or the eleventh since the Synod first met for the purpose of electing a Bishop proved to be the decisive ballot and it resulted in the Very Rev. Dean Farthing being elected by a clear majority of both the clerical and lay delegates. The eleventh ballot stood as follows: Dean Farthing, clerical 56, lay 57; Dean Evans, clerical 17, lay 14; Dean Williams, clerical 16, lay 0; Principal Rexford, clerical 5, lay 3; Bishop Duvernet, clerical 2, lay 0; Rev. G. Osborne Troop, clerical 0, lay 1; Rev. Dr. Roper, clerical 1, lay 0; Rev. Dr. Paterson-Smyth, clerical 0, lay 1. The result was made known soon after 6 o'clock and the Synod at once adjourned until 10 o'clock the following morning to await Dean Farthing's reply to a telegram sent to him acquainting him with the result of the balloting.

Wednesday.—At 10 o'clock this morning the Synod once more reassembled when the following letter of acceptance was read from the Very Rev. Dean Farthing: "To the Synod of Montreal. My Dear Brethren: "This evening I received a telegram stating that your Synod had elected me to be Bishop of Montreal. I have to night sent the following telegram in reply: "I sincerely thank the Synod of Montreal for the confidence shown in me and accept the great responsibility, relying upon the hearty co-operation and prayers of the members of the Church. Permit me to express my deep appreciation of the honor you have conferred on me. The burden of the great responsibility of being Bishop of such a large and important diocese as Montreal weighs heavily upon me. Pray earnestly for me that I may be given grace to serve Christ and His Church. May our work together be for the advancement of His Kingdom. Yours most faithfully, I. C. Farthing." The letter was received with hearty applause, both clergy and laity joining therein, after which all present rose to their feet and reverently sang the Doxology. The Benediction was then pronounced by the Dean and the Synod adjourned sine die.

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 10th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

Hull. St. James.—The congregation of this church last week presented the Rev. Canon Smith, the rector, with a purse and a cassock and surplice, and Mrs. Smith with a beautiful salad bowl. The event marked the 25th anniversary of the Rev. Canon Smith's pastorate. During the 25 years of Canon Smith's work in Hull, he has endeared himself in the hearts of all who have come in touch with him. The gift to Canon Smith was accompanied by an address, read by Mr. Thomas Birks, the oldest and most esteemed male member of the congregation.

The Rev. Canon Smith, who was taken entirely by surprise, replied in very feeling terms, thanking the congregation for their kindness and good will, and expressed the hope that he might long be spared to perform his labor of love among them.

ONTARIO.

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

Kingston.—St. James'.—The Rev. T. W. Savary has accepted the position of vicar of this church and he will begin his duties in connection therewith on Feb. 1st, next.

The Bishop of the diocese has appointed the Rev. J. Dumbrille of Iroquois to Kempville, the Rev. Walter Cox of Parkhurst, Wolfe Island, the Rev. Dr. Purdy to Selby, the Rev. Mr. Norton to Maynooth and the Rev. Mr. Hall to Bancroft.

Barrie.—St. Mark's.—The Lord Bishop of the diocese preached in this church on Sunday, Nov. 22nd, at Matins.

Cananogue.—Christ Church.—The Rev. Hatt Lipscomb, who has been in charge of this parish for the past two years, sailed from Montreal for England on Nov. 21st. Mr. Lipscomb was very much liked by all the people here and his departure from amongst them is greatly regretted.

Brockville.—Trinity.—The annual meeting of the choir association of this church was held on Thursday night, Nov. 19th. There was a very large attendance and everything passed off most satisfactorily. The Woman's Auxiliary kindly provided coffee, etc. The average attendance of the boys since the commencement of the surplice choir was remarkably good. One boy, Ben Rothwell attended 30 mornings, 30 evenings, and 30 practices out of 32 weeks; E. F. Rothwell, 29, and A. Richardson, 29, several 28 and 27. Mr. Wm. Rothwell was unanimously elected President for the fourth time and Mr. Clifford Begley secretary for the fourth time. Miss L. Foxton and Mrs. Lyons, vice-presidents; Miss L. Storey, treasurer; Mrs. Willrich, Misses Storey, Crozier and Foxton and Messrs. Rothwell and Jacobs, management committee; Mrs. Willrich, Mr. Rothwell and E. F. Rothwell, captains of their departments.

Belleville.—Christ Church.—This church has been renovated on the outside. The stone work has been pointed, the brick and wood work painted. The doors have been done in golden oak and the vestibules marble colour. Two chimneys have been built and seven new windows put in. One was presented by Mr. and Mrs. F. I. Moore, another by the Ladies' Aid and a third by G. B. A. A lot has been purchased on the south side adjacent to the church upon which it is hoped in time a Church Hall may be built. St. George's Mission has been improved by the addition of curtains and linen for sanctuary, and carpet for the aisle. The rector of the parish, the Rev. R. C. Blagrave, has been presented by his congregation with a handsome fur-lined overcoat.

OTTAWA.

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

Ottawa.—Interest in the work in connection with the S. S. of different churches in the city received new stimulus last week when under the auspices of the local Sunday School Association a public conference on matters in that connection was held in Lauder Hall. Questions relating to Sunday school management were thoroughly discussed, the necessity for the training of teachers being the point that received greatest emphasis. It was agreed that a system by which teachers might be trained for work in the Sunday schools was necessary. The question of religious instruction in the public schools was also discussed. The opinion was expressed that such instruction was necessary. The present regulations in regard to the matter were taken up. It was pointed out by Secretary F. H. Haxter, of

the Sunday School Association that the Ontario government had asked for a tentative curriculum of religious instruction to be submitted by the committee of the Anglican, Methodist and Presbyterian churches. This was done and the curriculum is now used in the Normal School. The Rev. Canon Kittson, rector of Christ Church Cathedral, gave a useful and interesting account of the new Sunday School Commission. He pointed out that it was a new creation of the General Synod that sat in Ottawa last October. It differed from the committee which it superseded in that it was a body charged with the permanent control of Sunday school work throughout the country. In regard to its duties it was shown that in discharging them it would not interfere with the local schools. The report presented at the Synod in connection with the proposal to establish the commission was reviewed and its most important features emphasized. Canon Kittson described it as containing most valuable suggestions and ideas and as indicating a most successful development of methods of Sunday school work. The line which the commission would take in its work was also considered. The question of examinations for teachers, it was shown was gaining in favour and was being followed in practice in some instances. The commission will likely take action in connection with the establishment of such a system. It was further suggested that in the development of Sunday school methods in many instances parents had to be stirred to interest in the matter and taught to co-operate with Sunday school teachers.

St. John's.—Great success attended the concert and social given in the parish hall last week in aid of the church. The hall was well filled and the programme which was rendered by the choir was of extra merit. The various numbers were well received, the participants being compelled to respond to numerous encores. A feature of the entertainment was the excellent rendering of part songs by the choir. This body, under the direction of Mr. H. T. Winter, the choir-master, was under splendid control and sang exceedingly well. The Rev. E. H. Capp occupied the chair, he also delivering an address upon the necessity of religious note in choir work.

St. Barnabas.—The Rev. H. Lane, rector of St. Barnabas' Church, has announced his appointment of Lt. Colonel G. Carlton Jones, M.D., as his warden, vice the late Dr. Jas. Fletcher. "The Pan-Anglican Conference and the Encyclical Letter of the Lambeth Conference," was the subject taken by Mr. Lane in his morning address, on the 22d ult. "How fearlessly the Church was grappling with the great problems of society such as Socialism and organic re-union was a witness that the Old Anglican Church was fully alive to its Catholic responsibilities and was more today than ever in her glorious history—the church of the people." During Advent Mr. Lane is preaching special sermons upon "The Lambeth Encyclical Letter of 1908."

St. George's.—Much pleasure is expressed by the members of this congregation at the appointment of the Rev. W. J. Southam to the rectorship of All Saints' Church, Toronto. Mr. Southam was curate at St. George's some ten years ago and greatly endeared himself to the people, who have since followed his career in the Church with much interest.

Almonte.—St. Paul's.—The entertainment given in this church on Monday night of last week was well attended, a nice program being given, the chief item of which was a play, "Three Fairy Gifts." The proceeds will be devoted to the M. S. C. C. fund.

Renfrew.—St. Paul's.—Rev. W. H. Quartermaine, of St. Paul's, owing to continued ill-health, has had to relinquish the office of Rural Dean and the appointment has fallen to the lot of Rev. A. H. Walley, B.A., of Arnprior.

Pakenham.—White Lake Mission.—The new mission church was opened and dedicated on Thursday, Nov. 19th. The special preacher was the Rev. A. H. Whalley, of Arnprior, the new Rural Dean of Arnprior. He emphasized the importance of sound Churchmanship, pointing out the different stages, and demonstrated the priestly power of "the remission of sin." Special dedicatory prayers were used from the diocesan form and the church was declared dedicated to the Glory of God and in honor of St. George by the rector. On the following Sunday morning the first Sunday service was held with a celebration of the Eucharist and Holy Baptism.

Fenaghvale.—The Rev. F. Stephenson, the rector of this parish, writes as follows: "May I be permitted to make known through your val-

uable and widely-read paper the needs of my mission. The church at Fenaghvale was on May 1st last completely destroyed by fire, nothing being saved. We have started to rebuild and hope that by Christmas the work will be completed. Towards this object we have in hand counting the insurance, \$1,300. The work of rebuilding will cost \$1,900 at least. We shall therefore be in debt at the re-opening \$600. I may state that when the fire took place, I had only been ordained priest three weeks. In fact, this is my first mission. This mission is a very poor one, and how I am to raise this money I cannot tell. Donations, however small, will be gratefully acknowledged. I should also be glad of a Communion service, carpets or anything for the sanctuary."

TORONTO.

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

Toronto.—All Saints'.—The Lord Bishop of Ontario preached in this church on Sunday last, morning and evening. In the afternoon he gave a splendid address to a church full of men on the subject of "The Forgiveness of Sins." He addressed the boys in the factory of Christie Browne on Monday last at the noon hour.

Grafton.—The rector of Grafton, the Rev. C. H. Brooks, who is working hard to rebuild and equip the church after a disastrous fire which completely destroyed the fine old framed structure many knew so well, hopes to hold the Christmas service this year in the new St. George's; but there are still needed lamps, seats, organ, bell, matting, carpeting, Sunday school library, &c. If any one is able to give any of these articles, or if any feel disposed to assist a small congregation to get on its feet again by making a donation, I am sure Mr. Brooks will thankfully receive such. The Church people of Grafton have subscribed liberally towards the building of the new church, and in consequence are fully worthy of the support of their brother Churchmen in other places. Address the Rev. C. H. Brooks, Grafton, Ont.. G. Warren, Archdeacon of Peterboro.

The engagement is announced of the Rev. Arthur Lea, M.A., recently appointed theological professor of the Divinity College, Osaka, Japan, and second son of Mr. Joseph Lea, "Brentwood" Blantyre avenue, Balmy Beach, to Geraldine, daughter of Sir John Watt Reid, K. C. B., Director-General of the Medical Department, Royal Navy, and Hon. Physician to His Majesty. Mr. Lea's removal to Osaka has been postponed pending the result of negotiations for the amalgamation of the C. M. S. College in Osaka, the S. P. G., and the American College in Tokio.

Church of the Ascension.—This church celebrated its 31st anniversary on Sunday last. The Rev. W. H. Vance, the rector of the parish, preached in the morning, and the Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, in the evening.

Port Hope.—St. Mark's.—The Rev. J. E. Revington Jones, the rector of this church, has been obliged to resign the living on account of ill-health. He will remove shortly to Indiana.

Barrie.—Archdeaconry of Simcoe.—The fourth annual meeting of the above Archdeaconry was held at this place on the 18th and 19th of Nov., 1908. The opening service in Trinity Church on the evening of Wednesday was well attended, when the Rev. T. W. Powell of Eglinton preached. The sermon struck the keynote of the business and objects of the conference and was a most practical and powerful incentive to earnest effort for God and His Church.

On Thursday morning there was a celebration of the Holy Communion by Bishop Reeve, with a helpful devotional address by the Ven. Archdeacon Sweeney.

The conference opened with the chairman's address at 10 a. m., after which Col. O'Brien spoke on the unfortunate condition that sometimes happened of the overlapping of Archdeacons' and Rural Deans' duties and sought a remedy. The chairman announced that His Grace The Archbishop would look into the matter.

The Rev. C. H. Rich, Streetsville, having tendered his resignation as secretary of the Archdeaconry. Rev. T. G. McGonigal, St. George's, Etobicoke, (P. O. Islington) was elected in his stead.

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The Hymn Book was the subject of a very comprehensive and lucid address by the Rev. F. G. Plummer, St. Augustine's, Toronto, some points touched on being: "Why was it produced?" "How produced?" "What it stands for." The address left the impression that the gigantic undertaking was a necessity, patiently carried on, and wonderfully perfect in its completion. Rev. A. G. H. Dicker opened the discussion, and as one of the Hymnal Committee, added much to the conference's knowledge, especially on the musical side. Others followed, and questions asked were lucidly and courteously answered. The Right Rev. Bishop Reeve spoke on how it was dealt with in the Upper House. It was frankly discussed and received without prejudice.

A short session on business was held, at the conclusion of which the Rev. T. G. McGonigle moved that the next conference of the Archdeaconry of Simcoe be held at Collingwood. Mr. Geo. Raikes seconded the motion, which was carried.

After luncheon various addresses were given by gentlemen specially invited for the purpose. The first by the Right Rev. Bishop Reeves, on the General Synod of 1908. His Lordship mentioned the decision reached by the conference to set apart a portion of China as a district to be occupied by the M. S. C. C. He also appealed for co-operation in relation to St. Alban's Cathedral fund. A sympathetic discussion on the latter followed, when a motion to that effect was carried.

Rev. Canon Ingles spoke on "The General Synod and the S. S. question, Mr. F. E. Hodgins on "The General Synod and the L. M. M." The endorsement by the General Synod, he said, of this movement was vital. He then outlined its origin, scope and growth, a very instructive, powerful and lucid address.

The Rev. Canon Cody spoke on "The General Synod and M. S. C. C." He said the M. S. C. C. was just the Church in her missionary capacity. The Church is the Missionary Society of Canada. He touched on Indian schools, foreign countries, particularly China, and what expression was given concerning the work by the General Synod. The address was broad, comprehensive and instructive.

A discussion followed on the various addresses, participated in by Mr. Durnford, Rural Dean Musson, Rural Dean Walsh and others.

The following attended the conference: The Right Rev. Bishop Reeve, the Ven. Archdeacon Sweeney, the Revs. Canons Murphy, Tremayne, Ingles, Cody and Green, the Revs. Rural Deans Walsh, Musson and Dryer, the Revs. Wright, Kennedy, Eccleston, Heeney, Durnford, Dicker, Cary, Weaver, Beck, Gander, McGonigle, Johnston, McKettrick, Powell, Fenning, Carpenter, and McLean, Col. O'Brien and Messrs. F. E. Hodgins and Raikes.

Votes of thanks were conveyed to Bishop Reeve, the vicar and workers of Trinity Church, Barrie and others.

The Archdeacon was requested to convey to the Rev. Rural Dean Morley the sympathy of the members of the Conference at the severe illness of his wife and express a hope that God would restore her soon to health and strength again.

In the evening the laymen of the Parish of Barrie entertained the visitors at a banquet in most hospitable style, at which Canon Cody gave a most powerful, broad and wonderfully critical and lucid account of the impressions made on him by the great Pan-Anglican Congress. Archdeacon Sweeney also added much to our information of that wonderful gathering. Others also spoke. A very profitable, pleasant and instructive Conference was at this stage concluded, and the members will long remember the generous hospitality of Barrie's genial vicar and his numerous co-workers.

NIACARA.

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

Port Maitland and South Cayuga.—There is nothing so encouraging to Church life generally than to hear of and to see actual signs of progress in a parish. The above parish is indicative of this, under its faithful and energetic rector, the Rev. A. W. H. Francis, who for the past eleven years has laboured with great self-sacrifice in this parish, where constant driving, and often over the worst of roads, is required. The particular sign of progress is manifested in the beautiful parsonage and barn now completed in the village of Byng—the apex of the mission triangle. A complete printed statement of the receipts and expenses of the parsonage has just come to hand, and I cannot refrain from speaking most highly of the skilful and business-like way in which it is

got up, giving an exact account of every dollar received and expended. Without going into details I can speak from what I have seen, that the house is a perfect model, splendidly laid out, large, roomy, airy, heated by a hot air furnace, finished in Georgian pine, and set off in front by a beautiful verandah, the expense of which was met by the ladies of the parish. An excellent barn, perfectly equipped, stands at the rear of parsonage, thus making a most complete and comfortable parsonage property. The total expenditure on the same amounted to \$2,728.00, of which some \$2,583.13 has been paid off, leaving a small debt on hand of \$135.47. Too much praise cannot be given the rector for his untiring zeal in planning and canvassing for the building, as well as doing any amount of manual labour, with the able assistance of his father, in helping to complete the same. The good people who rendered such valuable help by labour and money must likewise receive their due meed of praise; and now that they have such a complete parish, and almost free of debt, we hope the next noble effort they will make, as a mark of gratitude for all their blessings, is to become self-supporting, free of the mission grants—and this I am sure the Laymen's Missionary Movement will do whenever its influence is felt in the parish.

Riverstown.—Church of the Good Shepherd.—Harvest Home Thanksgiving services were held in this church on Sunday, Nov. 8th. The Rev. Wilfred Perry preached to congregations which filled the church at the three services of the day. The decorations of grain, fruit and flowers were much admired. Other gratifying features were the new carpet placed in the chancel by the A. Y. P. A., and the furnace first used on this day. During the past year, in addition to the foregoing improvements an extension of fifty feet was made to the horse shed, rendered necessary for the accommodation of a growing congregation, and an increase of \$75 was made to the stipend. The evening of Thanksgiving Day a supper was given in the hall, followed by an entertainment in the basement of the church. The aim was social rather than financial. The large crowd which partook of the hospitality and enjoyed the entertainment pronounced the gathering a decided success.

HURON.

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

Woodstock.—New St. Paul's.—There was a good attendance at the opening session of the parochial Men's Club, which was held at the rectory on Friday evening, Nov. 20th. Mr. B. Blair, the retiring president, was in the chair. The election of officers for the year 1908-09 resulted as follows: President, Mr. E. W. Waud; vice-president, Mr. James Canfield; Hon. secretary, A. H. Smith. It was decided that the officers, with the addition of the rector, act as the programme committee and be responsible for the arrangement of the meetings to be held throughout the session. The rector brought before the members various suggestions as to the uses which may be made of the Gray Memorial Hall, including boys' and girls' clubs, kindergarten, etc. It was announced that almost immediately a men's class will be held on Sunday afternoons under the leadership of Mr. A. E. Starr, for the study and discussion of social questions in the light of Bible truth. Mr. A. E. M. Brown brought before the members the advantages of establishing in the parish a branch of the Church of England Men's Society, a society that has made considerable progress in the Old Country during the last few years and which, as he contended, covers church work more efficiently than any other church organization. In the course of discussion the view was expressed that the Society in its constitution and work was hardly up to the conditions prevalent in Canada, and that so far as Woodstock was concerned the ground was fully occupied by the Brotherhood of St. Andrew. Light refreshments were served and a pleasant social hour passed in talking over subjects of interest to members of the congregation.

Windsor.—All Saints'.—On Sunday, November 20th in this church eleven handsome memorial windows were seen for the first time. The subjects are: "The Good Shepherd," "Our Lord Blessing Little Children," "The Walk to Emmaus," "The Flight Into Egypt," "Hungry and we Gave Me Meat, Thirsty and we Gave Me Drink," "Mary at the Feet of Jesus," "Christ and the Woman of Samaria," "Behold I Stand at the Door and Knock," "The Good Samaritan and the Light of the World." The windows are all very artistically treated in rich antique stained glass and reflect great credit on the artists. The N. T. Lyon Glass Co., Limited, of Toronto.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—A most successful sale of work was held last week, on Thursday, under the auspices of the S.W.A. In the evening a concert was also given. The attendance both afternoon and evening was excellent, and the results were most gratifying. Stalls were in charge of the members of the Senior W.A., the Junior W.A., and the local branch of the G.F.S.

On Monday, November 30, the Rev. E. C. R. Pritchard, of St. Cuthbert's, Winnipeg, gave a lecture before the members of the A.Y.P.A. on the "Passion Play of Oberammergau." The attendance was good, and the lecture highly appreciated.

The Rev. G. F. Cahin, one of the port chaplains at Quebec, is staying here for a short time. He is travelling through the West in the interests of immigration.

Souris.—On Monday morning, November 22nd, the Rev. E. C. Starr, B.A. (Cantab), was ordained priest in the Parish Church by His Grace the Archbishop. Mr. Starr is in charge of the Mission of Westbourne.

Neepawa.—The Rev. Dr. G. H. Somerville of the Society of Mission Clergy of the United States will hold a mission in this parish for eight days beginning December 3rd. The rector has prepared his parish for the mission by holding weekly services, and it is expected much good will result therefrom.

Brandon.—St. Mary the Virgin.—The memorial pulpit erected to the memory of the late Mrs. H. M. Arnold and the late Miss Florence Donaldson has just been placed in position in this church. The plan on which the pulpit is built is a septigon, seven being the number of perfection. The design is Grecian, the pedestal with panels in relief is surrounded by Corinthian columns. The pedestal supports the pulpit proper, which has a base of Gothic design. Each corner of the septigon is trimmed with three pillars representing the trinity. The cornice is finished with a carved moulding of egg and dart design, producing a most pleasing ecclesiastical effect. The material used is the best selected Tennessee quarter cut white oak, and the pulpit has been artistically designed and manufactured by the Hanbury Mfg. Co. The pulpit, valued at \$100, was dedicated by the Rev. Elwin Radcliffe, B.C.L., incumbent of this parish, on Sunday morning, Nov. 22, at 11 o'clock. The warmest thanks of the incumbent, wardens, and select vestry are due to the committee, Miss Helen Leitch, Mr. Crouch and Mr. E. A. Hudson and to the many kind friends who united in bringing this memorial to a successful conclusion. "The memory of the just is blessed."

COLUMBIA.

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

Victoria.—The Synod of the Diocese was convened in this city on Monday, the 16th ult. Evensong was said in the cathedral, and at its close the Lord Bishop delivered his annual address which is in part as follows:—His Lordship commenced by referring at some length to the various interesting and important ecclesiastical gatherings which have taken place during this year in England and in Canada, e.g., the Pan-Anglican Congress, the Lambeth Conference, the General Synod, all of which have been fully dealt with in these columns, and also such matters of supreme importance to the Church at large as the Deceased Wife's Sister's Act, the matter of Reunion and the Laymen's Missionary Movement. In reference to matters more directly referring to the diocese the Bishop said:—"I have to report the consecration of the Ross Bay Cemetery, Victoria, on October 2, 1907. The land was purchased by Bishop Hills, and paid for by the sale of burial plots in the old portion of the cemetery. A sum of \$1,200 has been expended for draining, etc., and when this sum is repaid by the sale of burial plots, there will gradually accrue a capital fund, part of which may be used for beautifying

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the cemetery, and part laid by for the purchase of additional land when required. The losses by fire which I had to report at the last meeting of the Synod have been restored—Cedar district church from designs drawn by J. C. M. Keith has been rebuilt and is now in use, although not formally consecrated. The S.P.C.K. once more responded to our appeal and although they liberally helped in the building of the original church, made a grant towards the new church. A new parsonage has been erected at Mayne Island on the land belonging to the church, and a large schoolroom has been built by St. John's parish, Victoria, upon the old site, which will be a great advantage for all parochial purposes. The following clergy have left the Diocese: The Rev. H. St. J. Payne, the Rev. R. Connell and the Rev. R. A. Heath. I have licensed the Rev. W. Barton to Chemainus and Westholm with charge of the islands adjacent, the Rev. J. W. Laffere to Cumberland, the Rev. J. Simonds to Wellington, Northfield and French Creek, and the Rev. H. A. Collison to Cedar Hill and Lake district. The Rev. G. W. Taylor has removed from Wellington to Departure Bay, where in spite of his ill-health he has organized work. We earnestly hope that he may be restored to health and spared for many years. Among the licensed lay readers I wish especially to thank Mr. Nightingale who at his advanced age still ministers at Mill Bay; Mr. J. S. Bailey who has administered at the jail and Old Men's Home with marked success. I also have to record the excellent work which Mr. Cecil Abbott has done on Salt Spring Island. Regular services have been held by Mr. Barton in Mr. Burchall's beautiful private chapel which he built on Thetis Island, and on Kuper Island. In cases the parishioners have contributed to the mission board a voluntary assessment. During the past year Mr. Justice Drake passed to his rest. He was one of the original members of the Synod in 1875, before the division of the Diocese, when the whole province was under the jurisdiction of my predecessor. He acted as lay secretary, and in 1884 was appointed chancellor of the Diocese. I ever found him most ready to give me his counsel and advice, and he showed his interest in the Diocese by leaving a legacy of \$250 for the Mission Fund, the first I believe in the history of the Diocese. It has afforded me much pleasure to appoint as his successor as chancellor Mr. Lindley Crease, the son of one of the first members of the Synod. Mr. Lindley Crease has worthily followed the example of his father, being ever willing to give time and care for the affairs of the Diocese. Mr. E. E. Wootton has accepted the position of registrar, and the practical help which he has always given to the Diocese eminently fits him for the office.

In accordance with the resolution passed at our last Synod an addition of \$100 a year was made to the stipends of the clergy paid by the mission board. To meet this the assessments of the parishes were increased to the extent of \$500, and the Diocese was asked to contribute the additional \$800 required. I regret to say that has not been done. The sum of \$450 was received, but unhappily the Lenten offerings declined, and were smaller than they have been for many years. The situation must be faced. Either the laity will have to respond more generously or the stipends of the clergy in no case more than \$900 and a house will have to be put back to the former scale. I cannot bring myself to believe that this will be allowed when facts are known.

The amount asked by the Missionary Society of the Canadian Church from this diocese was increased this year from \$1,000 to \$1,460. A proportionate increase being made in all the western dioceses. Hitherto we have been able to send a little more than the sum asked, but unless a special effort is made during the next month we shall fall short of the \$1,460 we have been asked to collect. The demand for help in the North-West of Canada ought to appeal to every member of the Church. If preparation is not made to receive the thousands and tens of thousands that are pouring into our great wheat fields no tongue can tell what the loss will be to the Church and the nation. The fields are indeed "white unto the harvest," but "the labourers are few." It is our duty not only to pray to the Lord of the harvest but to work, that men and money may be forthcoming. Large help has already been given by societies in the Old Country as it is clearly their duty to do, and a grant from the Pan-Anglican thankoffering may fairly be expected, but a share of the responsibility rests with us. Something more is needed than a collection in church, and the Lenten offerings of the children. It is a personal application that is needed that all may have a share in helping to provide the ministrations of the Church in these parts of Canada which are being so rapidly filled with settlers.

We have to carefully consider the best way of commemorating the jubilee of our Diocese. Fifty years will have passed on February 15, 1909, since Bishop Hills was consecrated as the first Bishop of British Columbia. Its history has never been officially written. There have been great disappointments, and at times the work was carried on amidst terrible difficulties, but in spite of all the apparent failure the good hand of our Lord has been upon us, and the little band of devoted missionaries in 1859 has developed into four dioceses with three bishops and 100 clergy. How shall we show our thankfulness for this? Last year I suggested the possibility of an earnest effort to collect funds for our new cathedral. The matter was laid before the parochial authorities of Christ Church, but it was thought that at the present time it was not practicable to add to the \$11,000 which has been subscribed and is held by the Synod in trust for this object. After much consideration I am personally inclined to an effort to establish a theological college for the Province. So long as there seemed no prospect of a university in British Columbia I was opposed to any such idea. The multiplication of small theological colleges appears to me to be disastrous. To gather together a few young men, and after a short course at a small theological school present them as candidates for Holy Orders would in my opinion be a fatal step. But all is altered now by the fact that before long a university will be established in this province. It is not yet settled whether it shall be at Victoria or Vancouver, but wherever it is established, there our college must be, and I hope that no so-called sectional feeling would militate against its success. It is surely fitting that a jubilee memorial should be for the whole Province. The students would have the advantage of the arts course, and unless under exceptional circumstances all would be compelled to take the course so as to ensure a liberal education. There is clearly a need of such an institution in the Far West, and there is a prospect of liberal help from the Old Country if such a provincial scheme is started. While in England I had the advantage of consulting the authorities of the S.P.G. and the S.P.C.K. upon the subject, and substantial grants were readily offered. The scheme which has been originated in the Diocese of New Westminster, could easily be so enlarged as to admit of this provincial idea and I know that the authorities would gladly agree. As our population increases we ought to supply candidates for the ministry. Only one native-born British Columbian, as far as I know, has been ordained, although several who have lived in the Province have accepted the vocation to take Holy Orders, and, acting upon my advice, have been able to go to England for the preparation. It would be a great saving of expense and anxiety if we could have established in this Province a well-equipped theological college and I think that it may be approved as the best way of commemorating our jubilee.

The unostentatious and steady work of the Brotherhood of St. Andrew is maintained in the parishes in which Chapters have been formed. A notable instance of the work is to be found in the establishment of a Sunday School in the Oak Bay district, Victoria. The question of building a church has been agitated from time to time, but with no practical result. Last spring a few Brotherhood men determined that they would make an effort to establish a Sunday School, and one of my first acts on my return from England was to visit the school, and I was delighted to find an average of fifty or sixty children, a good staff of teachers, the school well equipped with organ, books, etc., and already one candidate for Confirmation. From this small beginning, as has been the history of many a mission district, before long I hope that through the children, the parents will be stirred to provide for the regular ministrations of a clergyman, and the formation of a district parish.

The work of the Columbia Coast Mission to loggers develops and grows, although it has been and still is in an anxious time financially. The closing of so many of the camps has caused a great loss in the subscriptions of the men, but it was decided not to close our work, and the steamer has regularly visited the camps and the staffs at the hospitals at Rock Bay and Texada Island have been maintained. A third hospital is being built at Alert Bay—one wing will be for Indians—which will supply a need long felt, and towards this the Indian Department has generously contributed.

The Chinese Mission is still under the sole charge of Rev. J. Grundy. His report is that never has the mission been in a more hopeful condition than it is at present. His methods are known, I hope, to all members of the Synod—not to attempt a long roll of half-made converts—not merely to teach English to those who attend the

mission—but earnestly and faithfully six nights in the week, including Sunday, to sit before those who care to listen to the great teachings of Christ's gospel. It would be an encouragement in the work if clergy or laity who feel interest in the mission would visit the room in the heart of Chinatown any evening.

I have not been able to visit the Indian Mission at Alert Bay since our last Synod, but I have had encouraging reports from the Rev. A. J. Hall. One of his lay assistants has offered himself to the ministry, and is at present a student at Wycliffe College, Toronto. His place has been supplied. As the Church Missionary Society gradually reduces its grants, the question of the support of the Indian missions throughout Canada will become a more and more serious question for the S.C.C. The system of boarding schools has been attacked and vigorously defended by those who have a right to speak. Of our industrial school at Alert Bay, under the able superintendency of Mr. A. C. Corker, I cannot speak too highly, and God in His mercy forbid that we should ever lose the only missionary work that is being done in this diocese amongst our Indian people. Once more let us enter upon the work of this first session of the eleventh Synod with a determination to do better in every department of the Church's work. A faithful discharge of our duty, a firm trust in the living God, an increasing hope for the future must by His help and in His name produce the results so dear to the heart of God, as we continue to work together in the unity of the spirit and in godly love and concord, for the advance of the Kingdom of our Lord and Saviour Jesus Christ."

Tuesday, Nov. 17th.—The first business session of the eleventh Synod of this diocese was held in the school house of the Cathedral this morning at 10 o'clock. The Lord Bishop of the diocese presided. There were 17 clerical and 30 lay delegates in attendance. The officers of the Synod were re-elected. The Rev. J. H. S. Sweet, clerical secretary; Messrs. Frank Burrell, lay secretary and P. Wollaston, treasurer. On motion of Mr. P. Wollaston, seconded by Rev. C. E. Cooper, it was by a large majority resolved: That the Synod welcomed the publication of the Book of Common Prayer, and recommended its use in the parishes and missions of the diocese. Several delegates were, however, of the opinion that this proposition was rather premature, and that the members of the Church generally should have a fuller knowledge of the contents of the new hymnal before its wide-spread adoption for congregational use were formally advised. The executive committee reported the grant of \$1,000 to the useful coast mission. The Mission Board stated in their report that the missionary clergy were now promised either \$900 a year with a house, or \$1,000 without a house; in accordance with the resolution of the Synod at last year's session, that these salaries should be increased in the sum of \$100 each. But although this addition meant an advance of \$800 in the aggregate in the Synod's obligations, only \$406 of this amount had so far been received, and unless a special effort were made at a very early date to meet these responsibilities, it had become evident in view of the lateness of the season that it would be impossible to pay the promised augmentation in these stipends. The Lenten offerings amounted to \$673. The lands and finance committee detailed the manner in

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which the various Church funds were invested, being lent upon mortgages, which are severally yielding 7, 7½ and 8 per cent. It was suggested as an improvement upon the present system that all these reports be printed and placed in the hands of the delegates in advance of the session in order that they might fully familiarize themselves with their contents, and be prepared to discuss them with intelligence. The Widows' and Orphans' fund is in a very satisfactory condition, standing at \$8,000.50, with \$572.46 in accrued interest, and the Christmas offertory of \$372.08. The sum of \$681.67 has, during the present year, been added to the capital account. Rev. J. H. S. Sweet read the report in regard to the collection of Church statistics, such as the number of communicants in each parish, amount of contributions towards missions, etc., etc. The committee recommended the changing of the Church accounting year from March 31st-30th to May 15th-16th, in order that it might agree with the treasurer's system of bookkeeping and bring about a more complete correspondence in the method of making up all these accounts. But somewhat strong exception was taken to this recommendation. Mr. H. S. Crotty advised that the report be referred to the executive committee for further consideration. After some discussion this year was made to begin upon the 1st of April and end upon the 31st of March. Bishop Perrin observed that the object in view was to make the method of collecting statistics in this diocese fully correspond with the system which was used under the direction of the General Synod of Canada. Mr. Percy Wollaston, Jr., presented the treasurer's report. "Since making my last report, I am glad to say that material progress has been made in straightening out the financial affairs of the diocese, and now all the old accounts, which have been such a source of worry and anxiety, have been closed out. The diocese is out of debt, and more than that, a fund which is termed the diocesan fund, has been increased. As I informed you last year, Angela College has been disposed of, the proceeds of the sale being used to pay off the loan which was obtained from Christ Church trust, and there now remains a balance of \$4,000 still due of the purchase money, and which is drawing interest at the rate of 6 per cent. The Mountain district lot has been disposed of for the sum of \$4,650, most of this sum being applied in the extinguishment of the diocesan debt, and the amount due to Christ Church trust; the balance remaining after everything was settled up being \$925.98. This also has been passed to the credit of the diocese fund, the net result being that this fund, as soon as the amount due on Angela College shall have been paid, will amount to \$4,925.98, the interest upon which can be applied to whatever purpose the executive committee may see fit. Gentlemen, this is a wonderful change; we now have an income, whereas for many years we have not only not known where to put our hands on the money due for interest on sums borrowed, but it has even been found necessary to dip into capital from time to time. Sums so borrowed have been repaid, the diocese has now no borrowed money, therefore there is no interest to pay, and there is a small amount of money coming in each year which will go to swell the exceedingly slim income of the Synod fund. During the year now under review, the Church property in Nanaimo has been disposed of, and now that parish has an assured income of something over \$700 per year, instead of a practically unproductive piece of property. All these are subjects for congratulation, but when we come to review what may be termed the state of the parochial finances as distinct from those of the diocese at large, there is not much room for congratulation or encouragement, in fact rather the reverse is the case. The condition of the mission fund is a subject of the gravest concern to the board of manage-

ment, and will require the immediate and most careful consideration both of the board and of the Synod. You will remember that at the last Synod it was decided that the time was ripe for an increase in the stipends of the mission clergy, and following out the expressed wish of the Synod the Mission Board put into effect an advance of \$100 per year on the stipends of the mission clergy; this being done in spite of the fact that before the advance was granted the income of the mission fund was being fully spent and that no addition to that income was assured. The Mission Board undertook the expenditure of an additional \$900 per year, relying upon the various parishes of the diocese to see that the required sum was provided, but far from this being done, I am sorry to say that, although it was clearly stated that this increase would be required, the income of the mission fund from parochial sources is actually less than it was last year, there being a decrease in the amounts contributed by almost every parish to the Lenten and Whitsuntide offertories. Just here it is but fair to state that since the books were closed, further amounts have been paid in and that counting these in, some of the parishes have furnished the amounts which were expected from them; in a few cases even more than was counted on, but even taking these payments into account the total contributed to the mission fund in the Lenten offertory was only \$673 against \$824.20 for the previous year. The Advent offertory is the only one showing an increase; the amount contributed this year being \$384.40, as compared with \$257.90 last year. The payment of assessments by most of the missionary districts has been behind time, and in several cases it has been found necessary to appoint commissions of enquiry as to the causes of the non-payment of assessments as they became due. At the last meeting of the Mission Board it was reported that eight districts were in arrears, the total amount due to the Mission fund being \$839.96. The question which now confronts the diocese is, how to pay the stipends of the clergy at the existing rate with a total outgo of about \$800 more than the estimated income. Are you going to increase that income, or are you going to either reduce the number of clergy employed in the diocese, or to reduce the stipends of those who even now are receiving no more than a bare living? One of these courses must be pursued and it is for you to decide which it is to be. The expenditure being on a larger scale than the income, and payment of our grant from the M. S. C. C. being much in arrears, the considerable balance which we had in hand in the mission fund has been expended and at the commencement of the present month I found myself unable to pay the stipends in full, and checks for only 80 per cent. of the amounts due to the clergy were sent out, the balance, I am happy to say, has since been paid, but the prospects of being able to pay the stipends due on December 1 are excessively gloomy, in fact, unless some money shall be received from some unexpected source, it is quite certain that these stipends cannot be paid in full, or anything like it. The condition of the M. S. C. C. fund is most unsatisfactory, it is now the middle of November, just about four weeks from the time at which this fund should be closed and the amount remitted to the general treasurer; and yet, out of the \$1,450 which we are asked to raise in this diocese, only the sum of \$767.10 has been received. How, may I ask, do the clergy propose that the balance owing on the apportionment of their respective parishes and missions shall be made up at this late date and that without slighting or interfering with their obligations in respect to the Advent offertory to the Diocesan Mission fund and to the Widows' and Orphans' Fund at Christmas.

After some discussion it was agreed that means would be found through a general appeal to the Churchmen in this diocese for the payment of all the obligations, which had been assumed. Mr. Hayward instanced the extreme value of a visit by a commission to individual parishes, with the express view of arousing general and deeper interest in the work of the Church. On motion of the Rev. Canon Beanlands, seconded by Rev. C. E. Cooper, a vote of condolence with the family of the late highly re-

spected Lieutenant-Governor of this province, the late Sir Henri Joly de Lotbiniere, was unanimously passed.

At the afternoon session the following proposed amendment to canon No. 7, of the diocese, aroused a somewhat lengthy and very interesting debate: "That the word 'male' be struck out from line 1 in section 4, and line 9 of section 28 of canon 7, on 'Parochial Organization,' and that the words 'or she' be inserted after the word 'he' in line 3 of the first-named section." This alteration in the wording of the canon was proposed by the Rev. A. Silva White, and it was seconded by the Rev. Canon Beanlands. After a great deal of time had been taken up in discussing the matter a vote was taken, the clergy and the laity voting separately, and the proposal was defeated on the following division: Clergy, for 13; against 11; Laity, for 9; against 12. It was then moved and after considerable discussion, resolved on motion of the Rev. C. E. Cooper, seconded by Mr. Lindley Crease: "Whereas it is right and expedient that the Church should have a means by which she can express her mind upon questions of public morality; And, whereas no such means at present exist: Be it resolved, that a committee on moral and social reform be appointed by the Synod for the purpose of dealing with all questions relating to public morality and the social well-being of the community; and that this committee be instructed to work in conjunction both with the committee on moral and social reform appointed at the last General Synod of the Church of England in Canada, held at Ottawa, and also with similar committees belonging to other Christian bodies, so that the general sentiment of Christian people may be brought to bear upon the Dominion and Provincial Governments, upon municipal corporations and upon public opinion in matters affecting the moral and social well-being of the community."

This resolution was passed unanimously by a standing vote amid great applause. Bishop Perrin then named the following committee: Rev. C. E. Cooper, convener; Rev. Messrs. White, Allen, Leakey, Ard and Miller; Messrs. Crease, Wootton, Wolley, Barton, Litchfield, Hayward and Corker. The Rev. A. Silva White then moved the following motion: "That this Synod places on record the appreciation of the fact that the Dominion Lord's Day Act is being enforced in all the provinces of the Dominion but one; that it deplors the fact that British Columbia is the only province where the act stands in abeyance; Therefore be it resolved, that this Synod urges on the Provincial Government the vital necessity there is to see this law carried out within the bounds of the province."

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The motion was carried by a vote of 32 to 5. The Synod then adjourned.

In the evening a public missionary meeting was held in the schoolroom, the Bishop presiding, when speeches were delivered by Mr. H. O. Litchfield and the Revs. J. Grundy and C. C. Owen.

Wednesday, Nov. 18th.—At this morning's session the constitution of the Synod was read and adopted after various notices of motion had been given, and after this the canons were taken up verbatim, and their consideration took up also the whole afternoon session.

Thursday, Nov. 19th.—At this the final session of the Synod, canons 9, 10, 11, 12, 13, and 14, with their subsidiary sections, were adopted. The consideration of canon 3 being resumed, sections 1 to 5 were confirmed, and after some discussion, a new section, No. 6, having relation to suffragan and co-adjutor Bishops, was introduced. Upon motion of Rev. Canon Beanlands, seconded by Rev. Mr. Miller, this report upon the canons of this diocese was received and referred to the executive committee for re-consideration and presentation.

Amongst other motions the following was passed: Upon motion of the Rev. A. Silva White, of Nanaimo, seconded by Mr. P. Wollaston of Ladysmith, it was resolved that this Synod expresses its profound sympathy with the Diocese of Montreal in connection with the death of their able and beloved Bishop, the Rev. Dr. Carmichael, and prays that under the Divine guidance, assistance may be vouchsafed to the Synod in the election of a faithful and wise Bishop to preside over the important diocese of Montreal. The main essentials of the Quebec system for the raising of mission funds throughout the diocese were adopted.

The Rev. J. H. S. Sweet, the clerical secretary, read the report of the committee, which was appointed to consider the Bishop's address. In the first place they desired to place upon record their strong feeling of gratitude to Bishop Montgomery, the able secretary of the C. M. S., for his strenuous efforts in bringing about the assembling of the great Pan-Anglican Congress, as well as upon the most signal degree of success which had attended upon these exertions, together with their keen and lively appreciation of the prominent part which had been taken in the proceedings of this congress by the delegates from this Diocese of British Columbia. As regarded the contribution which was made upon the part of this diocese as a special thankoffering, and which was placed upon the altar of St. Paul's Cathedral, upon the 24th day of June, of the present year, they desired to express the conviction that the amount of this gift—\$500—in no way represented in any proper manner, either the wealth or the willingness to give, of the members of the Church of England in this diocese. (Hear hear). (3) They rejoiced in the condemnation of marriage with a deceased wife's sister, but prayed for tenderness in the treatment of those who erred, rather against the form, than the spirit of that rule, further suggesting that the table of affinity touching marriageable persons be placed in the porches of all church buildings in this diocese. Rev. Canon Beanlands: "I understood that the question relating to marriage with a deceased wife's sister was entirely dropped in the great conference, and I accordingly move that these words be omitted, being replaced by 'divorced persons.'" (Hear, hear.) Bishop Perrin: "It is quite true that no resolution was passed at the Congress in reference to the vexed question of the propriety of marrying a deceased wife's sister." Rev. Canon Beanlands: "But the posting in a conspicuous place of the table of affinity, the degrees in relationship within which marriage is prohibited, is highly desirable." (Hear, hear). The change in the clause, which was suggested by Rev. Canon Beanlands, was made. (4) No further progress had been accomplished in the matter of introducing religious education into the public schools, but an attempt would be made to see what could be done in this relation before the next meeting of the Synod. The Rev. F. G. Miller, a member of the committee which considered the address, said he regretted very much that they had not accomplished anything towards the practical promotion of this most desirable object, which they all felt ought to receive the careful consideration of the Synod. (Applause). If the committee were continued they would do what they could in the matter and report, and even though it consumed years before they reached their goal, they nevertheless intended to keep hammering away at it continually. Bishop Perrin: "It would be a very good thing indeed to have a standing committee on this question." (Hear, hear). (5) This Synod expressed its devout thankfulness to Almighty God for the prevalence among the members of the Congress of a strong feeling in favor of the reunion of all

Christian bodies, as it was clearly the first duty of every Christian to promote this reunion by every honest means which might come within his power." Mr. H. S. Crotty: "But our own General Synod has also taken action upon the same lines." (Hear, hear). This clause was so amended as to include efforts of the general synod of the Church of England in Canada, in the promotion of the same desirable object. (6) They fully recognized the necessity existing for the establishment of a theological college in intimate relation with the proposed university in this province and strongly commended the support of this important project. (7) They expressed a strong feeling of gratitude to the Ven. Archdeacon Scriven for his kindly and most capable administration of the diocese during the absence of the Lord Bishop. (8) They referred with the deepest regret to the lamented death of Chancellor Drake, who was one of the very strongest of supporters of the Church's interests in this city, while they noted with lively satisfaction the elevation of Mr. Lindley Crease to the very responsible position of chancellor, and of Mr. E. E. Wootton, of the parish of St. Barnabas, to the position of registrar. (9) They strongly approved of the employment of lay readers throughout the diocese, as a practice which was deserving of the warmest encouragement. (Applause). (10) They recognized with much concern the present deficit in the funds of the mission board and pressed upon his Lordship, the Bishop, the Rural Deans, clergy and churchwardens, the advisability of bringing this matter, at the very earliest possible moment, before the various parishes in this diocese, with a view of finding a suitable remedy for this unfortunate state of affairs. (11) They urged that the building of a new cathedral be seriously taken up in the near future, while they warmly commended the work which was being proposed to be done, as well as that which had already been accomplished, by the St. Andrew's Brotherhood, and the Laymen's Missionary Movement, as being peculiarly deserving of the hearty support of the Synod. (12) They congratulated Rev. A. I. Hall, B.D., and his fellow-workers upon the excellent work which they were doing among the Indians in the neighborhood of Alert Bay. This report was considered clause by clause, and adopted.

On motion of the Rev. Canon Beanlands, seconded by Mr. Hiscocks, it was resolved that this Synod regards with favor the making of the building of a new cathedral as a suitable jubilee offering and memorial, and with a view of furthering this project, recommends that a committee be appointed to co-operate in this matter with the rector, churchwardens and the church committee of Christ Church. Chancellor Crease: "You have now been here, my Lord, approximately for fifteen years, during which time we have had full opportunity of knowing and appreciating your very sincere, as well as most devoted and earnest work in faithfully filling the very responsible duties of your high office. And I would like you to know that as against all the forces of evil in this community, you, as the head of the Church in this diocese, have at your back the support of a very strong sentiment among right-minded people, upon which you can with confidence and perfect safety rely in every movement towards the maintenance of those Christian principles, which we all most profoundly realize form the only standard for living that can possibly succeed." In a very unconventional but at the same time, in a very sincere way, I wish to express on behalf of all the members of this Synod, as well, I feel, on the part of all the church people in this diocese, the strong gratification which we all feel in regard to the safe and recent return amongst us of Mrs. Perrin and yourself, (applause), while I also take great pleasure in expressing our appreciation of and our devotion to you, as the honored and trusted Bishop of this important diocese. (Applause). Captain Clive Philipps Wolley: "I suppose I have really been chosen, my Lord, to second and support this resolution, because I am the most disputatious and troublesome layman who attends this Synod, and while I must congratulate this diocese upon the possession of such an able and active Bishop to rule over us, your very energy and activity renders it absolutely unnecessary even to think of the selection of a suffragan for a great many years to come." The Ven. Archdeacon Scriven put the resolution, which was unanimously carried by a standing vote, amid general applause. Bishop Perrin: "Mr. Chancellor, Ven. Archdeacon Scriven and gentlemen—As chairman of this Synod I have at times been inclined to take myself to task for having spoken too much, or at least, more often than a chairman should speak. (Cries of no, no!) But I only now wish to thank you most heartily for this resolution which you have carried and in which my wife's name is mentioned as well as my own. I can assure you, gentlemen, that while upon my return to England I was received

by those among my old friends who remained, with heartiness, yet upon my return to this diocese I am thankful to say that I received an equally warm welcome from those who during the passing of fifteen years are no longer to be viewed as new friends, being old friends as well. (Applause). Of course I will not speak of the work which I have been able to do in that time. What really overwhelms me is the thought of what I might have done in this period of time, and how little has actually been done, although I do think that in these last few years there has been a genuine growth and deepening amongst us, of what is of the deepest importance to us, of spiritual life throughout the whole of this diocese. (Applause). With regard to the financial part of it, while it has been necessarily my duty to take considerable interest in it, I wish now to tell this Synod that the real man behind the throne, the man who has done the financial work in a way that without the least flattery I can say nobody else I know could have done it, and with intense and infinite patience, as well as with wonderful urbanity and extreme accuracy, is my friend and lay brother, Mr. F. Burrell. (Applause) He and I have spent hours and hours together, and it is really to his care that my knowledge of the financial affairs of this diocese is to be laid. And so, gentlemen, I thank you all. I am thankful to this Synod, which, I believe, is the largest that has yet assembled in this diocese, for the good tone which has obtained throughout our discussions, and I have only further to ask both the clergy and the laity to be lenient in their judgment of the mistakes which, of course, I am conscious of having made during my ministry. While I throw myself, as I now do, upon the sympathy and co-operation of you all in the performance of the work which Almighty God has given me to do in this place." Bishop Perrin then gave a brief account of the Columbia Coast Mission, and explained that Rev. Mr. Antle was absent in England with the object of securing for this work a larger steamer which will cost some \$15,000. He paid a warm tribute of admiration to Dr. Hanington for his valuable services in connection with this mission. Dr. J. H. McDermott, he believed, had also been of great assistance. The following laconic cablegram had just been received by the Rev. C. E. Cooper from Mr. Antle. "Raise \$5,000," but it was not at all clear precisely what these words meant. While this important and most useful mission is in rather deep water just now, concluded his Lordship, eventually we hope that it will be self-supporting. Bishop Perrin named the Cathedral building committee as follows: Mr. Justice Martin, Messrs. Boggs, Hayward, Wolley, and Gard. While the clerical representatives will be Ven. Archdeacon Scriven, Rural Deans Leakey and Allen, and the clergy generally. Various votes of thanks were then passed and then the business being concluded the Bishop pronounced the Benediction and the members dispersed. The members of the Executive Committee are as follows: Ex-officio members: The Lord Bishop of the diocese, the clerical and lay secretaries, Chancellor L. Crease, Registrar E. E. Wootton, Treasurer P. Wollaston, Jr.; clerical: the Rev. Canon Beanlands and the Rev. A. Silva White, E. G. Miller, J. A. Leakey, W. Barton, C. E. Cooper, J. Grundy and W. B. Allen; lay, Messrs. Crotty, Barton, Litchfield, Lovell, Hiscock, Boggs, Hayward, and Bridgeman.

PRAYER.

Lord, what a change within us one short hour spent in Thy presence will prevail to make! What heavy burdens from our bosom take, What parched grounds refresh as with a shower! We kneel, and all around us seems to lower; We rise, and all the distant and the near Stands forth a sunny outline brave and clear, We kneel—how weak! We rise—how full of power! Why, wherefore should we do ourselves this wrong— Or others—that we are not always strong, That we are ever overborne with care, That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength, and courage are with Thee. Archbishop Trench.

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The jubilee of the Diocese of Wellington, N. Z. was celebrated in St. Paul's Pro-Cathedral, Wellington, on Michaelmas Day last.

The Rev. W. H. Garth, at one time curate of St. Martin's, Montreal, has been appointed rector of St. Mark's, Islip, L. I.

The Dean and Chapter of St. Paul's Cathedral have resolved to carry out structural repairs to the building at a cost approaching £10,000.

At a recent meeting of the Archdeaconry of Williamsport, Diocese of Harrisburg, the Rev. William Heakes was unanimously elected Archdeacon.

The Rev. J. M. A. Graham, M.A., vicar of Trentham, Stoke-on-Trent, has been appointed Archdeacon of Stoke-on-Trent by the Lord Bishop of Lichfield.

The Right Rev. J. Leslie Randall, Bishop-Suffragan of Reading, has resigned his position owing to advancing years and ill-health. He was consecrated in 1889.

The Rev. Cornwall Jones, a Congregational minister in Great Yarmouth, has announced that he intends to seek Holy Orders in the Church of England.

There is a tendency nowadays to think that teaching religion is the mother's work; the father is exonerated from what is a primary responsibility.—Bishop of Chester.

The clergy of the Church of England are, without doubt, the most hard-working body of men in the world, and most devotedly do their wives second their efforts.—Canon Farquhar.

The fine Lehmer memorial organ and the handsome Gothic rood screen, which have lately been placed in St. Paul's Cathedral, Cleveland, were dedicated by Bishop Vincent on All Saints' Day.

A handsome brass eagle lectern has been placed in St. John's, Arlington, Mass., to the memory of the late Mr. S. C. Davenport by his daughter, Mrs. Hubbard. It was dedicated on All Saints' Day.

The Ven. Dr. Torrens, Archdeacon of Kildare and rector of Naas, has resigned his charges owing to failing health. Archdeacon Torrens has served within the united Diocese of Dublin, Glendalough and Kildare for over thirty years.

The beautiful stone reredos, Bishop's seat and sedilia which have been added to the Parish Church of All Saints', Hove, were dedicated on Saturday afternoon by the Bishop of Chichester, who gave an address. On Sunday morning the Bishop of Bristol was the preacher.

The Right Rev. Sir Lovelace Stainer, formerly Bishop-Suffragan of Shrewsbury, died recently in Staffordshire after a long illness. He was born in 1829, ordained in 1853 and retired from the active work of the Episcopal office in 1905.

The total profits of the Winchester national pageant have been returned at £2,562 14s. 2d. Of this sum £2,000 has already been handed to the Dean and Chapter of the Cathedral, and now after the settlement of all accounts a further sum of £330 is available for the Cathedral preservation fund.

The learned Dr. John Wordsworth, Bishop of Salisbury, completed recently the twenty-third year of his episcopate, having occupied the see longer than any prelate since the famous Gilbert Burnet, who died in 1715, the Bishops of Lincoln and Ripon alone having remained longer in the same diocese.

Mr. C. H. Christian, of St. Mark's, Minneapolis, has built a fine hospital in that city for patients afflicted with tuberculosis and has named it the "Thomas Hospital" in memory of the Right Rev. Dr. Thomas, once rector of St. Mark's and later Bishop of Kansas. The hospital was formally opened on All Saints' Day.

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Three memorial slabs have been placed in the floor of the Chapel of St. Michael and St. George in St. Paul's Cathedral to the memories respectively of Lord Loch, Sir Charles Mitchell, and Sir Anthony Musgrave, all Knights Grand Cross of the Order. The service of dedication was held by the Prelate of the Order.

The Rev. F. L. Boyd, who for 23 years was vicar of Teddington, and for a little more than a year past vicar of the Church of the Annunciation, Bryanston street, has been appointed by the Bishop of London vicar of the important living of St. Paul's Knightsbridge, London, in succession to the late Rev. Prebendary Villiers.

Another beautiful stained-glass window has been added to the many which adorn the ancient Priory Church of Brecon, by Sir Walter Vaughan Morgan, ex-Lord Mayor of London, and his two surviving brothers, in memory of their parents. The window is in the south transept, and deals with the subject of the "Adoration of the Magi."

A marble memorial to the late Sir George Williams, founder of the Y. M. C. A., was unveiled on Friday, Nov. 6th (the third anniversary of his death) in the crypt of St. Paul's Cathedral, London. The memorial consists of a bust of Sir George Williams, and was accepted on behalf of the Dean and Chapter by Archdeacon Sinclair.

The new altar for St. Clement's Church, Philadelphia, has been completed and was blessed on Sunday, Nov. 22nd, by the Bishop of Milwaukee. The altar and sanctuary are erected by the parishioners as a memorial of their late much-loved rector, the Rev. Father Moffet, and the stone carving is a memorial of the late Mrs. John Penn Brock.

Mr. Thomas White, of Bromsgrove, Worcester, who died three months ago, left legacies of £500 a piece to the C. M. S., the British and Foreign Bible Society and the Society for the Promoting of Christianity amongst the Jews, in addition to other legacies, and he left the residue of his property, which it is stated will amount to over £20,000, to the British and Foreign Bible Society.

Arthur Edgell, of Coleford, who has just been appointed organist at St. Andrew's Church, Holcombe, is only fifteen years of age, but is an

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short hour to make! om take, with a shower! to lower; e near e and clear, -how full of ourselves this strong, at, rtless be, is prayer, are with Thee. shop Trench.

PRESENT.

nas number of h will be pub- will be sent to United States ter Christmas for the money.

able player and has been organist at St. Margaret's, Babington, for the past five years, officiating at the organ at Vobster Church for the first time when only nine years of age. The vacancy at St. Margaret's has been filled by the appointment of Miss Beatrice Edgell, his sister, who is only 13 years old.

At the quaint church of Plemstall, near Chester, a service was held on Tuesday for the dedication of the Well of St. Plegmund, friend and tutor of Alfred the Great. For fully eleven centuries the water of this well has been used in the baptisms at Plemstall Church. The Archdeacon of Chester, who conducted the service, pointed out that, while

living there as a hermit, St. Plegmund acquired such a reputation for learning that Alfred, in 890, selected him to be Archbishop of Canterbury.

The Rev. W. C. Carter, vicar of Armley Hall, was recently the recipient of a handsome testimonial in recognition of his services as hon. secretary of the Bishop of Ripon's Good Friday Committee. The present took the form of a handsome silver tea and coffee service. There was a large attendance of the committee, over which the Bishop of Ripon presided, and he was supported by the Vicar of Leeds (the Rev. Dr. Bickersteth), Mr. T. G. West, chairman, and Mr. G. Hudson, secretary of the presentation committee.

At the annual meeting of the Truro Cathedral Building Committee, it was reported that the building of the western towers was making excellent progress, thirty feet of the upper stages having been completed. During the year stained windows have been placed in the Cathedral in memory of Mrs. Stopford-Sackville and Canon Rogers, and tablets in memory of the second Baron Vivian and Canon Vautier. A ring of ten bells has been ordered, and about £200 more is needed for the expenses of fitting and hanging.

Messrs. John Thompson and Co., contractors, of Peterborough, are engaged on the restoration of the south transept of Chester Cathedral. When removing portions of the old masonry they found some of the red sandstone in a decayed condition. The masonry above the doorway was so unsafe and dangerous that it might have collapsed at any time. In closing this entrance door to the cathedral some years ago the Dean and Chapter doubtless bore this circumstance in mind. A quantity of fretted and crumbling stone has been taken out, including the tracery of the window which has been placed on one side for examination by the architect. The men have also been down to the rock foundations, and the "footings" have been repaired by inserting where necessary new slabs of stone. The red sandstone used in the restoration is being brought from a quarry at Weston, near Runcorn. It is declared to be the result of tests and experience that local stone stands local weather better than alien stone. The restoration is being carried out to Mr. Gilbert Scott's designs, in the fourteenth century style. The restoration scheme provides for three pin-

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nacles with tracery work and canopies, and a gracefully-arched doorway. The old door was architecturally a disfigurement, and formed no part of the original design of the cathedral.

Children's Department

COURTSHIP AND MARRIAGE IN CHINA.

Allow me to introduce you to Mr. and Mrs. Sing (junior). Mrs. Sing would probably blush and look very shy if you addressed her as such, for at the time of your introduction she is a "Mrs." of only about an hour's standing. A Chinaman could tell you that by looking at her dress, but you could hardly find it out, any more than a Chinese could tell that an English girl all in white, with a veil over her head and flowers in her hand, was a bride. He might think she was in mourning for all her relatives, but he wouldn't guess that she was a bride—unless, of course he had learned something of the funny upside-down ways of the "foreigner." But I should like you to get to know my young couple better, and they are worth knowing. So we will get Miss Wong, as she was an hour ago, to tell us something about her home. Long before she was born, somewhere in the sixties, the storm of the T'hiping rebellion was sweeping over the Cheh-Kiang province. English troops and English gunboats were helping to restore peace.

One day an English officer, Armstrong by name, picked up a little Chinese boy who had been deserted by the rebels. He could give no account of himself, and was nearly frightened out of his wits. He was never claimed, so the Englishman cared for him, took him to England, had him educated, and then sent him back to his own country. In England he was called David Armstrong, after his guardian, but in China he took the very common name of Wong. While in England he had learned truthfulness and honesty and

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good business habits, so that he was well fitted to become the bursar of Trinity College, Ningpo, which post he still holds. His daughter, the little bride of our acquaintance, grew up as most Chinese girls do, except that she started with the great advantage of having Christian parents. She probably knew very little of heathen superstition. She was baptized as a baby, was taught the Bible, and went regularly to church. She had little friends to play with. The Chinese master at the college, whose sermons she often listened to on Sundays, had several little boys and girls. His eldest boy was just about her own age. When our little friend grew to be a big girl she could not play with the Sing boys as she did when she was younger. If she went out, it must be with some grown-up person—her mother or a maid; and if, when she was out, she met one of her old play-fellows in the street, they must not notice each other; and she must never, never let her eyes wander in church to the men's side, where they were sitting. But though the young people might not talk or look, the elders might and did, and nobody was very surprised when the engagement was announced of young Sing and Miss Wong. The bridegroom-elect had not finished his college course, but dear Mrs. Wong was failing in health, and all were anxious that such an important and happy event as the marriage of the master's eldest son should take place before the shadow that was already beginning to creep over the Wong family should change into sad reality. So preparations went briskly on, and the wedding day was fixed in the New Year's holidays. Christian influence and acquaintance with Western ways are making their impression on Chinese ideas regarding courtship and marriage.

age. In one of China's standard novels, representing the old views of propriety, the whole plot turns upon the fact that because the hero and the heroine had met and begun to regard each other with something more than interest, therefore all principles of honor forbade their union! It was only when the girl's father stepped in, and, finding the match in every way desirable, ordered them to marry, that a higher law—filial piety—compelled them to overcome their scruples. But times are changing. A young Christian schoolmaster dared to have the photograph of his fiancee in his possession. This was thought shocking by his old-fashioned friends, but it was nothing to what young Sing did, for he even wrote letters to his lady-love, and admitted the fact—though shyly! After the marriage service of course there was a feast—the men in one room, the women in another. The bride, in her gorgeously embroidered robes and headdress with its beaded veil, appeared for a few minutes and then retired to some inner sanctuary till the time came for the bridal chair to take her to her husband's home. The end of the story is rather unromantic. The bridegroom has gone back to his college life and the bride to her mother's home. It is very rare for a young couple to set up for themselves; the husband brings his wife to his father's home. In this case, however, the bride has been allowed to return to her mother, who much needs her care. Young Sing is a Christian of the third generation, and is preparing for the ministry; so in due time there is every hope of an ideal little Christian home being set up to become a centre of life and usefulness. Sing is very fond of his little wife and will be very good to her. He is well educated, speaks English well, plays football, would scorn to tell a lie, and is altogether a fine specimen of a manly young Christian. It has cost years of work, money, and prayer to produce such a life. Why should there not be more? There might be if there was more prayer, more work, and more self-denial.

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