

# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, OCTOBER 8, 1908.

No. 39.

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# Canadian Churchman.

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October 18.—Eighteenth Sunday after Trinity.  
Morning—Jeremiah 36; 1 Thess. 3.  
Evening—Ezekiel 2; or 13 to 17; Luke 13, 18.  
October 25.—Nineteenth Sunday after Trinity.  
Morning—Ezekiel 14; 1 Tim. 1, 18 & 2.  
Evening—Ezekiel 18 or 24, 15; Luke 18, to 31.  
November 1.—Twentieth Sunday after Trinity.  
Morning—Ezekiel 34.  
Evening—Ezekiel 37; or Dan. 1.

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Holy Communion: 208, 213, 260, 321.  
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Children's Hymns: 330, 332, 571, 573.  
General Hymns: 6, 12, 162, 379.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 604.  
Offertory: 212, 235, 360, 423.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 539.

### THE SEVENTEENTH SUNDAY AFTER TRINITY.

How instructive St. Paul's descriptions of himself! "I . . . the prisoner of the Lord." As Herod silenced the voice of St. John Baptist, so Caesar attempts to prevent St. Paul in his work. But the Apostle to the Gentiles has other gifts besides that of speech. And in his confinement, to the accompaniment of clanking chains, St. Paul writes to his beloved converts. Does not this prisoner walk worthy of his vocation? Called to be a missionary to the Gentiles the love of Christ constrained him to active work even in imprison-

ment. We have very little of Paul's spoken words in Ephesus. But the Epistle to the Ephesians is one of the priceless heritages of the Church. To-day St. Paul pleads with us to walk worthy of our vocation. We are called to be Saints. Therefore we must walk in Saintliness. Note the necessary conditions of our life work and journey. "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." The Gospel sets before us the example of Christ. A miracle and a parable illustrate what our lives must be. The miracle serves to teach us the true character of Sabbath-observance. It is no breach of God's law to do good on Sunday. The parable reminds us that in all things we must be humble. Pride unfits us for service; humility is the necessary prerequisite for all effective service. For Christ dwells in the humble. Unblessed by the Grace of the Lord Jesus Christ we can do nothing. And God gives Grace to the humble, but resisteth the proud. The Collect teaches us to pray for that grace which going before and following after us makes us continually to be given to all good works. We are reminded of St. Patrick's Hymn.

"Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to Comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger."

### Our Sincere Thanks.

We take the first opportunity of tendering to the Upper and Lower Houses of the General Synod our sincere and heartfelt thanks for the considerate kindness and courtesy, through which we were enabled to present to the Church in Canada, and our subscribers abroad, the beautiful photographs of their Representatives recently assembled at Ottawa which, we are glad to say, have given universal satisfaction. We were deeply touched by the warm and sympathetic treatment received during our visit to the Synod from Churchmen from all parts of Canada and the frequent expressions of entire satisfaction with the conduct of the "Churchman" and the character of its contents. These excellent photographs of the Upper and Lower Houses of the General Synod will be supplied by us to subscribers of the "Canadian Churchman," who will pay one year in advance, at the comparatively small sum of one dollar each.

### Lay Help.

These are the days in the Church's history, when the hitherto almost latent power for good in the laity, is beginning, under the blessed influence of God the Holy Spirit, to show itself and make itself felt. Principally is this to be noticed in the Laymen's Missionary movement. During the sitting of the General Synod last week in Ottawa, we were informed of another branch of lay help, that very much recommended itself to us. We all well know, the actual need of a holiday, a change of scene, of air and a time of rest and recuperation to our hardly worked, poorly paid clergy. Nothing would pay the ordinary congregation better, from the most sordid motive, than to see to it, that their clergyman does get at least a month's holiday every year. But the everlasting bugbear of expense rises up, and not the smallest feature is the providing of a substitute during the clergyman's absence. A parish, unable financially to provide a clergyman as a substitute, who would naturally have to be

paid did not let that prevent their clergyman taking his holiday; but the laymen in the congregation undertook themselves to take the services; with the result that while doing a kindness to their clergyman, they have done much good to themselves, and a marked awakening in spiritual life has been the blessed result. We recommend this course of action, subject of course to Episcopal approbation, to other parishes similarly situated. In helping others, we help ourselves.

### The Guardian.

The editor of the Guardian (England) complains that we failed in each issue of the C. C. in which we published the report of the Pan-Anglican Congress to state that we took that report from the Guardian. We did make such acknowledgement at the end, but we admit that it would have been more courteous to have done so in each issue. There were many reports to select from, but none to our mind so good as that of the Guardian.

### Automobile and Farmer.

Country roads in Canada were cut through the bush, laid over swamps, bridged over ravines and rivers and trailed over hills and through valleys by the early settlers, and have been maintained, improved and extended by their descendants—the farmers of to-day; and now the wealthy pleasure seeker scores these roads with his automobile, and by the noise and high-speed of his machine renders them dangerous to the farmer, and at times impassable, by vehicle, to his wife or daughter; covers the pedestrian with clouds of dust and vitiates the pure country air with the fumes of his gasoline engine. Backed up by his wealth and influence and the aid of able counsel, astute lobbying and corporate union, so far the owner of the auto has had pretty much his own way, and one might almost say, the road to himself. But public opinion is being gradually formed in this matter and before many years we believe the dashing autoist will find himself restrained within reasonable bounds, and the farmer and the general public will come into their own again.

### Character in Public Life.

It has been urged that a special course of lectures should be given in our universities upon public service, with the view of grounding and preparing young men for the faithful discharge of their duties to the State. The forces of education are mainly directed towards cultivating the mind, strengthening the memory, and accumulating knowledge. These are all very well in their way. But where moral does not go hand-in-hand with mental training the number of young men well equipped intellectually, who enter public life as money-makers and place-hunters, will be out of all proportion to those who are animated by pure ideals and who fearlessly and persistently endeavour to raise the standard of public service. There is urgent need in Canada of men of prominence whose conduct in private life is not inconsistent with the belief that they will render to the public faithful and honourable service.

### Turkey's Future.

A Times correspondent gives a remarkable conversation with Enver Bey, a young Turkish officer who took part in the rising, and whose words are marked with restraint and sagacity. Speaking modestly of himself as a soldier obliged to take part in politics, Enver Bey maintains: "That the Army is not the master but the servant of the situation; it is the instrument of the people's will." The Committee of Union and Progress "stands behind the government, and is at present taking the place of parliament, acting as an advisory board." Speaking of Army

reform, he adds: "Just as the Army of Great Britain contains Moslems, Hindus, Sikhs and Christians, so can Christians serve shoulder to shoulder with Moslems in the Ottoman Army. . . . We want a national army, not an army representative of Moslem ascendancy." The committee desires to win the confidence of the foreign powers: "The question of the withdrawal of the foreign gendarmerie officers is one for the Powers to consider and will settle itself." Finally, he declares, that Pan-Islamism has no place in the programme of the Committee: "Egypt is outside the sphere of its vision. The young Turkey party will not interfere with the good work of the British government in Egypt, and will lend no countenance to agitators." Together with the idea of a reforming Pan-Islamic Congress, and with all allowance for the idealism and enthusiasm of youth, there is surely promise for the future in the aspirations of Enver Bey and his fellows

#### Australian Results.

A generation ago our fellow Imperialists in most of the Australian colonies thought that they took a great step in advance when they adopted State education, and, to prevent religious trouble, left out all religious teaching or reference to a God. It may be owing to the fact that there remained a residuum of the convict taint, perhaps a worse foundation than existed in lands free from such beginnings, that is a speculation which we have no room to dilate upon. The article which inspires this short notice suggests the possibility that the natural result of Godless training has been aggravated by inherited tendencies. At any rate we regret to read of Larrikin secret societies, better disciplined and effective than Black Hand or Nihilist Bands. We have the names of some five leading societies, or "pushes," organized in Sydney alone, which recruit members from the submerged tenth and hold them fast to commit crime, to defend it, to exact vengeance by murder and outrage from law abiding people.

#### Hungarian Methods of Teaching.

Clement F. Rogers contributes to the Church Times an article on education in Hungary, which he describes as a land with no religious difficulty. Shortly, it may be said, that in Hungary there are as many divisions among professing Christians as there are among ourselves. The difficulty is got over by the schools of every religious body being required to conform to certain requirements and are then at liberty to teach their own religious doctrines and are entitled to a certain subsidy. Besides that definite religious teaching is given in the schools (for there are some), established by the State or municipalities, but such facilities are neither satisfactory nor popular. "The various religious bodies of a mixed community may unite and build a handsome common school instead of keeping up little denominational ones, in which cases the religious instruction is given by special external teachers from the various sects."

#### Canon Fleming.

The death of Canon Fleming, to which reference was fully made twice last week in our columns, has a Canadian interest. The late Canon Fleming was a cousin of Mr. Charles Fleming, of 51 Bernard Avenue, Toronto, and a relative of the McGrath's, of Erindale, Ontario, long and favourably known in connection with the beautiful church so picturesquely situated on the banks of the river Credit—opposite the homestead, famous for its charity, courtesy and the old time hospitality to which Mrs. Jamieson gracefully refers in one of her well-known books on Canada.

#### A Pleasant Record.

We have read and reproduce part of a delightful communication to "the Church Times." The writer had very recently been locum tenens for several continental chaplains, especially on the French Riviera, Naples, Rome, and outlying

Italian villages and towns. He found a warm welcome, eager interest and inquiry regarding our Church and a remarkable apprehension of our position: "Well, we felt, what I tried to express, that the Church is the home of us all, that in spite of all our differences there is an underlying and undying spirit of brotherhood and unity for which the world can find no parallel. In the street outside I was an utter stranger. In that Church, and with its ministers whom I had never seen before, and whose language I could not speak, I felt as much at home as if we belonged to the one family, as indeed we do. Heart leaped to heart. And why? Because the one touch of Christ's nature has made us all kin. Such are some of the happiest and holiest experiences it is possible for man to have, which nothing can produce but that fundamental unity of aim arising from love and devotion to the same Person. I find that a few copies of the Latin edition of our Prayer Book, published by the S.P.C.K., are most useful for distribution, and it was pleasant to observe the surprise and gratification of a Roman priest in discovering that he in Rome, and I in a little village church in far-off England, had been using the same Collect, Epistle, and Gospel, the Sunday before last! The love of Christ constraineth us!"

#### The Other Side.

Since the above pleasant record appeared in the Church Times the other side of the shield has been turned to our view. An Italian encyclopedia, of a popular character, has been quoted from, in which all protesting religious bodies of Western Europe are grouped together under the name of "Calvinists," their theology consisting of grotesque negations. And the Spectator review of the last work of Father Tyrell, styled "Mediaevalism," written as a rejoinder to a pastoral by Cardinal Mercier, Primate of Belgium. Cardinal Mercier's style and honesty of purpose reminds us of the Italian encyclopedia, and the Spectator begins its article by this quotation from his pastoral. "I remember an Anglican Minister who was converted to Catholicism about 1895. He taught his parishioners the Divinity of Christ. A fellow minister, pastor of a neighbouring parish, denied the same in the presence of his flock. The devout populace in dismay asked for a solution of the controversy. The Bishop of the two parishes stood up for the Godhead of Christ, but was notoriously disavowed by his Archbishop. This is very sad, yet it is another instance of what Mrs. Humphrey Ward so eloquently pointed out, the fact that thought will assert itself, that it is impossible to prevent mankind from seeing and hearing what is written and spoken. It may be called Americanism or Modernism, but truth permeates even Italy."

#### C. M. S. on Christian Missions.

That Missions have developed an increasing hold on the Christian public is undoubted. Yet how far they still remain from occupying their rightful place is immediately perceptible from statistics. According to some figures compiled for the C.M.S. we are told that while the Christian Church throughout the world contributes for Foreign Missions a sum which, when divided among the 1,000,000,000 of non-Christians, amounts to one penny per head, the amount spent by the average Briton on intoxicating liquors is about four guineas, or a thousand times as much; and that the number of Christian missionaries (ordained, lay, and women workers) to the heathen, put at 15,460, is about half the number of ordained ministers of the Gospel in England and Wales. The Christian converts of Missions, we are told, are not quite equal to the population of London, while the unconverted heathen are in number little short of three times that of Europe. These statistics have an advantage not always possessed by such figures. They are easily remembered.

### THE PAN-ANGLICAN SYNOD AND SOME GREAT ISSUES OF TO-DAY.

The Pan-Anglican Congress, which without exaggeration may be said, to use a much misused and abused term, to have marked an epoch in the history of our Communion, and the subsequent Synod, have brought into prominence some great issues, which are no doubt destined to grow in urgency and importance for the next few years, until they either finally settle themselves, as great problems have often a way of doing, by passing into some new phase, or ceasing to be of practical import, or on the other hand by being grappled with and disposed of on their own merits. The first of these questions which at once leaped into prominence, and of which the English Guardian, that able exponent of the best thought of the Mother Church, said "the air," was "full," is that of Reunion. It is hardly an exaggeration to say that in many respects it was the great question of the hour. Nothing apparently to-day is exercising the mind of the Church, in the persons of its Bishops, clergy and laymen of light and leading to the same extent, as is this matter of our present divisions and "the way out." That something will eventually come of this movement, so manifestly in accordance with the Spirit of Christ, it is impossible for a moment to doubt. Ultimate reunion appears to us as inevitable as the consummation of some law of nature. It must come eventually, and its permanent frustration is simply unthinkable. The "how" and the "when," however, is another matter, and in this connection the wise and weighty words of the Encyclical are worthy of reproduction. "But before that consummation can be reached there must come a period of preparation. The preparation must be made by individuals in many ways by co-operation in moral and social endeavour and in promoting the spiritual interests of mankind, by brotherly intercourse, by becoming familiar with one another's beliefs and practices. . . . We must constantly desire not compromise but comprehension, not uniformity but unity." It would be difficult in any respect to improve upon those words of Archbishop Davidson. Reunion will come, and is coming, in just exactly the manner indicated, by, so far as we are concerned, the very general abandonment, at all events in Canada, of the standoffish attitude of our clergy, and their equally general ready participation with the clergy of other denominations in all movements, social or otherwise, that make for the moral betterment of humanity. In due time this will bear its fruit. Apparently only one thing is needed in connection with this great cause, and that is patience. We are at last all agreed on the righteousness and necessity of reunion. All we need now is the exercise of a little self-control to save us from the mistake of attempting to rush matters. Another great question, always with us, that was dealt with by the Congress and the Synod, was that of the Sanctity of Marriage and the artificial limitation of the family. Fault has been found with the Bishops that some definite pronouncement was not made by them, on the subject of the Deceased Wife's Sister. We cannot endorse this view, and we consider that the Bishops were perfectly right not to commit themselves. No one can be more strongly opposed than we are to these marriages, now legalized in England, and we hope that so far as direct sanction or recognition goes they will always remain under the ban of the Church. But this is a very different matter from dealing harshly and arbitrarily with individuals who, with the full sanction of the law of the land, have contracted them. It certainly does not follow because the Church refuses to be a party to them, and discourages them by all means in her power, that, therefore, those who enter into them are in a state of deadly sin, and are to be regarded as ex-communicated ipso facto. On the main question, however, the Encyclical takes an uncompromising stand, even to the discouragement of the re-marriage of

the "innocent party." Regarding the question of religions, as opposed to secular education, there is no shirking of the main issue. "It is our duty," to quote from resolution 13, "as Christians to be alert to use in all schools every opportunity which the State affords us for training our children in the faith of their parents, and to obtain adequate opportunities for such teaching in countries where they do not exist." Other present day issues with which the Encyclical dealt are: The responsibilities of property, qualifications for Holy Orders, Prayer Book revision. Speaking generally it may be said that the Encyclical concerns itself with principles rather than with rules.

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#### FROM WEEK TO WEEK.

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

The great Phillips Brooks, bachelor though he was, was frequently called upon to admire babies, which he usually did with gracious and non-committal enthusiasm. On one occasion while visiting the home of an ardent worshipper he was confronted with a hairless, formless pimple of humanity that had but recently seen the light. After viewing the potential president of his country from various points of view, he exclaimed with great fervor, "well, that is a baby." Having had the privilege of looking on from the gallery at the proceedings of the recent sessions of the General Synod we have no hesitation in saying without reservation, "that that was a Synod." We rub our eyes in amazement at the new spirit that has come over the old Church in this Dominion and our heart goes out in gratitude. Spectator can recall some of the discussions that preceded the formation of the General Synod and the outlook of the men in those days is hardly comprehensible now. One little passage at arms impressed us particularly and will illustrate what we mean. The point at issue was, should the Provincial and General Synods continue to do business concurrently. One said aye and the other said nay. History was solemnly invoked, and one side unable to find a precedent for such a situation solemnly warned the modern Church not to deviate from the old paths. If the early British and Gallican Churches had no such organization it would be an extremely dangerous thing for the Canadian Church of yesterday to presume to break new ground. This view seemed to predominate for a time, when suddenly a professor from a Church university caught the eye of the Prolocutor and that was the last of the men who could find no precedent. He took his hearers back into the palmy days of the African Church, when St. Augustine presided at Hippo and described the operation of General, Provincial and Diocesan Synods at one and the same time. He could tell us who presided, when and where the meetings were held and what were the subjects discussed. Men who had wavered at the possibility of committing an ecclesiastical irregularity were now reassured, and since all these Synodical assemblies were authorized in Northern Africa a thousand years ago, why they must be just the thing for Canada in these latter days. Those were the arguments that counted in Synod less than twenty years ago, and last week we found the whole spirit of the assembly miles away from such a point of view. History is no less valuable, nor is it less respected, but greater confidence is placed in our own powers of discernment and greater authority given to our own judgment. That evidently was the temper of the Synod and in that confidence it went forward from one great responsibility to another, not growing weary until all was accomplished. Spectator feels that it is important that we should take note of these things and carefully observe the issues.

The Synod, to which we have referred, seemed to us worthy of note in two or three other aspects. It was a more businesslike Synod than any of its

predecessors. That was largely due to having the reports of committees printed and distributed in advance of the session. The delegates were better informed on the subjects in hand and, therefore, better able to speak to the point and less disposed to ask elementary questions. The business was also expedited by a very efficient Prolocutor. Dean Farthing was always able to keep the Synod well in hand, and not infrequently he condensed debate by a timely word. There were some murmurs that he was not disposed to tolerate the full freedom of speech that is so prized in British deliberative bodies, but Spectator saw nothing of that. Any man who is brought up for rambling about in irrelevant generalities is very apt to think he is wronged by the chairman, but the consensus of opinion certainly was that Dean Farthing was the right man in the right place. There was another feature of the proceedings that was extremely hopeful, namely, that the members of the Lower House were conscious of the necessity of still further improving the procedure with a view to making it more prompt and orderly yet. Two Houses working concurrently, and both possessing equal powers of initiative, and each requiring the concurrence of the other is bound to create confusion. It is extremely desirable that that difficulty should be boldly taken in hand and corrected. The impatience that was manifested at its existence is a pledge that action will be taken in due time. Finally, the Synod was remarkable for the number of important matters that were dealt with. These matters were not dealt with in a merely academic manner, but were disposed of in a serious and practical way. Let us just recall some of the most important of these undertakings: (1) The sanctioning of a Hymnal. (2) The inauguration of a new policy for India education. (3) The inauguration of a new foreign Mission policy. (4) The inauguration of a new Sunday School policy. (5) The inauguration of a policy of moral and social reform. (6) The decision to proceed with negotiations in regard to Church Union, and the decision to more fully co-operate in the meantime in facing a common foe. (7) The blessing of the Laymen's Missionary Movement. (8) The creation of a new ecclesiastical province beyond the mountains; (9) and last, but not least, the making of a beginning in the Revision of our Prayer Book. It will be seen that the Church in Canada has put its hand to the plough in many great and significant enterprises and the desire of Churchmen must be that we shall in no case look back.

We shall not attempt to discuss all these questions just now, but we would like to call attention to one or two matters of significance. In the first place the formal and official sanction that was given to the Laymen's Missionary Movement, and the pause in the progress of Synodical business to receive and listen to two laymen, one of whom was not a member of the Anglican Church is worthy of note. The presence of the Bishop of Ottawa and some of his episcopal brethren in Knox Presbyterian Church on a Sunday afternoon in the interests of this movement is also an incident worthy of note. The attitude of the General Synod on the subject of Church Union and ecclesiastical comity is a significant evidence of the changing spirit of the Church. In the language of a friend who was discussing this subject, it may be said: "While we hold fast with one hand we are disposed to reach out far with the other." But what, we would like to know, are we going to do about the men whom we condemned and ostracised a short time ago for doing and saying what to-day is said and done officially by our General Synod and by our staunchest and sturdiest Churchmen. Let us illustrate what we mean. A prominent clergyman of Montreal has long been known as a sturdy and outspoken friend of closer relationship with other Communions and as a result he has been denounced as disloyal to his Church and punished by being dropped from

the delegation to General Synod and so on. It now transpires that the General Synod has practically endorsed the very position he has maintained and prelates are applauded for doing what he has been condemned for doing. This is but a specific example of what has happened in other cases. Now, as honest men, do we not owe it to these men to make some restitution for what we have done? Are we not conscious of having committed an injustice—an injustice that ought to be manfully confessed. Have we not learned to be slow to condemn a brother, for time brings about many extraordinary changes in public sentiment. The Church is not abandoning anything essential in all this, but sure of its own foundations it is becoming more comprehensive and more sympathetic towards fellow disciples. This idea was admirably expressed in one of the debates by Doctor Fred. Scott, of Quebec, in a mere parenthesis. He gave it as his opinion that union must proceed on the principle of inclusion and not on the principle of rigid conformity to a single type. That, we think, is the way this movement is taking form, and Dr. Scott has concisely given expression to the process. Now, of course, there is no use rushing this movement, for that would be fatal. Friendship, to be lasting, must be a growth not a discovery; and confidence to abide must be able to respond to demands made upon it. What, we think, is very significant and very creditable is the higher attitude that is now taken by our Church on this question. It is an attitude that signifies a greater confidence in the truth and a greater charity towards our brethren.

Spectator.

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#### THE GENERAL SYNOD.

(Concluded.)

At 10 o'clock on Friday evening, October 2nd, His Grace the Primate of All Canada, closed the deliberations of the Fifth Session of the General Synod of the Church of England in Canada by pronouncing the Apostolic Benediction, and thus came to a conclusion what may be correctly designated as the most important gathering in the history of the Canadian Church. For nine long days, and they were long in actual number of hours of session—the delegates had earnestly, faithfully, and with unflagging attention, devoted themselves to the consideration of the many most vitally important matters on the agenda. Questions affecting every branch of the Church's activity, had been up for review, legislation often drastic in its effects had been submitted, matters upon which keen difference of opinion prevailed had been grappled with, but throughout the whole session, moderation, toleration, generous deference to one another's scruples and personal views had marked every step of the way, and it was with unmixed feelings of thankfulness and gratification that the delegates listened to the closing remarks of the Archbishop of Toronto as he commented upon the unanimity and brotherly good will that had characterized all the proceedings. As His Grace observed, the actual amount of new legislation placed upon the statute book may not have been large, but the general results of the work of the session would be in every way beneficial to the Church. Appended is a report of the proceedings from the point reached in the report in last week's "Churchman."

**Fourth Day—Saturday.**—There was an air of expectancy noticeable among the members when the Lower House gathered for business on Saturday morning, the 26th September, for by a previous resolution it had been ordered that the Report of the Hymn Book Committee was to be dealt with as the first Order of business and nobody seemed to feel quite sure what pitfalls there might be ahead. Preliminaries were quickly disposed of and within half an hour of the opening of proceedings Mr. J. Edmund Jones, Toronto, the indefatigable secretary of the committee, had taken the platform to move the adoption of the Report. Every member of the House knew, either personally or by report, how thoroughly Mr. Jones was master of his subject, but it is doubtful if any were prepared for the comprehensive, exhaustive and most admirably lucid statement which he presented. He spoke for two hours and a half before the midday adjournment, and for an hour or more in the afternoon, but, although the House had not infrequently shown its disinclination to listen to long-winded speeches, there was the closest attention to Mr.

Jones interrupted only by applause and other indications of acquiescence and approval. He first reviewed the work of the committee during the three years of its existence, and then went into a detailed account of the plans followed, first in ascertaining the mind of clergy and people all over Canada, then in gathering all possible information as to correct wording, appropriate music and the thousand and one other details. He explained the several indexes, the system of cross references and the innumerable devices adopted to make the Book as complete and convenient as human ingenuity could suggest. It was pointed out that the musical part of the work had been most carefully handled, every hymn had been given a "singable tune," and nearly every hymn had more than one tune, some three and even more. A large number of tunes were set in more than one key, and the persistent endeavour of the committee had been to lower the key, so that the tunes would be within reach of every congregation. The new hymn book had been compiled for the congregation and not for the choir, the object ever in view being to make it as popular as possible. In the selection of the hymns of course a vast amount of discussion had arisen and many warm arguments had taken place at the meetings, but he believed all would be now ready to accept the final result in the spirit shown by an archdeacon from a western diocese who had said to him, "If I find what I want I should be willing to concede the same rights to others." Some of the selections might possibly be criticized on literary grounds, but he believed the literary critic would be overwhelmed by the tolerant Churchman. It was interesting to know that there were 794 hymns in this compilation as against 643 in Hymns A. & M., 600 in the Hymnal Companion, 679 in the American Hymnal, 743 in the Canadian Presbyterian Book of Praise, and 936 in the Canadian Methodist Hymn Book, and that although there were thus 150 more hymns and very many more tunes than in Hymns A. & M., the increase in bulk would not be appreciable. In the list of authors eleven Canadian writers figured, and 38 or 40 tunes were from the pens of Canadian composers. Every new hymn and tune submitted came before the committee anonymously, and was judged purely on its merits.

There was a vast amount of additional information in Mr. Jones' address which it would be impossible to record in this report, and it was made abundantly clear to the Synod that every possible care had been taken to meet every difficulty reasonably, fairly and tolerantly with the utmost mutual consideration, and as a result the committee submitted their work to the Synod in the fullest confidence of its considerate reception. Mention should also be made of the tribute paid to Mr. Henry Frowde, the publisher, who had given every possible assistance to the Committee, sparing neither time nor money in preparing drafts of the compilation, securing expert advice, etc.

While Mr. Jones was addressing the House a message was brought down from the Upper House to the effect that the Bishops had adopted the Report with the following declaratory clause: "It being understood that nothing in the Hymnal contained shall be construed as an authoritative pronouncement upon any doctrinal question, or interpreted as impugning or varying any of the articles or standards of the Church as set forth in the solemn declaration prefixed to the Constitution of this Synod, and that the General Synod recommend the use thereof in the public services of the Church." This intimation that the Book had passed the Upper House was received with loud applause, but the Lower House found itself unable to concur in the action of the Bishops in "recommending" its use in the churches. The Committee's Report used the expression "permitting the use thereof," and to this the Lower House adhered. A message to that effect was sent to the Upper House and concurred in, and when advice to that effect came down, thereby indicating the final passing of the matter by both Houses, there was again loud applause from the delegates. Before this occurred, however, a lengthy debate took place on the acceptability of a few of the hymns. Archdeacon Armitage, Halifax, protested vigorously against Hymns 245, 248 and 254, all by Thomas Aquinas, which he contended taught the Roman Catholic doctrine of transubstantiation. The Venerable Archdeacon had a thankless task, for the sentiment of the meeting was overwhelmingly against his contention, but his plucky determination to place himself on record on a question of principle won him the respectful attention of the House. The Rev. Canon Cody, Dr. Hoyles, and others, expressed sympathy with Mr. Armitage, but counselled acceptance of the Report unamended, and as has been already stated this advice prevailed—the final decision being taken without di-

vision. The question of the name was not settled however until the evening, when after some discussion, during which the title "The Canadian Church Hymn Book," was moved, it was decided to adopt the title originally chosen, viz., "The Book of Common Praise." This last detail finally settled, Canon Scott, Quebec, arose and invited the House to at once take the new book into use by singing the first hymn "Holy, Holy, Holy, Lord God Almighty." Instantly every delegate and every visitor in the crowded galleries rose to his feet and Bishop Heber's grand old hymn was rendered—in unison and unaccompanied—with an expression and heartiness that has seldom been equalled; and this concluded, the Doxology followed. The few minutes remaining of the session sufficed to adopt motions creating a permanent Hymn Book Committee to attend to the large amount of business details still remaining. It is expected the Book will be on the market in about one hundred different styles and prices early in the New Year.

While this all-absorbing matter of the Hymn Book occupied the minds of delegates on Saturday the 26th to the practical exclusion of other matters, several items of importance were given attention. Several messages were received from the Upper House. One expressing cordial appreciation and confidence in the Laymen's Missionary Movement was unanimously concurred in without debate.

A message was received earnestly urging the more thorough adoption of the principle of tithing upon the grounds. (1) That it was in accordance with the custom in the primitive Church; (2) its adoption would provide means for all the needs of the Church; (3) it would help all to become cheerful givers.

A message conveyed the information that the Bishops of Calgary, Huron, Ottawa and Fredericton had been named as members from the Upper House on the Committee on Synod Expenses.

A message informing the Lower House that in the year 1910 would occur the 200th anniversary of the first service of the Church in Canada, namely those held in St. Ann's Church, Annapolis Royal, N.S., and also it would mark the completion of All Saints' Cathedral, Halifax, N.S., and recommending that a joint committee be appointed to co-operate with the local Church in due observance of these occasions.

A message dealing with the Lord's Day Observance urged the Church people to do all in their power to further this in the following directions: (1) By observing and enforcing the existing law of the Dominion; (2) by aiding corporation employees in securing one day's rest in seven; (3) by seeing that their own domestic servants were relieved from all unnecessary work; (4) by not allowing summer vacations to cause neglect of religious observances; (5) by not countenancing the spending of Sunday in the summer in the country to the exclusion of proper participation in exercises of worship; (6) by a proper observance of the participation in public worship at all times; (7) by hearty co-operation in all ways possible with the Lord's Day Alliance.

At 10.30 on Saturday evening the Lower House concluded its fourth day's work, on each day of which the House had sat from 10 a.m. to 10 p.m.

**Fifth Day—Monday.**—Refreshed with the interval of rest which Sunday had brought to the members of Synod, the Lower House gathered in force on Monday morning and at once got down to business. Some little time was devoted to clearing up a number of details in connection with the business management of the new Hymn Book venture, and on the motion of Mr. F. E. Hodgins the contract with the publishers, Mr. Henry Frowde, representing the Oxford University Press, was considered and judgment passed thereon. That judgment was—though not expressed perhaps in so many words—that the committee had made a most excellent bargain, so good in fact that a unanimous willingness was recorded to modify it to some extent in the interests of the publisher, as the conditions which had developed had proved less favourable to him than had been anticipated when the agreement was signed. He had been compelled to pay about \$5,000 more for copyrights than he had expected, and other preliminary expenses, all of which he had met in the most liberal manner, had been exceptionally heavy. It was therefore agreed that a refund of the excess cost of the copyrights should be made Mr. Frowde out of the royalties of the second five years of the contract (which runs for ten years altogether). It was also decided that the royalties for the first three years should be paid over to the M.S.C.C. to be placed as a loan in the Rest Fund which has been formed in order that missionaries' salaries can be promptly paid, without waiting, as has often been necessary in the past, for funds to come in from the various diocesan apportionments. These royalties will be therefore in the nature of a loan to be returned

to the Synod for final disposition at a later date. In the course of the discussion it developed that there was a strong feeling in favour of adding these monies finally to the Widows' and Orphans' Fund, and more particularly for the benefit of those dependent on the missionary clergy. Among other information given Mr. Hodgins stated that the royalties secured to the Church under the agreement were the best that had ever been granted in a similar enterprise, ranging from ten per cent. to thirty per cent.—the greater the sale the greater the royalties proportionately, so that it behoved every Churchman, from a business standpoint, to do all in his power to push the sale of the new Hymn Book. A message was received from the Upper House heartily endorsing the proposed Week of Prayer arranged by the Brotherhood of St. Andrew, and announcing that a paragraph referring thereto would be included in the usual Pastoral Letter. The message from the Upper House dealing with the Observance of the Lord's Day was taken up for concurrence, which was given after some discussion. At noon the Bishops joined the Lower House to listen to addresses by Mr. Silas MacBee and Mr. Campbell White of New York upon the Laymen's Missionary Movement. These gentlemen made eloquent and lucid statements of the scope, purposes and methods of this great movement and were given a cordial and most sympathetic hearing and at the conclusion of their remarks His Grace, the Primate, who occupied the chair, voiced sentiments of approval and hearty co-operation on behalf of the Synod.

The first order of business on Monday afternoon was the consideration of the very exhaustive and valuable Report of the committee on Sunday Schools. This was presented and its adoption moved by the able chairman, Rev. Dr. Rexford, Montreal, the Rev. Canon Ingles, Toronto, secretary, seconding. After reviewing the Sunday School question as it now stands in the Mother Church, in the Church in the United States and in other religious bodies, the chairman took up the present situation in Canada, and contended that the great need to-day was for the appointment of an organizing secretary to give his whole time to the working up of the schools so that the weaker sections and the newly organized sections of the Church might secure information and inspiration for their work. The Diocese of Rupert's Land had led the way in this by having already put a secretary to work and the results—even in its preliminary stages—had fully justified the venture. The statistics gathered, which the Report admitted were incomplete, showed that there were approximately 1,600 schools with 11,000 teachers and officers and 110,000 scholars, and in the course of his remarks Dr. Rexford estimated that, including children yet too young to be in the schools and those young people not yet attached to the schools, half the Church population in Canada came within the children class. And yet this work was the most neglected and the least cared for. It was the most fruitful field from which all the future of the Church must draw its strength, and it was the field from which the Church was suffering the greatest losses. This was natural, remarked the speaker, a child views life from a child's standpoint, and if our Church comes with a buckboard and invites the child to ride and another comes with an automobile and a like invitation, the child will jump down from the buckboard and get into the automobile. Turning to the particular question of future organization Dr. Rexford admitted the fact that the diocese was the ecclesiastical unit but pointed out how much the work of the Church had been strengthened and advanced by unification as in the case of missionary effort, and as in the more recent instance of the adoption of a Common Hymn Book for the whole Church. The strong must help the weak, the well organized dioceses of the East must help the newer dioceses in the West. The question then was is the Synod to wash its hands of the whole question, leaving the question to the individual dioceses, or shall it be taken up boldly and in faith. The Presbyterian General Assembly gives its Sunday School organization \$10,000 a year, while all his committee had had was \$30 a year in the past three years. It was no experimental proposal. The Church in the Mother Land had a powerful organization with vast sums of money behind, the Church in the United States had most complete machinery, the Presbyterian Church in Canada gave \$10,000 a year, had a general superintendent and 65 local agents, the Methodists have three secretaries, and many subordinate officers with \$5,000 a year for expenses. Offering illustrations of the actual manner in which the present conditions are working out, Dr. Rexford spoke of the Font roll, the home department and the various other schemes which other bodies had to recruit the school ranks, and the absence of

at a later date. developed that our of adding and Orphans' the benefit of many clergy. Mr. Hodgins to the Church that had ever prise, ranging per cent.—the yalties propo- Churchman, ll in his power Book. A mes- House heartily rayer arranged , and announ- creto would be ter. The mes- g with the Ob- ken up for com- me discussion. iver House to acBee and Mr. i the Laymen's entlemen made he scope, pur- movement and npathetic hear- r remarks His ed the chair, hearty co-oper-

Monday after- very exhaustive ittee on Sunday d its adoption . Dr. Rexford, Toronto, sec- ing the Sunday in the Mother ited States and rman took up and contended or the appoint- give his whole ools so that the anized sections mation and in- diocese of Ru- this by having d the results— d fully justified red, which the s, showed that ools with 11,000 cholars, and in . Rexford esti- t too young to eople not yet Church popula- children class. glected and the st fruitful field e Church must field from which greatest losses. peaker, a child int, and if our and invites the with an auto- child will jump t into the auto- lar question of dmitted the fact istical unit but of the Church ced by unifica- effort, and as in adoption of a e Church. The well organized e newer dioceses as is the Synod uestion, leaving ocesses, or shall . The Presby- Sunday School le all his com- n the past three proposal. The powerful organ- ey behind, the most complete urch in Canada ral superintend- dists have three e officers with ffering illustra- rich the present Rexford spoke rment and the r bodies had to the absence of

which meant terrible and continuous loss to the Church of England.

In conclusion the chairman moved the first of the resolutions in the Report in the following terms:—1. "That the General Synod of the Church of England in Canada directs the special attention of the clergy and laity to the importance of united and well organized efforts for the improvement of the Sunday School as an auxiliary agency for the religious instruction and Church training of the children of the Church"; and 2, "That the General Synod strongly recommends the general and systematic organization of the Sunday School work of each diocese under Canon or Resolution of Synod."

These having carried, the terms of the proposed Canon were next submitted, and as finally approved the principal of these were:—

1. There shall be an organization for the Sunday School work of the Church to be known as "the Sunday School Commission of the Church of England in Canada."

2. This Sunday School Commission shall consist of the Bishops of the Upper House and four representatives (two of each order) to be appointed by the Lower House, and two clergymen and two laymen, elected by each Diocesan Synod at each regular meeting thereof, together with any executive officers who may be appointed by the Commission, with power to add to their number. In any diocese where there is no Diocesan Synod the diocesan representatives shall be appointed by the Bishop.

3. It shall be the duty of the Sunday School Commission to study the problems of religious instruction and Church training in connection with the Sunday School, as an auxiliary to the Church's ideal and method of Christian education, and to adopt such measures as the Commission may deem advisable to promote the efficiency of Sunday Schools and to advance the cause of religious education, all in harmony with the authority of the Bishop of each diocese and of the incumbent of each parish.

4. It shall be the duty of the Sunday School Commission to submit a report to each Diocesan Synod, to each Provincial Synod, and to the General Synod, at their regular meetings.

It shall be the duty of the Sunday School Commission to determine from time to time what money will be required for the work of the Commission and to arrange for the raising of the same either by agreement with the several dioceses in Canada or otherwise, as may be determined by the Commission.

6. The fourth day of each session of the General Synod shall be devoted to the consideration of the report of the Sunday School Commission, and of problems connected with the religious instruction and Church training of the youth of the Church in Canada.

It may be here recorded that the representatives appointed by the Lower House, under this Canon were the Rev. Dr. Rexford, the Rev. Canon Ingles, Mr. F. H. Gisborne, and Mr. G. B. Kirkpatrick.

Other important recommendations of this committee which were approved by the Synod were:—The urging upon the authorities of the theological colleges the importance of requiring each candidate for the ministry to take a thorough course in the theory and practice of teaching as applied to Sunday School work in order to qualify him for this important department of Church work.

Approval of a course of study for Sunday Schools classified as follows:—1. A beginner's course for children under six. 2. A graded primary course for three years for pupils of 6, 7 and 8 years of age, for those schools which are able to use such a course. 3. A uniform lesson course for the main school. 4. A special course for Bible Classes.

The setting apart of the third Sunday in October and the following Monday throughout the Canadian Church as days of intercession for Sunday Schools.

An finally, the most important of all, couched in the following terms:—"That in accordance with the memorials received and with the request of the Sunday School Committee, the General Synod recommends that a permanent secretary for Sunday Schools be appointed to act under the direction of the Sunday School Commission as organizing and educational secretary." This last clause was fully discussed with much earnestness and its acceptance was greeted with hearty applause. This most important matter of the Sunday Schools was not concluded until Tuesday morning, though the report of the entire discussion is here included in Monday's proceedings.

On Monday evening the Synod did not sit, as a civic reception was tendered on that evening to the delegates and to those attending the W.A.

Convention also. Many hundreds crowded the handsome corridors of the Carnegie Library, where the function was held.

**Sixth Day—Tuesday.**—When the Sunday School Report had been disposed of on Tuesday morning several messages from the Upper House were dealt with, including the one urging the practice of the tithing which was unanimously approved. That upon the live and intricate question of Christian Union was taken up in conjunction with the Report of the Synod Committee on the same subject. The message contained a reference to the resolutions of the Lambeth Conference on Church Union, and as they were not available for the use of the Lower House the general feeling was that definite action should be deferred. A decision in conformity with this feeling was reached and Dr. S. L. Davidson, Montreal, and Dr. J. C. Worrell, Toronto, were sent to the Bishops to explain the motives for such action. The whole question of Christian Union, together with a notice of motion by Judge Ermatinger, St. Thomas, touching the same question, was put in the hands of a committee for consideration and a report. The motion of Judge Ermatinger is as follows:—"That this Synod considers it advisable to invite the co-operation of other Christian churches or bodies in the furtherance of the following subjects: (a) More effective co-operation in Christian and moral reform work; (b) The defining, territorially or otherwise of the fields of missionary work and other effort of the respective churches; (c) The promotion of necessary legislation for objects of common interest; (d) The encouragement of a spirit of brotherhood and unity among all denominations of Christians with a view to their ultimate corporate re-union; (e) Such other objects as the several participating or allied churches or bodies may from time to time agree upon. And that a standing committee composed of members of each House be appointed to invite, meet, consult and act in concert with similar delegations from the other churches or bodies and to report from time to time to this Synod." The committee named by the Prolocutor to deal with this question were the Ven. Archdeacon Pentreath, Vancouver, Mr. A. C. Fairweather, Rothesay, N.B., and Judge Ermatinger, St. Thomas.

Yet another message from the Upper House contained the proposal that two port chaplains be secured to meet immigrants who enter the country by the ocean ports. It was agreed that the suggestion be concurred in and the question of providing for the travelling expenses of the chaplains be left to the Mission Board. Archdeacon Armitage, Halifax, supported the proposal in a vigorous argument in which he drew largely from his experience as one who lives in the country which the immigrant enters immediately after his arrival. He outlined the systems of supervision used by other denominations in regard to immigrants and urged that it was highly desirable that every new-comer should be met by a clergyman as he came from the boat. In this way a spiritual influence would be the first to fall upon the man to shape his life in his new home.

Tuesday evening was devoted to cleaning off the balance of the business of the M.S.C.C. Report left over from the previous Friday. Many matters of much interest were considered, but by far the most important was the proposal to accept a special invitation now tendered for the second time to undertake a special Canadian Mission in China. The proposition is of so much interest and such vast import to the Canadian Church as a whole that the paragraph in the Report referring thereto is appended in full. It says:—"The primary duty of the Church of Christ to evangelize the world, the now complete organization of the Canadian Church, the rapid growth of its members in material wealth, the success that has already attended its efforts in the Foreign Field, the marvellous openings in the heathen world, the singularly auspicious openings in the Chinese Empire at the present juncture, and the special invitation, now before us for the second time, to undertake a separate field in China, all combine to place before us a call of singular force and solemnity. When in 1905 the Bishop of Victoria, Hong Kong, extended to us a similar invitation to establish an independent Canadian Mission in the Province of Canton, we may have been justified in at once declining it on the grounds of our comparative weakness and the priority of other claims. But now that the invitation comes to us a second time, and comes to us from the united voice of the Anglican Communion in China, and seeing that that field seems now to be white unto the harvest, we dare not pass this call by without earnest thought and prayer. This matter has already engaged the serious attention of the Board, and the Rev. Wm. C. White, one of our missionaries in China, was requested to report to us as to the locality, the

number of men required, the initial cost of the Mission, and such other details as would enable the Board to come to a wise decision on the subject. Mr. White recommends:—

1. That the Canadian Church have its own Bishop from the beginning, and at least two additional missionaries.

2. That Kai-Feng Fu, in the Province of Honan, be the seat of the Bishop.

3. That the Mission be established on an educational basis, with a view to evangelistic and pastoral work.

4. And that the Mission be conducted according to rules to be drawn up by the Board of Management of M.S.C.C.

Mr. White also submits two estimates of the cost of the Mission:—1. Cost of buildings, etc., \$5,000; Stipends of three missionaries, \$5,000; Native teachers (say 15), \$1,000; General expenses, \$1,000; total, \$12,000. 2. Cost of buildings, etc., \$10,000; Stipends of four missionaries, \$6,000; Native agents (20), \$1,250; General expenses, \$1,750; total, \$19,000.

Thus the initial cost for equipment would be from \$5,000 to \$10,000, and the yearly expenditure from \$7,000 to \$9,000. The communication from China reads as follows:—"Resolution 26 of the Conference of the Anglican Communion in China and Hong Kong, held in Shanghai, April 15th to 20th, 1907:—"That this Conference of the whole Anglican Communion in China appeals to the Church of England in Canada to join in the extension of Christ's Kingdom in this land by sending a Bishop and clergy to undertake work in one of the Provinces in which there is at present no missionary work of this communion."

The introduction to the Report of the Conference also contains the following:—"A Mission from the Canadian Church would be welcomed by us all, both as greatly increasing our working forces, and also as introducing into our midst another independent Church of our communion, whose missionaries, trained in constitutional self-government, cannot fail to bring great additional help and strength to the whole body, in entering upon and perfecting the scheme for the organization of the Chinese Church."

Dr. Tucker spoke earnestly and in illuminating terms upon this most important and attractive proposal. He pointed out that Japan and Africa had been opened to Christianity within the past fifty years, and to-day the whole world was open to receive the message of the Gospel. A great crisis was upon the Christian Churches, the world was upon the eve of a vast upheaval and China was the centre of that great movement. Half the non-Christian population of the world was there, they were a Empire that was a civilized people when Abraham was a wanderer from the plains of Chaldea. To-day this vast empire was in a state of revolution because of their experience in the past with Europeans. The Boxer movement was the latest attempt to resist European aggression, and not against the missionary and Christianity. They saw that they must have modern methods, and the result was that schools, churches, post offices, etc., were springing up all over the world, and so to-day China stands wide open, not only willing but anxious to receive the best that the Christian world could send them.

The meeting listened with the closest attention to Dr. Tucker's stirring appeal, and at its conclusion, at once and without comment or a dissenting voice or vote approved the scheme thereby committing the Church through the Missionary Society to a new missionary enterprise in China at an initial cost the first year of some \$20,000. When the meeting had taken time to realize what had been actually decided upon an enthusiastic outburst of applause swept the hall, which portended well for the future of the new enterprise.

A paragraph warmly eulogizing the splendid work of the W.A. was cordially endorsed, and the following resolution unanimously adopted:—"That a message of greeting and congratulation be sent by this Board of Missions of the M.S.C.C. to the Woman's Auxiliary now in triennial meeting assembled in the city of Ottawa, coupled with the assurance of our deep interest in and appreciation of the remarkable work the auxiliary has accomplished and our sincere gratitude for the valuable aid it has given to the work of the Church, both in the Canadian and foreign field, and of our earnest prayer that the Divine Guidance and Blessing may be granted it for the important duties that lie before it in the future."

This concluded the business of the evening, and the Primate, who had presided, brought the proceedings to a close with the Benediction.

**Seventh Day, Wednesday.**—Considerable time was devoted at the forenoon session on Wednesday to the consideration of a memorial from the Board of Management of the M.S.C.C., having reference to the question of law enforcement in the Yukon.

The memorial noted with deep satisfaction the progress made in matters of moral reform during the past three years, e.g., the suppression of the dance halls, etc., but declared that much yet remained to be accomplished, and it suggested that a deputation of the Synod should wait upon the Premier to urge upon the Government a more active campaign against vice. The Rev. A. E. O'Meara and other western clergy participated in the debate. The great question of Christian Union again came up for discussion in a Report submitted by a special committee appointed the previous day to consider a message upon the subject from the Upper House. This Report, presented by Archdeacon Pentreath, Vancouver, was in substance as follows:—(1) We recommend concurrence in the Message No. 13, from the Upper House. (In which reference is made to the resolutions of the Lambeth Conference). (2) In so concurring the House will not take action without reference to the Lambeth Conference. (3) Recommendation that in the mission field the church should co-operate with the other denominations. (4) That a committee be appointed to confer with the committees of other denominations if such should be appointed. (5) That a spirit of brotherhood amongst the different denominations be fostered with a view to ultimate corporate union." The second clause of the above was inserted in deference to a clause in the message from the Upper House which declared that no action should be taken without reference to the Lambeth Conference, nor until it had been approved of by General Synod and the new central consultative body of that Conference. This proposal at once raised the question of the independence of the Canadian Church, and the Prolocutor himself was most outspoken in his view that that independence must be maintained, reference to London would set a precedent under which encroachments upon the liberty of the Church in Canada might gradually creep in. The House, he explained, should be very cautious in recognizing a body that did not know Canadian conditions or sentiment. "We are entirely free from the Archbishop of Canterbury," he said, "for whom I have the most profound respect. I have the deepest love for the Mother Church, for to her I owe everything in religion that I have. But I am a Canadian, working in the Canadian Church." On this ground he made a stirring appeal for cautious action in deferring to the consultative. He objected to the recognition of that body; but he realized that caution in regard to action in the nature of church union was advisable. It is impossible to be too cautious in that matter. But he desired the preservation of the Canadian Church as a National Church and wanted to see its liberties guarded zealously. Mr. Matthew J. Wilson, Halifax, supported Dean Farthing, pointing out the dangers of recognizing the consultative body. He suggested that the Church of England did not want any of its dignitaries raised to a position corresponding to that of the Pope. The Rev. Canon A. Brown, Paris, Ont., opposed the position taken by Canon Farthing and Mr. Wilson. He deprecated anything in the nature of separation from the Mother Church. He feared too much nationalism and characterized it as like individualism. He did not want a large body of people admitted to the Anglican communion without consulting the central body in England. The Very Rev. Dean Crawford, of Halifax, thought that the question of church union was too wide for the National Church. Chancellor Kirwin Martin, Hamilton, stated that he considered that the question of Church union had been brought before the House without time for the thought the matter deserved. He thought the Church at large should be consulted in the matter, but he deprecated the idea of agreeing not to take action until the consultative body had passed its verdict. Mr. Charles Jenkins objected to the reference of the matter to the Lambeth Conference. In the first place it did not give representation to the laity. The Rev. Canon Scott, of Quebec, said he would be the last man in the world to favor a nationalism that would violate the whole catholicity of the Church. But he considered it dangerous to wait upon the Lambeth Conference. Finally, non-concurrence was voted upon the grounds of the objection so strongly taken of reference to London, and a message to that effect sent to the Upper House. Subsequently the Upper House relied accepting the views of the Lower House in the matter. Another matter of vital moment to the Church at this time of vast expansion in the tide of immigration was introduced by Archdeacon Lloyd on Wednesday afternoon, when he moved concurrence in a message from the House of Bishops touching the care of immigrants and the placing of the matter under the Missionary Society and suggested that a clause be added stating that the Lower House would welcome the development of means whereby the vacant areas in the West could be peopled with men of English

blood. Speaking of his motion he said that the West pleaded with the East to render assistance in the process of Anglicizing the newcomers, owing to their diffusion over a wide area. The West, he explained, did not ask for help in Regina, Saskatoon or any of the cities. But it was necessary to bring as many as possible of the new settlers into the English Church. It was further suggested that no township should be neglected and that some agency should be at work for the English Church to bring in settlers in groups of thirty or more. Under present conditions other denominations were showing the Church of England how to do its own work. Archdeacon Lloyd spoke of the Englishmen at present coming into Canada. "There are two classes we do not want," he said. "(1) The sons of the professional class, belonging to the remittance type and (2) The parasite or man who will not work for his own support. It is the members of the first class that make the name of the Englishman stink." He proceeded to explain that in England there were millions of a better class and urged that some effort be made for the creation of an agency by which some of these might be brought to Canada, for there is no better material from which to build a nation and a Church. As for the money qualification which immigrants had to meet, Archdeacon Lloyd expressed the opinion that Hon. Mr. Oliver, Minister of Interior, had made a mistake in imposing it. "I have nothing to say against Mr. Oliver," he continued, "I have a profound admiration for that man and think he is as straight as a dollar and will give a sympathetic ear to our demands." A peculiar situation developed shortly before the close of Wednesday's afternoon session. Canon Welch, Toronto, had introduced his motion, dealing with the constitution and procedure of Synod proposing, (1) That the Synod shall consist of two Houses, the Bishops constituting the Upper House, the clergy and laity together the Lower House; (2) Both Houses shall sit together, but each House shall vote separately, and the Upper House may, at its discretion, consider any matter in private. The motion further provides that the Primate shall preside at meetings at which he is present. In concluding his explanation, Canon Welch said:—"Let us tell the Bishops how much we need their assistance, their guidance in our deliberations, and ask them to pass the Canon." The motion was seconded by Dr. J. C. Worrell, Toronto, who briefly explained further advantages that he believed inherent in it. Before the discussion on this important and drastic proposition could proceed, however, Dr. Davidson, K.C., Montreal, one of the Assessors of Synod called attention to the fact that the House lacked a constitutional quorum (that is a majority of both Orders), and as the Canon provides in such case that no further business could be done, it looked for the moment as if everything was suddenly to come to an end. The Prolocutor was in a dilemma and no one seemed to know what was to be done. However, a motion to adjourn was quickly submitted and allowed to be put, and the situation was saved.

The evening sitting opened with the consideration of a report from the committee on changes in the Constitution. The Report of the committee on temperance was brought in, revised in conformity with the wishes of the House. It was recommended "that wherever it is not now the case, it should be made illegal for minors to enter a bar where intoxicants are sold." On motion of Chancellor Martin, it was agreed that the second recommendation should be "that in places where local option does not prevail the hours of sale be shortened by the Legislature." A further recommendation was "that full advantage should be taken, when practicable, of the adoption and putting in force of local option under the present license law." After some discussion another recommendation was altered to read as follows:—"Until such time as the bar is abolished, your committee recommends that the License Commissioners should be interviewed in every municipality and the request urged that windows should be uncurtained and all obstructions removed which would prevent seeing into the bar from the outside at all hours, that bars shall be in the front of the house and open upon the street. Judge McDonald, of Brockville, was responsible for the last section. It was suggested, too, that all clergymen should promote anti-treating leagues with the object of stamping out the treating habit. As a practical step it was urged in addition that it was desirable to promote in the parishes branches of the Church of England Temperance Society. The question of the opium traffic was referred to in the same report to the effect that the Synod rejoiced in the efforts to suppress the opium traffic in China and in the legislation to prevent the importation of opium into Canada. A section of the report describing temperance movements abroad was eliminated owing to the fact that there was some difficulty in regard to

figures that it contained. The recommendation of the Synod on the whole temperance question will be communicated to those having authority to legislate. At the conclusion of the consideration of the temperance report, a number of messages from the Upper House were received and action taken in regard to them. It was suggested in one of these that a joint committee of the two Houses be appointed to consider the advisability of a new division of the Province of Canada. The motion of concurrence was made by Dr. J. A. Worrell, Toronto, seconded by Chancellor Kirwin Martin, Hamilton. Mr. S. S. Page, Regina; Archdeacon Armitage, Halifax; Archdeacon Lloyd, Prince Albert, were appointed a deputation to explain to the Upper House the intention of the Lower House in regard to the appointment of port-chaplains. The remainder of this session was devoted to the consideration of a report from the committee on the Diaconate, which proposed the drafting of a Canon, wherein two grades of deacons would be recognized, the first being of those who are prepared to go on into the higher Order of the Ministry, the second of those who would remain deacons permanently, and who would not therefore surrender their worldly calling, as recognized in the Canons of the Provincial Synod of Canada. This report was moved in a carefully prepared and eloquent speech by Mr. Chas. Jenkins, Petrolia, but failed to receive the endorsement of the House.

**Eighth Day, Thursday.**—The first business on Thursday morning was the consideration of the report of the committee on deceased members, presented by the Rev. Canon Welch, Toronto. During the three years that have elapsed since the last Synod, fourteen members have died, ten from the Lower House, four from the Upper House, including Archbishop Bond, Bishop Kingdon, Bishop Bompas, Bishop Carmichael, Dean Partridge, Dean Smith, Archdeacon Neales, Archdeacon Langtry, Archdeacon Vincent, the Rev. J. P. Lewis, Mr. Stapleton Caldecott, Mr. Jas. Dunbar, Mr. J. M. Bond. To each of these a reference was made, and a sketch of his career and work given. The reference to the late Bishop Carmichael was especially sympathetic. In a message from the Upper House it was resolved that the Lower House concurring a new province be created west of the Rocky Mountains, providing the sections concerned desire such action. Concurrence was moved by the Rev. F. H. Graham, Nelson, and carried. Canon Welch, Toronto, submitted a report, seconded by Mr. G. B. Kirkpatrick, Toronto, of the Bible and Prayer-Book Society of the Church. The introduction of the motion was prefaced by a brief summary of the work the Society has done. The proposal in the motion was that the Society should be endorsed by the House. Dr. L. H. Davidson, Montreal, explained that while he did not wish to belittle the work of the Society he knew that in the Montreal Diocese such an organization was not needed, as a local body carried out the same functions. Archdeacon Balfour, of Quebec, took the same view of the question. The motion was adopted, however, after further discussion. The combined Report of the committees on the educational work of the Church, maintenance of theological colleges and candidates for Holy Orders was presented by Dr. Abbott Smith. It was agreed that the report be printed in the journals of the House. A good deal of time was taken up on Thursday afternoon with consideration of the report of the Committee on the Colonial Clergy Act. The committee stated that it felt that modifications in the Act were necessary and that some action on the part of the Primates of England was demanded. A further clause in the report says:—"At present colonially ordained and consecrated Bishops, as well as the other clergy, are required to apply to the Archbishops of Canterbury and York for license to preach every time they go to England, and they are required by law to subscribe to the XXXIX. Articles before receiving such license." The report continues:—"Whatever necessity there may be to exercise extreme care in examining the credentials of colonially ordained clergy, unknown personally to the Archbishops in England, before permitting them to officiate in the Motherland no such necessity exists with regard to the Bishops, as they are all officially known to the Primates of England. Your committee, therefore, recommends that a joint memorial from this Synod be sent to the Archbishops of Canterbury and York asking that whenever their Graces are officially notified of the consecration of a colonially ordained Bishop, a license should be sent to such Bishop, permitting him to officiate whenever he visits England." Certain clerical delegates declared that no license had been demanded of them, but that they had frequently preached without hindrance during their several visits to the Old Country; these gentlemen were, however, assured by Canon Simpson that they had broken the law and laid

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themselves open to a fine of \$25 for each and every such "offence." Dean Evans, Montreal, moved that the Archbishop of Canterbury be asked to have the law changed, but when it was explained that the Archbishop had stated that it was inconvenient and dangerous to introduce Church legislation in England, he withdrew his proposal. The Synod then decided to memorialize the Archbishop of Canterbury to have special permanent provision made for Canadian Bishops. This decision went forward to the Upper House for concurrence, but on Friday word came back that the Bishops did not concur in the proposal and consequently the matter stands where it did. Prolocutor Farthing, earlier in the session, announced that he had appointed the following to arrange for the celebration in 1910 of the 200th anniversary of the establishment of the Church in Canada; Dean Williams, of Quebec; Dean Evans, of Montreal; the Rev. W. O. Raymond, St. John, N.B.; Mr. A. C. Fairweather, Rothesay, N.B. The Church of Newfoundland may be represented at the next General Synod. The Island Church might have been represented at this meeting, but it had some doubt as to whether it legally could send delegates to this Canadian Synod. However, these doubts have been cleared up and Newfoundland may unite with the Canadian Church. When unfinished business was reached in the course of procedure owing to lapse of time two motions were dropped, one touching the relation of university professors to Higher Criticism, the second suggesting the advisability of establishing a Church newspaper. Some time was spent on Thursday evening in discussing the proposal to formulate some scheme by which the beneficial funds of the various dioceses might be handled upon a more uniform basis. It was proposed by Mr. Matthew Wilson that a committee be formed which would act as a kind of "holding" committee, and that this committee would be empowered to negotiate between the Diocesan Synods and act as found desirable formulating whatever scheme or method might be found necessary or desirable. It was clearly pointed out that there was no idea or suggestion of interfering in any way with the present control which the dioceses now exercise over all their funds. Vice-Chancellor Davidson, Montreal, objected to power being given to the proposed committee to become incorporated and to act without further reference to General Synod, and he moved in amendment that the committee should be instructed to prepare a scheme and submit the same to the Diocesan Synods and report fully thereon at the next meeting of the General Synod. So even was the feeling upon the question that Dr. Davidson's amendment only carried by two votes. The Dean of Quebec, (the Very Rev. Dr. Williams), moved a warm vote of thanks to the Hymnal Committee with special reference to the work of Mr. J. Edmund Jones, the Secretary. This carried nem. con. with much applause. Archdeacon Armitage, of Halifax, moved the adoption of a memorial from the Missionary Society suggesting that missionary institutes be held, the formation of model mission study classes, the extension of branches of the Anglican Young People's Society, the extension of the circulation of the "Canadian Church Juvenile," and the provision of quarterly missionary lessons in the Sunday School. This was referred to the newly-created Sunday School Commission. On the motion of Canon Brown, of Paris, the house expressed its hearty approval of Anglican Young People's Societies. There were now over 200 branches of the Society, with a membership of over 6,000. Canon Brown explained that the objects of the Society were to promote the religious, social, and intellectual welfare of the young people of the Church to help young people in their study of the Bible to rally them in affectionate loyalty around the Church, to enlist young men and young women in happy co-operation for the furtherance of the life of the Church. It was suggested that the motion involved an exclusion of the other societies of the Church and it was amended to meet the difficulty. The Ven. Archdeacon Ker, Montreal, presented the Report of the Committee on Statistics and State of the Church, a document of the greatest interest and importance to every member of the Synod and to every Churchman who is concerned in the progress of the Church. The Report stated that for the first time in the history of the General Synod every diocese had made at least partial returns, returns which indicated sure and steady progress in almost every department of Church work. The Report proceeded:—"Taking account only of the years 1905-6, 1906-7, 1907-8, it is satisfactory to note that Bishops and clergy now number 1,420; lay readers, 601; churches, 2,261, whilst in the period covered by these statistics 148 new churches were opened, being at the rate of 4 new churches every month during the past three years, or al-

most a new church every week since last meeting of General Synod. The committee ventures to congratulate the Synod on these outward and visible signs of the Church's progress. The new churches are divided amongst the dioceses as follows:—Caledonia, 1; Athabasca, 2; Niagara, 2; Fredericton, 2; Ottawa, 3; Moosonee, 3; New Westminster, 3; Kootenay, 3; Keewatin, 4; Nova Scotia, 8; Quebec, 5; Montreal, 6; Ontario, 6; Columbia, 6; Qu'Appelle, 9; Toronto, 9; Huron, 10; Algoma, 13; Calgary, 16; Rupert's Land, 37; total, 148." It was pointed out in the subsequent discussion that Saskatchewan was missing from the above list, and as there are probably more new churches in that diocese than in any other, its inclusion would make the showing even better. The Report continued:—"There is a steady increase in the number of families, individuals, and communicants as well as in the number of baptisms. A decrease of 1,200 is to be noted in the number confirmed in 1907-8. Absence of the Bishops part of this memorable year may account for this. The decrease is greater amongst males than females, the proportion being 11 to 15 of those confirmed. It is gratifying to note that the church has added 361,000 persons to the roll of her confirmed members since last Synod, i.e., an average of 12,000 per year. 1,685 schools with 11,243 teachers and 107,904 scholars make a large showing for which the Church may well be thankful. At the same time considering the increase of population within the last six or seven years the Sunday Schools have not quite caught up with the people. The following figures as to increase of population by immigration are obtained from reliable sources:—1900 to 1905, total immigration, 521,000; 1905 to 1906, total immigration, 250,000; 1906 to 1907, total immigration, 277,000; total, 1,048,000. During the past three years there was collected within the parishes for parish purposes the sum of \$4,267,183 (exclusive of everything extra parochial). Under this head the actual figures for last year were \$1,554,898, which gives an average, per family, \$14.58; per individual, \$2.81; per communicant, \$9.77. The grand total for every object, parochial and extra parochial, including M.S.C.C., amounted for the three years to the enormous sum of \$6,420,134, the precise figures for last year being \$2,318,001, which latter amount works out as follows:—Per family, \$21.73; per individual, \$4.19; per communicant, \$14.50. The total value of Church properties was reported to be \$11,483,714, upon which there were encumbrances totalling \$1,075,000. The Report was adopted with slight amendment and warm thanks were expressed to the committee, and especially to the indefatigable Convener, Archdeacon Ker, for the complete character of the returns submitted. Before adjournment a resolution was adopted voting \$100 for a testimonial to the Rev. Dr. Bethune, of Guelph, who had most acceptably filled the office of Honorary Clerical Secretary of Synod for the past six years.

**Ninth Day, Friday.**—With benches still well filled, and with a businesslike alertness which eight days of hard, continuance attendance had not abated, the Lower House gathered on Friday, the 2nd inst., for the closing day of its deliberations. One of the first matters taken up was that affecting the proposed revision of the Prayer Book, and the question was finally referred to a joint committee to report upon at the next session of the General Synod. The members of the Lower House on that committee were later announced by the Prolocutor as follows:—Dean Crawford, Halifax; the Ven. Archdeacon Armitage, Halifax; Mr. J. F. Orde, K.C., Ottawa; Mr. Matthew Wilson, K.C., Chatham; Dean Coombes, Winnipeg; Rev. Provost Macklem, Toronto; Dr. L. H. Davidson, Montreal; Rev. Principal Rexford, Montreal; Dr. J. A. Worrell, Toronto; Ven. Archdeacon Harding, Indian Head; Archdeacon Pentreath, Vancouver; Dean Evans, Montreal; Archdeacon Lloyd, Prince Albert; Archdeacon Gilmour, Sudbury; Archdeacon Bogert, Ottawa; Canon Scott, Quebec; Canon Welch, Toronto; Canon Hague, London; Canon Craig, Petrolea; Chancellor Martin, Hamilton; Judge Macdonald, Brockville; Dr. Hoyles, Toronto; Mr. A. McCreery, Vancouver; Mr. R. Campbell, Quebec; Rev. H. Finnes-Clinton, Vancouver; Dr. Abbott Smith, Westmount; Mr. E. G. Henderson, Toronto; Rev. Scovil Neales, Sussex, N.B.; Archdeacon Forneret, Hamilton; Mr. Charles Jenkins, Petrolea; W. M. Jarvis, St. Johns; Canon Sutherland, Hamilton; Canon Cody, Toronto; Rev. C. E. Cooper, Vancouver; Justice Fitzgerald, Charlottetown; and Dean Farthing, Kingston, Prolocutor. As to the place of the next meeting of the Synod the Upper House asked the Lower House to choose either Victoria, Vancouver, or London, Ontario. It was pointed out by Judge Macdonald, Brockville, who favoured London, Ont., that a majority of the House came from points in Ontario, and that the cost of travelling

across the continent would be so high as to put the western cities out of the question. On motion of the Rev. H. G. Finnes-Clinton, Vancouver, was proposed as the place of meeting. Mr. Justice Fitzgerald, Charlottetown, favoured Vancouver on the ground that a meeting of the Synod would be an advantage to the West, and the delegates from the East would have an opportunity to see the Canadian West. The Western delegates made a strong plea for Vancouver, and assured the Synod that if it came West it would experience the fullest hospitality of the place. One member suggested that the conditions in the West are not just as rosy as some people think, and that Canadians from the East should go West to see things at first hand. On motion of Mr. R. Campbell, it was decided that if reasonable rates for transportation could be secured Vancouver be the place of meeting, otherwise London, Ont. The Primate of All Canada, the Bishop of New Westminster and the Prolocutor are to make the final decision.

The Rev. Canon Ingles, Toronto, presented a motion stating that in the opinion of the House work amongst the Jews was an obligation of the Missionary Society. There was some diversity of opinion in regard to the merits of the proposal but final action was a reference of the matter to the Board of Management of the Missionary Society. In conformity with a message from the Upper House Dr. J. A. Worrell, Toronto; Chancellor J. A. Machray, Winnipeg; Dr. L. H. Davidson, Montreal; Judge McDonald, Brockville; and Matthew Wilson, K.C., Chatham; were named the accessors to the Supreme Court of Appeal.

The Rev. A. E. O'Meara, Conrad, Y.T., presented a motion urging the House to approve the principles of policy regarding the education of Indians as outlined in eight resolutions representing the united mind of three denominations. It was suggested that a satisfactory basis of negotiation with the Government had been worked out and that the principles of the resolutions should be endorsed. The whole question was referred to the Indian Committee of the Missionary Society of the Church. The motion of Mr. Matthew Wilson, Chatham, of which notice was given the previous day, involving a suggestion that the work amongst the Indians was an obligation on the Mission Board, gave rise to some discussion. It was the general opinion that the powers deputed to the Mission Board in the matter of control of mission funds should not be interfered with and on this ground the motion was negatived. The special joint Indian Committee appointed for the purpose of investigating the condition and requirements of the Indian Schools, and to look after the interests of the Church's work in pending negotiations with the Indian Department consists of the following:—The Archbishop of Rupert's Land, the Bishops of Algoma, Calgary, Caledonia and Keewatin, Archdeacon MacKay, Hon. S. H. Blake, Convener), Messrs. Golsel, J. A. Machray, A. J. Bell, F. H. Gisborne, and Chas. Jenkins. A motion by the Ven. Archdeacon Ker, that the Synod should record itself as rejoicing at the growth of temperance through Canada and the whole of the British Empire was withdrawn. On the motion of the Ven. Archdeacon Lloyd commendation was passed on the work of the Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge and the Canadian Missionary Society. A motion was passed, thanking the citizens of Ottawa for their reception of the Synod at the Carnegie Library, and also for the private hospitality shown to delegates to the Synod. The Rev. Canon Kittson was tendered a vote of thanks as also was the Bishop of Ottawa for allowing use of the Lauder Memorial Hall. The press was officially thanked. A motion of strong commendation to Mrs. Tilton, retiring president and founder of the Woman's Auxiliary of the Church of England in Canada was passed, the Prolocutor stating that there was no one to whom the Church was more indebted. To Dean Farthing, of Kingston, who has for two sessions presided over the deliberations of the Synod, the warmest thanks were tendered amidst general applause. Dean Farthing replied to the expression of thanks, his concluding remark being "I am afraid my remarks have been confused and disjointed, but even though a cold-blooded Englishman, I did not find it easy to express my feelings." The Deputy-Prolocutor, Dean Coombes; Clerical Secretary, Archdeacon Clark, Hamilton; Lay Secretary, R. Campbell, K.C., of Quebec; and the Assessors, Messrs. Matthew Wilson, K.C., of Chatham; and Dr. L. H. Davidson, of Montreal, were also tendered votes of thanks. The formal propagation did not take place till eight o'clock in the evening, though the Lower House completed its business at six o'clock. The Bishops, headed by the Primate, joined with the Lower House for the propagation, taking seats on the platform with the Prolocutor. The Primate reviewed the business transacted by the Synod and commented on its importance as

Church legislation. He expressed the opinion that while many important ends had been attained, the additions to Canon Law had not been unusual. The adoption of the new Hymnal and the unanimity with which it had been received was a matter for special gratification. The Primate then read prayers, closing the proceedings with the Benediction.

### Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

Toronto.—St. Mary Magdalene.—An assembly of the various chapters of the Brotherhood of St. Andrew belonging to this city, was held in this church on Wednesday evening, September 23rd. The rector of the church, the Rev. Charles B. Darling, extended the welcome. The Rev. C. H. Shortt, of Japan, formerly an active Brotherhood worker, gave an interesting account of missionary effort in that country. The Rev. R. M. Millman confined his address to observations on the junior work in Toronto. Mr. N. F. Davidson told of the Pan-Anglican Congress and its relation to the Brotherhood. The Western work was described by Mr. John A. Birmingham, Western Travelling Secretary.

### The Churchwoman.

#### MONTREAL.

Verdun.—St. Clement's.—At the annual meeting of the Ladies' Aid Society of this church, held on Monday, the 14th September, the following officers were elected for the ensuing year:—Hon. President, Mrs. Edward May; President, Mrs. J. S. N. Dougall; Vice-President, Mrs. J. H. Farrar; Secretary, Mrs. Wallace; Treasurer, Mrs. Bert. Rolland; First Directress, Mrs. James Howell; Second Directress, Mrs. Alfred Ford. It was decided to hold a bazaar to supplement the church building fund, and with this object in view a special meeting was called for next Monday afternoon. The Rev. F. L. Whitley, the rector, commended the action of the Ladies' Aid in getting as much money together as possible before building operations were commenced.

#### RUPERT'S LAND.

Winnipeg.—Holy Trinity.—A meeting of the Diocesan Board of the Woman's Auxiliary was held on September 15th, in the schoolhouse. The reorganization of the Dyeror Indian Hospital was discussed. This will be run under W.A. auspices, and a committee, of which Miss Cowley is convener, will shortly visit the hospital and make necessary arrangements. Miss Mitchell, who has been in charge, has resigned, and Mrs. Pearson has been appointed in her stead as matron, having a nurse to assist in the hospital work. The nursing home, which was donated by a gentleman in England, will be opened and operated as such, while the hospital will be devoted solely to the use of the patients. This year the board finds itself pledged to raise \$2,000 for all purposes. Mrs. Speechly, of Pilot Mound, an honorary president of the Society, attended the meeting and spoke earnestly in favour of the hospital project. The meeting was opened by the Rev. F. C. C. Heathcote, Mrs. Cowley being in the chair.

All Saints'.—At the annual meeting of the Chancel Guild of this church held last week, the following officers were elected:—President, Miss Salter; First Vice-President, Miss Briggs; Second Vice-President, Miss Golmer; Treasurer, Miss Peters. The Secretary will be appointed later. A presentation of a handsome umbrella was made to Miss Aikman, an ex-Vice-President, who will in future reside in Toronto.

St. Peter's'.—The first meeting of the Woman's Auxiliary of this church was held in the school room on September 23rd, when the officers were elected. Mrs. Fea was re-elected President, the Vice-Presidents being Mrs. Thompson and Mrs. Wellman, the Secretary, Mrs. Tomkins; Treasurer, Mrs. Beattie; Poor Fund Secretary, Mrs. Thompson; Leaflets, Mrs. Cross; representatives to monthly board meeting, Mrs. Wade and Mrs. Knight; reporter, Mrs. Oxtan; visitors, Mrs. Bell, Mrs. Todd, Mrs. Brown, Mrs. Lee; buyers and cutters, Mrs. Wellman, Mrs.

Todd, Mrs. Cuillerne, Mrs. Brown. After the meeting a delicious cup of tea was served by Mrs. Fea.

### Home & Foreign Church News

From our own Correspondents

#### NOVA SCOTIA.

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

Halifax.—According to the Year Book, just issued, the financial position of the diocese is excellent. The reports from all the funds, Mission, Superannuation, Widows' and Orphans', Bishop's income, Church Endowment, are most satisfactory.

Chester.—Bishop Brent, of the Philippines, has been visiting his brother, who is practising medicine in Chester. He preached twice during his visit to very large congregations.

Lunenburg.—St. John's.—A Harvest Thanksgiving service was held in this church, both morning and evening, on Sunday, September 27th, also a children's service in the afternoon. These were taken by the Rev. Geo. Ambrose, M.A., rector of Bridgewater, who also preached a most appropriate sermon in the morning, the rector, the Rev. G. C. Wallis, B.D., taking the rest of the service. The musical part was exceedingly good, and the solos by Mrs. A. Hebb, Miss Conrad, and Miss Corkum were a treat rarely to be found outside a large city church. The evening service was taken by the rector, his sermon being based on the words, "Whatsoever a man soweth that shall he also reap." Judging by the splendid congregations, and the united praise that seemed given by all present, and the generous offertories both morning and evening, all of these combined, showed a gratitude to the Almighty Giver for His Bountiful Harvest. The decorations were very beautiful, and repaid the many willing workers, and givers of plants, flowers, fruits, etc., for their devoted labours on Saturday afternoon. The collections during the day amounted to over \$600.

#### FREDERICTON.

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

St. John.—St. Luke's.—During the summer the Rev. R. P. McKim, rector of this church, assisted by a large band of choristers has been holding outdoor services. Hymns and pictures thrown on a large sheet by means of an electric lantern, accompanied by the singing of the choir, attracted many people. In this way hundreds heard the Gospel. A very large proportion of those who gathered nightly at these evangelistic meetings were evidently non-churchgoers. Good order was maintained and earnest attention given. For twelve years open air evangelistic services have been a part of the work of this aggressive church, but never have such crowds shown such attentive interest.

#### MONTREAL.

Montreal.—The Montreal Methodist Ministerial Association convened in special session on Thursday, September 24th, with the Rev. Wm. Timberlake, chairman of the district and president of conference, presiding, and adopted the following resolution, prepared by the Rev. Dr. C. F. Scott:—"Since it has pleased our Heavenly Father to remove from His ministry in the Church militant the esteemed and beloved Bishop of Montreal, the Right Rev. James Carmichael, D.D., we, the members of the Methodist Ministerial Association of Montreal, desire to express our sincere grief at the loss this sad event brings to the cause of Christ in Canada. Bishop Carmichael's catholic spirit and exemplary life as a follower of the Lord Jesus, greatly endeared him to those who had the privilege of his acquaintance. His eminent qualities as a Christian counsellor, and a gifted preacher commanded admiration and respect wherever he went. His services to promote the well-being of his fellow-men and the extension of the Saviour's kingdom were of such a character as to make his removal from our midst a real bereavement to all the churches. We extend to the sorrowing relatives our heartfelt sympathy in this sore trial, and beg to assure the clergy and laity of the diocese over which he presided of our fraternal regards."

Pan-Anglican Lectures.—The Revs. Allan P. Shatford and J. J. Willis brought out from England a set of forty slides illustrative of the Congress and its work. A few weeks ago they delivered a lecture on the Congress before the Alumni of the Diocesan College. On the 29th ult., the lecture was repeated to a large and appreciative audience in St. Luke's school-room. Mr. Willis lectured on the 30th at his old parish, Stanbridge East. And on October 1st, Mr. Shatford travelled to Dunham for the same purpose. These two young clergymen have received many invitations to lecture, and during the winter, as time permits, they will visit different parishes in the diocese to bring before as many people as possible, the great Congress and the work it accomplished.

Church Extension.—The death of Bishop Carmichael has removed one who was ever interested in the work of Church extension in and about the city of Montreal. Those who are interested in this very necessary work are determined to push the policy of the late Bishop, which was to minister to the Church of England people wherever they could be found. The Bishop's missionary, the Rev. J. J. Willis, B.A., B.D., has recently added two Missions to his list. Within the last 15 months work has been begun or revived in seven centres. The new church at Rosemount, (St. Augustine's), is to be opened on the 12th of October. The dedication will be held in abeyance until after the consecration of the new Bishop. St. Augustine's is the first of the two churches promised by St. George's. Dr. Paterson Smyth has a vigorous committee of lay readers at work in Rosemount. Mr. Willis gives three or four services a month, and performs all priestly duties. The Church of the Good Shepherd, Claremont Avenue, has been begun and will, it is hoped, be ready for occupation at the beginning of the new year.

Christ Church Cathedral.—Mr. W. Lynwood Farman has been appointed organist and choir-master in this cathedral, and he commenced his new duties on Sunday last.

St. James the Apostle.—This church has just been renovated and beautified and was reopened last Sunday when the special preachers were in the morning the Rev. Allan P. Shatford, and in the evening the Rev. Dr. Paterson Smyth. On the Sunday during the octave the special preacher both morning and evening will be the Rev. Canon Almon Abbott, rector of Hamilton.

Synod Hall.—Rev. Dr. Paterson Smyth presided on Friday evening, October 2nd, at the meeting of the Church of England delegates of the Laymen's Missionary Movement in this hall. It was decided that an active house to house canvass on behalf of the M.S.C.C. will be pursued in connection with the Laymen's Missionary Movement, throughout the Anglican Churches in the city and suburbs at the beginning of November, following the field day on Sunday, November 1, when special preachers from outside cities will occupy city pulpits both morning and evening, and the mass meeting on Monday evening, November 2, in the assembly hall of the High School, Peel Street. It was announced that the special preachers already secured for the occasion are the Bishop of Fredericton, Rev. Canon Tucker, Rev. Canon Kittson, and invitations to preach have been sent to the Bishop of Huron, the Bishop of Ontario, Provost Macklem, Rev. Dr. Bidwell, Rev. Dr. Shreve and others. Following the mass meeting at which arrangements are being made for addresses by prominent laymen, the canvass will be made. This will probably take a month, as it is hoped each member of the various congregations will be visited by representatives appointed by the delegates who met last evening. Mr. Edgar Judge was deputed by the committee to draw up a resolution of condolence in connection with the death of Bishop Carmichael.

#### ONTARIO.

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

Portsmouth.—St. John's.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th. The rector, the Rev. J. O. Crisp, preached in the morning, and the Rev. W. F. Fitzgerald preached in the evening. The special music by the choir was exceptionally well rendered. There were large congregations at both of the services and the offertories, which were of a generous nature, were given to the General Hospital at Kingston.

Belleville.—Christ Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th. The Rev. T. H. Cotton, of Wycliffe College, Toronto, preached in the

Revs. Allan P. out from Eng- ivo of the Con- ks ago they de- ss before the On the 29th ult, ge and appreci- ool-room. Mr. ld parish, Stan- t, Mr. Shatford purpose. These ed many invita- winter, as time parishes in the people as pos- the work it ac-

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annual Harvest in this church on v. T. H. Cotton, preached in the

morning, and the rector of the parish in the evening. The special music was well rendered by the choir and the church was prettily and effectively decorated for the occasion.

**Renfrew.**—The Rev. Rural Dean and Mrs. Quartermaine, formerly of Brockville, have returned home after an absence of three months in England and Scotland. The outing was taken for the benefit of Mr. Quartermaine's health which has considerably improved.

**Wolfe Island.**—The people of this place were glad to hear that the Rev. C. F. Lancaster, who lately left for Colorado, has completely recovered from his throat trouble.

**Merrickville and Burritt's Rapids.**—Christ Church.—A handsome pulpit and sanctuary chair have been placed in the parish church. A harvest festival was held in the church grounds, September 9th. A service in the church, at which the Rev. W. G. Swayne preached, was followed by a dinner, speeches by the clergy, and Mr. G. H. Ferguson, M.L.A., for Grenville, and Mr. Geo. Baker, ex-Reeve of Wolford.

**Sydenham.**—St. Paul's.—This church has been entirely renovated within, the seats changed to form a centre aisle, and the vestry improved. Two lawn socials have been held, at which \$145 was cleared. Excavation has been made under the church, and a new furnace will be put in.

**Harrow Smith.**—St. Peter's.—A very neat fence has been put up around the church property. By a lawn social \$90 was realized. A shed will be built for which there is cash on hand. Mr. Geo. Smith has presented the church with a chancel carpet. Mrs. Graves has given hangings for Prayer Desk and Lectern.

OTTAWA.

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

**Cobden.**—St. Paul's.—On his return from his wedding tour, the Rev. G. E. Fletcher was made the recipient of a well-filled purse, the gift of his parishioners. A beautiful cement platform and steps has been added to this church to replace the former wooden arrangement. This is due largely to the generosity of Miss Burns. An attractive memorial window has been placed in the church by Mr. W. B. Donlin in memory of his deceased children. The window was designed and finished by J. C. Spence, of Montreal, and it is an artistic piece of workmanship.

TORONTO.

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

A most enjoyable time was spent on a recent evening at the southern branch of the Y.W.C.A., when Madame Gudois, of the Bishop Strachan

School, was made the recipient of a beautiful writing desk, the gift of the superintendent, Mrs. Summerville, the young ladies of the home and the many friends of Madame Gudois. Mrs. A. Hitchcox read the beautifully worded address, and Mrs. Summerville presented the desk on behalf of the many friends and well wishers, after which a splendid programme of music was rendered and refreshments served.

**Grace Church.**—The annual Harvest Thanksgiving was celebrated on Sunday, September 27th. The services at 8 and 11 a.m., 3 and 7 p.m. were well attended, especially that of the evening. Splendid addresses were made by the Rev. Alex. Williamson and the Rev. H. O. Tremayne. In the afternoon the rector, the Rev. A. J. Fidler, jr., spoke to Bible Class and Sunday School pupils on the subject of the day. The music was rendered with appropriate enthusiasm and effect, and reflected credit upon both organist and choir. A godly number of the young people exhibited great taste and skill in the manner in which they decorated the church with choice grain, fruit, vegetables and flowers.

**St. Luke's.**—The Rev. Scovil Neales, M.A., rector of Sussex, N.B., took part in both of the services in this church last Sunday. In the morning he read the Gospel, and in the evening the first Lesson, and afterwards preached the sermon. His address, which was most earnest and effective, was founded on the words of our Lord, "Are not five sparrows sold for two farthings and not one of them is forgotten before God?"

Harvest Thanksgiving services were held in St. Stephens', St. Thomas and Trinity Churches last Sunday. They were of the usual ornate character, with music and decorations specially appropriate for the occasion. All the services were very largely attended.

**St. Anne's.**—The new church was formally opened last Sunday when special sermons were preached in the morning by the Ven. Archdeacon Armitage of Halifax, in the afternoon by the Rev. Canon O'Meara, Principal of Wycliffe College, which service was attended by the members of the adult Bible Classes and the choir, and in the evening by the Rev. Canon Cody, rector of St. Paul's. All of the services were attended by very large congregations, a full report of the proceedings of which will appear in our next week's issue.

**Swansea.**—St. Olave's.—Harvest Thanksgiving services were held in this church last Sunday, when the sacred edifice was most appropriately and attractively decorated. The Rev. W. H. Sparks preached both morning and evening. The services throughout the day were fully choral. There were large congregations, and the number of communicants at the celebrations was most encouraging.

**Dovercourt.**—St. Edmund's.—The annual Harvest Thanksgiving service was held in this church on Monday evening, September 28th. The church was tastefully decorated, and the special music was well rendered by the choir. The Rev. F. G. Plummer, the rector of St. Augustine's Church, preached. The services were continued on the Sunday during the octave.

**Ashburnham.**—St. Luke's.—The annual Harvest Festival was held on September 23rd, and was attended by a large congregation, the church being taxed to its full capacity. The Rev. W. B. Heeney, M.A., vicar of Trinity Church, Barrie, was the special preacher. His sermon had a national and imperial ring, and was based upon the text, "Go ye in and possess the land." The offertory, which was most liberal, was given to missions. Besides the rector, the Rev. Rural Dean Langfeldt, Ph.D.; the Rev. J. H. Teney, L.Th., of Omemee; and the Rev. Wm. Major, rector of All Saints', Peterboro, assisted.

St. Luke's Church was honoured by the presence of the Most Reverend the Lord Archbishop of Rupert's Land, on Sunday, September 20th. His Grace preached at the morning service, and the rector, the Rev. E. A. Langfeldt, preached at Evensong, the Archbishop taking the service.

**Bobcaygeon.**—Christ Church.—This parish has lately had the pleasure of a visit from the Right Rev. Bishop and Mrs. Reeve. His Lordship preached morning and evening to a crowded congregation, and expressed himself as being well pleased with the hearty and bright services at the church, which feeling was more than reciprocated by the parishioners and friends assembled who heard the Bishop. The rector read the prayers and acted as chaplain to His Lordship, the lessons being read by Mr. Walter T. Comber, licensed lay reader. In the afternoon the Bishop, with Mrs. Reeve, journeyed to Dunsford, in a motor car, kindly lent for the purpose by Mr.

Lamberton, a visitor from the United States, when the service at St. John's was taken by the Bishop. The service consisted of celebration of the Holy Communion and sermon, after which the return journey was made.

**Dunsford.**—St. John's.—On Sunday, September 20th, the Harvest Festival Services were held in the above church, commencing at 10.30 with Matins, followed with Holy Communion and sermon; preacher, the rector (Rev. F. Louis Barber). This parish is attached to Bobcaygeon, and therefore the morning service is a very rare event, in consequence of which a large congregation attended. The church was beautifully decorated with fruit, flowers and produce. The choir sang special anthems and music, and the service proceeded with a spirit of thankfulness breathing through its several portions. In the evening a still larger congregation—numbering 150—was assembled, when Evensong was said, with special hymns and anthem by the choir. The rector again preached, his text being Psalm cxxv., verses 1 and 2, upon which he based a forcible and eloquent sermon. The festival concluded on the following day with a supper, followed by an entertainment, with addresses from the Rev. W. G. Smith, Presbyterian, the Rev. M. E. Wilson, Wesleyan Methodist, and the rector. The musical part of the programme was rendered by the choir, who won for themselves much well deserved praise. About 200 sat down to supper and fared royally, consequently they were ready to enjoy the aftermath of song and story as well as the more weighty fare provided by the speakers. After the usual votes of thanks, the evening closed with the National Anthem and the pronouncement of the Benediction.

**Hastings.**—St. George's.—This beautiful new church was opened for Divine service on Sunday, the 20th September. There were three services at which there were crowded congregations. The special preachers for the day were the Rev. Rural Dean Allen and the Rev. A. J. Reid. At the morning service the communicants numbered sixty-five. On Monday, (St. Matthew's Day), and Tuesday, the Ruri-decanal Chapter met. There were present the Rural Dean, (the Rev. Dr. Langfeldt), and the Revs. W. Burns, W. J. Creighton, E. W. Pickford, A. J. Reid, and C. R. Spencer. Evensong was said at 8 p.m., on St. Matthew's Day, the special preacher being the Rural Dean. The Holy Communion was celebrated at 8.30 a.m. on Tuesday, the incumbent being the celebrant. At the business session, (the first presided over by the new Rural Dean), the principal business was the consideration of a paper by the Rev. J. H. Teney, of Omemee, Secretary of the Ruri-decanal Chapter of Durham and Victoria, explaining the establishment of a Sunday School Association in his Rural Deanery. It is hoped that a similar association may be formed in the Rural Deanery of Northumberland in the near future. The new church is a beautiful red brick edifice in gothic style of architecture with a square battlemented tower at the south-west corner. The seating capacity is about two hundred and fifty and it has a very commodious chancel. The interior is of white brick relieved with red and the ceiling following the conformation of the roof is of matched hardwood lumber. The floor is of maple and the seats very comfortable ones of dark antique oak. A beautiful Brussels Sanctuary carpet of an ecclesiastical design with fleur de lis pattern, gives the building a warm, comfortable appearance. The church is lighted with electric light. Mr. Burns has laboured hard to complete the church and in his efforts has been well seconded by his devoted congregation, especially by Mr. Robert Johnston, whose wish to build a sanctuary worthy of the worship of God has long been cherished.

HURON.

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

**London.**—All Saints'.—The Rev. T. B. Clarke, rector of this church, is expected to return from England about the first of December. He has been there for the past five months, and during that time has collected and sent to the officials of the church \$3,400 for the church debt. He is lecturing in England and obtaining the money by that means, and expects to have double that amount when he returns in December. On Sunday the 20th ult., Harvest Home and Thanksgiving services were held in this church, and the services were conducted by the Rev. E. W. Hughes, of Tillsonburg.

**Tillsonburg.**—St. John's.—The appointment of the Rev. Frederick B. Doherty, B.A., of Toronto, as rector of this church has been made, to take

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effect on the second Sunday in October. He has for some time been acting as curate to Canon Ingles of the Church of St. Mark, Toronto, and is a son of Mr. W. B. Doherty, of St. Thomas.

**Mount Brydges.**—St. James'.—The annual Harvest Thanksgiving services were held here on Sunday, September 20th. The living being vacant at present, the Rev. H. W. Snell, B.A., of Thornedale, officiated. That Mr. Snell is a favourite with Mount Brydges parish was emphasized by the large congregation which greeted him on the occasion. The church was beautifully decorated for the occasion by the ladies of the parish. Mr. Snell based his remarks upon Deuteronomy 8:10: "When thou hast eaten and art full, then thou shalt bless the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." Mr. Snell is a forceful speaker and spoke of the many blessings we derive in this fair Dominion of Canada. "Canada is a prosperous country," he said, "and in this district hunger is unknown, while across the ocean millions are starving." During the service Dr. Harry McLellan sang "The Plains of Peace," by Barvard. Mr. Monteith, of Mount Brydges, contributed a violin solo at the close of the service. During the service Mrs. J. H. Kinder presided at the organ.

**Brantford.**—St. Jude's.—The annual Harvest Thanksgiving services in this church, which were held on the 20th September, were a success in every way. Perhaps the church was never before decorated with flowers, fruits, and vegetables so tastefully and beautifully. Dr. E. Ashton read the Lessons and the Rev. A. B. Farney, of Oshweken, also assisted in the services in the morning. The rector, the Rev. Rural Dean Wright, preached from the first part of the 103rd Psalm. The sermon dealt with the many reasons we have for thankfulness to God but emphasized the blessing of liberty both civil and religious. Liberty from the bondage of sin and death was the spring of all true gratitude. The sermon made a deep impression upon the large congregation present. The choir under the leadership and training of Mr. F. Adams and Miss Ethel Wright, organist, was never better in form. They were vested for the first time. In the evening the church was again filled. The Rev. A. B. Farney was the preacher. From the text, James 4:14, "What is your life," he preached an excellent and earnest sermon on God's gift of life. The choir again rendered most excellently their part in the service. In the afternoon the Sunday School children and teachers assembled in the church for their annual Thanksgiving service, when Mr. Charles, after a short service, gave an address. Altogether the Thanksgiving services of St. Jude's were this year the most inspiring held in the church.

**Blenheim.**—The Harvest Thanksgiving services were held in the Parish Church on Sunday, September 27th. The sacred edifice was appropriately decorated, and the special music, under the direction of Mr. Q. J. Ames, was well rendered. The Rev. Canon Hicks, rector of Simcoe, preached at both services.

**Woodstock.**—St. Paul's.—The congregation of this church held their annual Harvest Home gathering on September 28th, which is an event of importance at the old church. There was a large turnout of the members of the congregation, together with many from the down-town churches, and they were enjoyably entertained by an excellent supper, followed by a musical and literary programme in the schoolroom. In addition to the musical numbers, there were addresses by the rector, the Rev. R. H. Shaw; Rev.

E. G. Wallace, rector of new St. Paul's, and Mr. H. Benfield, churchwarden.

**Brantford.**—The young people of this church turned out in good numbers on the evening of Michaelmas Day and elected officers for the winter season. The officers elected were:—President, Professor Hunt; vice-president, Captain George A. Ward; treasurer, Mrs. Sage; secretary, Mr. Ernest Bround. The enthusiasm shown by all was most marked and it is assured that the present session will be most successful.

**St. Thomas.**—Trinity. The Young Men's Club of this church was organized on the evening of the 22nd September, when the following officers were elected: Hon. president, Ven. Archdeacon Hill, M.A.; president, Rev. T. H. Perry, M.A.; vice-president, Mr. E. M. Anderson; secretary-treasurer, E. D. Bennett. A committee was appointed to draw up a programme for the year, which will be made as interesting as possible.

**Chatham.**—Holy Trinity.—At the morning and evening services of this church on Sunday, September 27th, the Rev. J. W. Hodgins officially announced that he had sent in his resignation as rector to the Bishop of the diocese, and that the Bishop had promised to relieve him of his duties here. The Rev. J. W. Hodgins' reasons for resigning are that he is looking for a rectorship where he will have a larger scope. The Rev. J. W. Hodgins has many warm friends in the Maple City who will be sorry to learn that he is about to leave.

A largely attended and a most harmonious meeting of the congregation was held on Tuesday evening, the 29th ult. The rector, in opening the meeting, gave the reasons which led him to send in his resignation to the Bishop. First, he finds the church now almost on the outskirts of the city, the church population having grown away from it instead of around it; second, the church building is large and expensive, far beyond the capacity and ability of the congregation to maintain; third, the separation from the Parish of St. Thomas' Church, with which they had been connected since their infancy, the loss by death and removal of the best supporters had so weakened and discouraged the congregation that the prospects for the future were by no means bright. He spoke of the many kind people he had met and of the few who were perhaps not so kind as they might have been, but on the whole they had done very well in keeping up the services of the church, and the liabilities were nearly \$500 less than when he took charge of the parish. He thought, however, that it was better for a man at his time of life to seek a parish where the future gave promise of better things. The meeting, while admitting the difficulties mentioned, was unanimous in expressions of appreciation of the work of the rector since coming among them, many openly stating he was the best preacher and worker that the parish has ever had, and if they were not prosperous under his ministrations, there was no use in asking for another man. A resolution to this effect was carried and ordered to be sent to the Bishop, first expressing their appreciation of the rector's work and a desire to retain his services; secondly, that the Bishop and executive committee suggest some remedy for the many difficulties which hamper the progress of the parish, and thirdly, if the rector insists on the acceptance of his resignation, that the matter of carrying on the services and the appointment of a new rector be left in the Bishop's hands. Mr. Hodgins was requested to continue the services as long as possible. He promised to look after the parish until the return of the Bishop, but gave no hope of reconsidering his resignation.

**Shelburne.**—St. Paul's.—Harvest Thanksgiving services were held in this church on Sunday, September 27th. The church was most suitably decorated through the hearty labours of the ladies of the congregation. There were large congregations at all three services. In the morning there was the choral celebration of the Holy Eucharist, when fifty-one communicants were present. The rector, the Rev. R. J. Seton-Adamson, was celebrant, assisted by the Rev. J. Brett, rector of Damascus. The afternoon service consisted of the children's gift service, at which over fifty gifts of books, toys, etc., were placed upon a table standing in the body of the church by the children—an offertory of \$12 was also presented—the gifts and offertory being for the Sick Children's Hospital in Toronto. At Evensong the church was crowded, and the service was of an earnest thanksgiving nature. The offertories, both morning and evening, were devoted to the M.S.C.C. The music was well rendered by the choir, and in the afternoon the children's choir

sang well in leading their service. The afternoon service and Evensong were not without a shadow of sorrow as word came to the church just as service was to begin in the afternoon of the very sudden and unexpected death at mid-day of the wife of Mr. John Burwich and daughter-in-law of Mr. Burwich, the very able superintendent of the Sunday School.

**Sandwich.**—St. John's.—On Sunday, September 20th, in connection with its harvest home festival this church celebrated the one hundredth anniversary of the erection of the first church. When the British evacuated Detroit in 1796, several families loyal to the British Crown moved from Detroit to the south side of the Detroit River, settling on the front between what is now Walkerville and a point a few miles below here. These families organized a parish, of which one of the number, Richard Pollard, who had been ordained a deacon by Right Rev. Dr. Mountain, of Quebec, was placed in charge. In 1807 this parish erected the first church building west of the Mohawk Valley. The building was destroyed by the American army in the General Harrison's invasion of 1813. A new church was put up in 1815, which was pulled down in 1872 to make way for the present building.

**Blyth.**—Trinity.—Harvest services were held in this parish on Sunday, September 20th, and were the most gratifying held here for many years. The Rev. Wm. H. Hartley, the rector of the parish, was ably assisted during the day by the Rev. Wm. Henderson, rector of Warton. In the morning the Rev. W. H. Hartley preached, and in the evening the Rev. W. Henderson preached to a large congregation. Mr. Henderson was the rector of this parish over 25 years ago, and did good work here. He is still remembered with affection, and many were pleased to hear him again. He has a splendid voice and is an earnest and forceful speaker. His sermon at the harvest thanksgiving made a good impression and will not soon be forgotten. The church was appropriately decorated for the occasion, and the choir rendered special music. The offering for the day amounted to \$227, and will be applied on the church debt.

**Belgrave.**—Trinity.—Harvest services were also conducted in this church on the 20th inst. The Rev. Wm. Henderson, of Warton, preached in the morning to a good congregation, many of whom were delighted to hear him again, and who were moved to tears by his touching references to the changes which time had wrought since last he was among them. In the evening, the rector, the Rev.



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GO. NTO

October 8, 1908.

CANADIAN CHURCHMAN.

W. H. Hartley, preached, the church being well filled. The church was tastefully decorated and the choir sang appropriate music. The offering amounted, for the day, to \$97.13, and is to be applied toward missions.

Kingsville.—Church of the Epiphany.—In the absence of the rector on a recent Sunday evening, there was held a somewhat remarkable service. The sermon was preached by Mr. Jasper Golden, a hale and hearty patriarch of 86, while the church service was read by Dr. Allworth, a comparative youth of 76. Mr. Golden has been for 62 years a Sunday School Superintendent, and was formerly a prominent figure in the Diocesan Synod. His sermon was characterized by all his old-time vigour, and clear heart-searching earnestness, and his voice has lost none of its Irish resonance. Dr. Allworth has been for many years closely identified with the life of the congregation as churchwarden, and lay delegate. To the efforts of these two in the pioneer days, perhaps more than to any others, is due the existence to-day of the congregation in Kingsville.

On Saturday last, September 19th, the Woman's Guild made a somewhat novel experiment in the way of church entertainments. Instead of the usual social they accumulated a store of home-made cookery and opened up business in one of the most central locations, the grocery store of Mr. Alfred Allworth, kindly placed at their disposal by the proprietor. Within two hours every toothsome dainty had been disposed of, and a substantial sum realized towards the church debt.

ALGOMA.

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

Burk's Falls.—All Saints'.—On the evening of Tuesday, September 15th, the Rev. Canon and Mrs. Allman returned home, after their trip to England, and were warmly welcomed by not a few. On Friday evening, September 18th, a goodly gathering of the members assembled to join in the Litany service, after which more warm welcoming took place, and the plans for a new church were inspected and discussed. An excellent selection was made of those present for a Building Committee, which is actively at work. On Saturday (19th) the Bishop of Algoma kindly wired that he was coming up, and the first Sunday following the incumbent's return became a red-letter day in the history of the congregation, because the Bishop preached a most helpful, consolatory, and inspiring sermon, after which the Holy Communion was celebrated. The plans drawn out by Mr. R. Ogilvie, Ottawa, are entirely approved both by the Bishop, and all concerned. Whilst Canon Allman was absent, Mr. G. I. Postlethwaite from Trinity College, Toronto, filled the gap. During the awful fire here in June last, not only was the pretty church burned amongst many other buildings, but Mr. Postlethwaite also suffered considerable loss. A movement is on foot to recoup him, and he has left in good heart. Sympathy and help are being extended to Canon Allman and his people, for which they are most thankful. A goodly sum of money had been spent upon the restoration of the church building that has been lost, part of which has yet to be paid. The insurance amounted to \$1,350, and with help from England, the total sum in hand does not exceed \$1,700. Owing to the high prices set upon both material and labour, the Church cannot be replaced for little less than \$3,000. A number of promises of help have already been received, and amongst those who have subscribed, the first on this side the Atlantic, are the Bishop of Ottawa, \$5, and the Provost of Trinity College, \$15, both of which are most thankfully acknowledged.

Lathford.—Christ Church.—The annual harvest thanksgiving services were held in this church on Sunday, September 20th, the church was tastefully decorated with fruit and flowers. The preacher at Matins was the Rev. R. A. Cowling, B.A., rector of St. Paul's Church, Haileybury, and at 3.30 p.m. a children's service was held, when ninety were present. The preacher at Evensong was Mr. C. G. D. Longmore, student-in-charge. On Tuesday evening, September 15th, a very successful concert was held in the Oddfellows' Hall in aid of the Church and the sum of \$44 was realized. Mr. C. G. D. Longmore, student-in-charge, presided.

Novar.—St. Mary's.—The harvest thanksgiving service was held in this church on Thursday, September 17th, at 10.30 a.m. The Rev. C. Ryan celebrated Holy Communion, assisted by the Rev. L. Sinclair. The Rev. Canon French preached.

At 7.30 p.m. the sermon was delivered by the Rev. L. Sinclair, who added some remarks of commendation on the decoration of the church, and he said, that looking back over a period of twenty years he could not remember a time when the church was so beautifully and artistically ornamented. The Rev. Canon French presided at the organ in the morning and the Rev. L. Sinclair in the evening.

Aspdin.—St. Mary's.—The tower of this church, notwithstanding the fact that a few years ago it was repaired by the Woman's Auxiliary, is again showing signs of giving way, and the Rev. L. Sinclair and his congregation have come to the conclusion that it may require to be taken down, as the heavy stone-work presents a very dangerous appearance. The Church is over twenty years old, and was the first stone church in Muskoka.

Stanleydale.—St. John's.—The Harvest Thanksgiving service was held on Sunday, September 27th, at 3 p.m. The Rev. L. Sinclair preached, and in the course of his remarks took occasion to thank those who on the previous day had wrought so well on the ground outside, and those who had so artistically trimmed the interior of the church, and for the liberality displayed in the farm and garden produce given to the clergyman, and adding that during the long period of years he had been their pastor he had experienced the same kindness. Aspdin, and Ravenscliffe, were represented in the congregation. Next morning Mr. Armstrong kindly brought the gifts to St. Mary's parsonage, a return journey of about seventeen miles. Mr. Armstrong was Mr. Sinclair's warden over twenty years ago, and he, with the congregation, are the same good friends now as when they first met.

It is a matter of interest that the first time the Hymnal was used at a public service, was in a Pullman car on the morning of Sunday, September 20th. There were present delegates from the Dioceses of Calgary, Columbia, New Westminster and Kootenay. The full service of Morning Prayer was read by the Rev. Canon Webb, of Calgary, and three hymns heartily sung by all present in the car. The draft Hymn Book in the possession of the delegates being used. The place was on the C.P.R. east of Port Arthur, in the Diocese of Algoma.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Emo.—St. George's.—The harvest festival services in connection with the above church were held on Friday, the 11th, and continued on Sunday, the 13th September. On Friday evening the student-in-charge, Mr. J. W. H. Petter, was assisted by the Rev. H. Vaughan Maltby, of Fort Frances; and the Rev. Chas. Fryer, of Long Sault Mission, and the service was very bright and heartily rendered. The church was tastefully decorated with grain, flowers and vegetables, and reflected great credit on the members of the church. The special preacher was the Rev. Chas. Fryer. The services on Sunday were taken by the General Missionary, the Rev. A. A. Adams, of Kenora, and the attendance at both morning and evening services was large and encouraging. There was a celebration of Holy Communion at the close of the evening service. The collections were in aid of the Home Mission Fund of the Diocese. The W.A. of the parish held a picnic and concert recently at which the sum of \$32 was raised, which was devoted partly to the organ fund of the church, and partly towards the stipend of the student-in-charge. Mr. Petter is returning to Wycliffe College to resume his studies, and he will be greatly missed by the people. In spite of many discouraging features, the work has gone steadily forward, and there is a hope that Mr. Petter may be allowed to return in the summer and take up the work he has so faithfully performed.

Wabigoon.—The Rev. A. J. Bruce, who has been laid up by an accident to his foot, is able to resume a certain amount of his work. Mr. W. H. Morley, of Gold Rock, preached on Sunday at Dinorwic, and assisted at the service at Wabigoon on Sunday, September 20th. Mr. Morley has been working at Gold Rock during the summer, under the Rev. A. J. Bruce, and his earnest and self-denying work has been much appreciated by the people, who are sorry to part with him.

Rainy River.—St. James'.—The Rev. C. H. Fryer, of Long Sault, preached in this church on Sunday, September 13th, in the absence of the Rev. J. Lofthouse, who was in Kenora, for the ordination service.

Kenora.—St. Alban's.—The Lord Bishop of the Diocese held an ordination service in the above church, on Sunday, September 13th, when the Rev. Wm. Crarey, of Keewatin, and the Rev. J. Lofthouse, of Rainy River, were advanced to the priesthood. The candidates were presented by the Ven. Archdeacon Cooper, of Dryden, and the ordination sermon was preached by the Rev. C. W. McKim, rector of the Pro-Cathedral.

The Rev. C. W. McKim, of St. Alban's Pro-Cathedral, left on a recent Sunday evening to attend the General Synod, which was held in Ottawa. During his absence, the work of the parish was taken by the Rev. A. A. Adams, Diocesan Missioner.

The Lord Bishop of the Diocese and family arrived home from England after a year's absence, all having thoroughly enjoyed the visit. His Lordship occupied the pulpit at St. Alban's Pro-Cathedral on Sunday morning, September 20th, and preached the annual Home Mission sermon, which was a fearless and outspoken message to the people in regard to their duty towards the Diocesan Mission work. Special collections were taken up in aid of the Fund.

Lac du Bonnet.—St. John's.—The harvest festival services were held on September 13th, and the sermons were preached by Mr. Wallace Allison, student-in-charge. The church was prettily decorated with grain and flowers, and the congregations were large. The festival services were continued on Sunday, September 20th, when Mr. Allison preached at the morning service, his address being a farewell talk to the people among whom he has been laboring during the past four months. At the close of the service there was a celebration of Holy Communion. The Rev. A. A. Adams being the celebrant. The congregation in the evening was probably the largest seen in the church, and the sermon was preached by the General Missionary, from the words, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The collections at both services were in aid of the Home Mission Fund of the Diocese. Mr. Allison is returning to college and his departure is greatly regretted by the people at Lac du Bonnet. Earnest, sympathetic and deeply spiritual, he has proved a friend to many in the parish, and his work has been full of encouragement. The Sunday School has grown under his management in a marked degree, and in addition to his other work he has prepared a class of eight candidates for confirmation, who will be presented to the Lord Bishop for the Holy Rite, in a few weeks. The W.A. of this parish recently held a picnic in aid of Church funds, which was a decided success. The members of the Society are now at work preparing for a bazaar to be held about the end of the year.

Keewatin.—St. James'.—On Thursday evening, September 17th, the annual harvest service was held in above church; the incumbent, the Rev. Wm. Crarey, being assisted by the Rev. J. Lofthouse, Rainy River, and the Rev. C. W. McKim, the sermon being preached by the latter gentleman, in the absence of the Lord Bishop, who had promised to be present, but was unable to do so. The church was very handsomely decorated for the occasion, and the festival services were continued on Sunday, September 20th, the incumbent being the preacher at both services.

CALGARY.

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

Pine Lake.—A Chapter meeting of the Rural Deanery of Red Deer was held at this place on September 15th and 16th. On the opening day there was a celebration of the Holy Communion in the Parish Church at 8 a.m. Among the subjects brought up for discussion was the formation of a Sunday School Association. It was decided to form such an association at the earliest opportunity with a view to the use of the same course of instruction throughout the deanery. Many other important subjects were discussed and arrangements made for the next Ruri-decanal meeting to take place in December. After a hearty vote of thanks to the parishioners of Holy Trinity, Pine Lake, for their hospitality a very successful meeting was brought to a close.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

**DEATH.**

SYKES—At Kingsey, P.Q., September 23rd, Gertrude, second daughter of the late Rev. J. S. Sykes, L.S.T., aged 29 years and 5 days.

**British and Foreign**

A Cincinnati Churchwoman has given \$5,000 to St. Luke's Hospital, Denver.

The Bishop Haldane Memorial Church Fund at Oban now amounts to £2,370, and it is steadily growing.

The restoration of Dunblan Cathedral, Scotland, is proceeding apace, thanks to the generosity of Sir Donald Currie.

The Rev. G. C. and Mrs. Baskerville recently celebrated their golden wedding. Mr. Baskerville is the vicar of Tonbridge in Kent.

The late Sarah Reeves left \$5,000 to the Episcopal Hospital, Philadelphia, and \$500 to the Home for Consumptives of the Philadelphia City Mission.

A Washington Churchwoman travelling abroad, and hearing of the efforts to raise \$50,000 for the Bishop Satterlee memorial, has sent \$5,000 to the Cathedral fund.

The late Mrs. Mary A. Shepley of St. Louis leaves \$5,000 to St. Luke's Hospital in that city, \$1,000 to Christ Church Cathedral, and \$500 to the Diocesan Orphans' Home.

The restored Abbey at Selby in Yorkshire will, it is expected, be fully opened for Divine service in a year's time or thereabouts. The total cost of the new organ is to be £3,880.

Mr. Francis Lynde Stetson of New York remembers his boyhood's home, Plattsburg, by contributing \$12,000 towards the erection of a \$20,000 rectory for Trinity Church in that city.

A Black Letter Bible, printed by Barker in 1817 and "presented by Hobson the carrier" in 1627, has just been restored by the University Library, where it was recently discovered, to St. Benedict's Church, Cambridge, from which it had been missing for many years.

St. John's, New Milford, Conn., has lately received a legacy of \$6,000 under the will of the late Mrs. Henry Bostwick. There is a further conditional legacy coming to the church from the same source. Mrs. Bostwick was, during her lifetime, a most generous contributor to the work of the Church.

Mr. and Mrs. Garratt B. Linderman present a site and Mr. Eckley B. Cox, jr., presents the fine stone building at South Bethlehem, Central Pennsylvania, for Leonard Hall, a home for young men engaged in Christian work under the direction of the Bishop. Some of these are candidates for Holy Orders studying at Lehigh University.

Three stained-glass windows have been recently placed in the chancel of Trinity Church, Edgefield, S.C. One of them, an oriole window, is in memory of the Rev. E. T. Walker, who was for twenty-five years rector of the parish. The window is surmounted by the emblem of a cross and crown. The other two windows were given by Mr. and Mrs. D. S. Du Bose, who are parishioners.

The following incident deserves to be put on record: A poor man called at a London Vicarage a short time ago. He was evidently a workman on his way to work. He stood in the hall as the Vicar appeared, and said in an eager tone, "Did you say, sir, that the money was a gift to God?" "Yes," replied the Vicar. "Well, sir, will you put this in for me?" And very carefully wrapped up in paper was a sovereign!

Here is another Pan-Anglican story. A Colonial Bishop was asked to visit some old friends at home, but was told that the house was so full and the pressure on the domestic staff so

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great that they should expect every visitor to lend a hand. Did the Bishop know how to cook? The Bishop replied, "I shall be delighted to do what I can. Put me to peel the potatoes. I think I can peel potatoes. At any rate, I will bring my apron."

From all reports the Manchester Church Congress will prove to be a great success. Much interest is being taken in its organization; its programme is up-to-date, and the subjects under discussion have living interest. Accommodation has been provided for 6,000 members, although the Manchester Congress of 1888 had only 4,450. The Congress has grown in strength since that date, and Manchester is determined to beat all records outside the Metropolis.

During the repairing operations now being carried out at Exeter Cathedral workmen have extracted from the wall of the South Tower a carved head which is said to be of Egyptian origin. In the opinion of antiquaries the discovery of this head, which has been placed among the Cathedral relics, points to the fact that a building existed on the site previous to the foundation of the Norman Towers, which were commenced in the 11th century and usually regarded as the most ancient portion of the edifice.

At one of the Pan-Anglican functions at which be-gaistered Bishops, Archdeacons and Deans crowded the landscape, a group of zealous lady delegates were to be observed talking together earnestly and occasionally looking in the direction of a Bishop and an Archdeacon who were in conference. The Archdeacon walked up to the group and said to one of the ladies whom he knew, "Now, may I ask what is the subject of your deliberations?" "We were wondering," the lady asked, "what is the difference between the gaiters of a Bishop, an Archdeacon, and a Dean." Of course, the reply was, "There is no difference at all."

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**Children's Department**

**OUR QUEST.**

We followed the Rainbow Road,  
When the storm had grumbled by.  
The rainbow stood by the big east  
wood  
With its top against the sky.  
Dot and the dog and I,  
The dog with the curly tail  
And a spade to dig for our treasure  
big,  
A spade and a new tin pail.  
(She was the company, I in command,  
And the dog went along to guard the  
band).

The colours came down to the ground,  
—Somebody told us so—  
And somebody told how a pot of gold  
Was hid at the end of the bow.  
We hurried along, a-row,  
Ready to seek and find;

I led the lot and next came Dot,  
With a curly-tailed dog behind.  
(She was a girl, and so, in case  
Of danger, I gave her the safest  
place).

O, we were almost there,  
And we would have been rich, no  
doubt,  
But the wind came by with a dreadful  
cry.

And the Beautiful Bow went out.  
When we turned to look about  
The great black dark had come—  
We ran so fast that Dot was lost,  
And the dog was the first one home.  
(And the rainbows come and the rain-  
bows go,  
But Dot and the dog and I—  
we know!)

—Nancy Byrd Turner in St. Nicholas.

**SEARCH THE SCRIPTURES.**

Lillian felt a glow of pride and pleasure in her success at the guessing game in which some of the older guests in the summer hotel had invited her to join. "We can't expect to match our wits with a girl just out of high school," said one of the party, with a kind smile at Lillian. "We might have known that she would recognize Boswell as the Englishman whose claim to fame rested upon a biography." "And she knew that it was Pepys who chronicles small beer and great historical events in the same cryptic pages," added a gray-haired gentleman. "But if you will leave the room again, Miss Lillian, we'll try to find a character that won't

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be so easy for you. When Lillian was recalled she was told that the person she was to guess was a leader, a law-maker and a wonder-worker, and celebrated for his meekness. After a few moments' thought, she owned herself mystified. "He had stone tables," a lady suggested. "Was it Hadrian?" Lillian asked. "He had lots of marble furniture." "Ours is an Old Testament character," remarked the gray-haired gentleman, smiling, "and he passed forty days on a mount." Even this hint did not enlighten Lillian. "I'll have to give up," she said. "Moses!" merrily chorused all the players. "Moses!" repeated Lillian. "Why, did Moses preach the Sermon on the Mount?" The merriment died out of most of the elderly faces, and was replaced by a grave expression that made Lillian uncomfortable. "Have I said something wrong?" she whispered to Mrs. Dorsey, her chap-eron. "I think, dear, we are all pained to find you don't know who preached the Sermon on the Mount," was the gentle reply. A few minutes later Lillian answered a tap at the door of her own room, and Mrs. Dorsey entered. "I thought when I missed you that maybe you were here alone," she said, and then, noticing Lillian's tear-stained face, "Why, my child, you mustn't be unhappy." "I can't help it. I know every one in the parlor was shocked at my ignorance about the Bible." "Perhaps your ignorance is not altogether your fault. The Bible isn't taught as it used to be. In my early days it was considered an important part of education, and I think the present almost total neglect of it in the home and school is a sad mistake. Children who are brought up on the Scriptures as I was don't know what they are missing. Aside

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from the great religious and ethical value of a knowledge of it, a familiarity with the Bible is necessary for good understanding of literature. Do you know why Mrs. Wharton named her novel "The House of Mirth?" "No," answered Lillian. "Then search the Book of Ecclesiastes. Do you know why Mrs. Deland called a story 'Many Waters?'" "No: I read it, and couldn't see any sense to the title." "That was because you hadn't read 'Solomon's Song.' These two names happened to occur to me now, and as you become acquainted with the Bible, you will see what fullness and richness it has given to nearly all our literature. "Well, I intend to become acquainted with it," said Lillian. And she wrote home that night and asked her father to send her her mother's Bible.—Youth's Companion.

**TWO THORNS.**

It hurt. Every minute it seemed to hurt worse—worse, Elizabeth said. She kept uncrumpling at her palm and looking at it, and touching it to make sure it hurt very much—and groaning softly under her breath. There was nobody in the world Elizabeth pitied so much as Elizabeth, for probably there wasn't any other little girl with a cruel thorn in her hand. Mademoiselle looked very sorry, but Elizabeth would not look at Mademoiselle. You don't look at folks that keep you a whole hour away from your play to learn your spelling all over again, or that say: "What, what!" at you when you say your threetable. Folks like that you—spise. "Gov'nnesses are dreadful folks," sighed Elizabeth. "I wish my mother'd let me go to school instead of having me governed." But she could not wish anything very long, except that the thorn would come out of her hand. It certainly did ache worse than ever—there now, didn't it! Hadn't she pinched it to see, and didn't "Elizabeth"—the voice was quite gentle, but firm. Elizabeth did not turn round. Her little white forehead above the tan line was wrinkled with real pain. "There is still the spelling"—As if she could learn spelling with a thorn in her hand! But she opened the book again and whispered "A-c-h-e—a-c-h-e" over and over to herself. Why! Why! That was what she was doing now, this minute—ach-e-ing! Elizabeth laughed softly, in spite of herself. After that the word was easy enough to spell. Elizabeth was eight; but as long as she lived, even when she was eighty, she would know how to spell a-c-h-e. Some one was talking to Mademoiselle at the door. "No," Mademoiselle was sighing. "I cannot yet come." Some words Elizabeth lost there, then. "She is my little what you call—thorn in the flesh." Elizabeth sat up straighter. The speller slid to the floor. "She means me," she thought. "She's got one in her flesh, too, and it's—me!" It was rather a startling idea. It had never been clear like that before—what her naughtiness was like to Mademoiselle. How much it must hurt if it was like a thorn in her hand! It must burn and

sting and ache—a-eh-e. How much it must a-c-h-e! Elizabeth found herself beginning to be sorry for Mademoiselle on account of that thorn. If some one would take it out! Nobody in the world could take it out except Elizabeth. And Elizabeth—she turned suddenly and ran to Mademoiselle. "I'll take it out!" laughed Elizabeth, softly. "I've got one in my hand, too, an' I know how it hurts. I never s'posed before that thorns and—and bad little girls hurt just alike. I can spell a-c-h-e now, an' my tables. Don't you think it will come out of your flesh then?" Mademoiselle understood. With a little cry she caught Elizabeth up and kissed her. Then as gently as she could she uncrumpled the little aching hand and drew out Elizabeth's thorn. They were both laughing when it was over, so Mademoiselle's thorn must have come out, too.

**A BOY'S FIRST ROOM.**

I've got a room, now, by myself, A room my very own,  
It has a door that I can shut,  
And be there all alone;  
It has a shelf, a closet, too,  
A window just for me;  
And hooks where I can keep my clothes  
As neat as neat can be.  
A lovely paper's on the wall;  
A rug is on the floor—  
If I had known how fine it was,  
I'd had a room before.  
I like to go there after school,  
Way off from every one;  
I felt—well—sort of scared at first,  
But now I think it's fun.  
The voices of the folks down-stairs  
Seem faint and far away.  
I hear the rain upon the roof;  
I watch the birds at play;  
Oh yes, it's often very still,  
A night there's not a sound—  
But I let mother in, of course,  
When bedtime comes around.  
—"Youth's Companion."

Would you die the death of the righteous? Would you become righteous? Believe with your heart on the Lord Jesus Christ. He is our righteousness. As a poor sin-

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are good—but "doing it" is better.  
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ner, ready to perish, flee to this Saviour for life: humbly confess to Him your sins; cast yourself at the foot of His cross; pray for mercy, for the pardon of your sins through His blood, which has been shed for sin; pray for faith to believe in Him as your Saviour; pray for grace to convert and make new your heart. Thus seek, and you will find: thus ask, and you will have: thus knock, and it will be opened unto you. You will be righteous. God will be with you through life: and when you come to die, He will not forsake you.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life draws upon you. It is while you are resisting little temptations that you are growing stronger.

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The Right Rev. Dr. Randolph, Bishop of Southern Virginia, has been invited by the Bishop of New York to preach a memorial sermon on Bishop Potter's life and episcopate in the crypt of the Cathedral in New York on the opening of the Diocesan Convention on November 11th next. A special funeral anthem has been written by Mr. James Pearce, Mus. Bac. (Oxon.), who was for many years organist and choirmaster at Christ Church, New York, and St. Mark's, Philadelphia, in memory of his friend the late Bishop Potter, and he has offered it for use at the funeral in Grace Church on October 20th.