

Canadian Churchman

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

VOL. 34-

TORONTO, CANADA, THURSDAY, SEPTEMBER 19, 1907.

No. 36.

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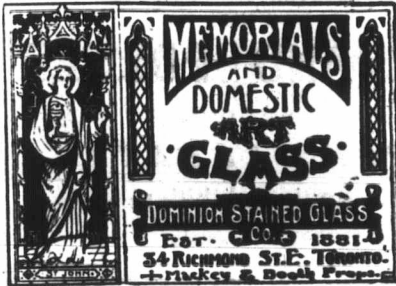
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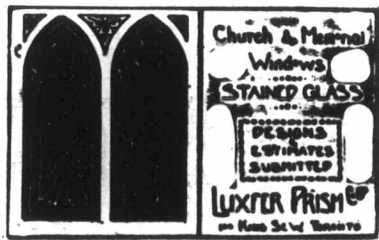
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Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead conditions under one of the following plans:

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

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

September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 10, 4; Rev. 14, 14.

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

October 13.—20th Sunday after Trinity.
Morning—Ezek. 34; Colos. 2, 8.
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.

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

SEVENTEENTH SUNDAY AFTER TRINITY.

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

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.
General Hymns: 220, 259, 384, 536.
Processional: 179, 215, 217, 604.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Saturday is the Sabbath-day, but Sunday is the Lord's Day. What the Sabbath meant to the Jews, Sunday ought to mean to Christians. The day of rest. The chief reasons why Sunday transplanted the Sabbath-day were as follows: It marks a difference between Christianity and Judaism, stamping Christianity as the New Covenant. Christ rose from the dead on the first day of the week—Sunday. The apostles and disciples met together on the first day of the week to observe the day by partaking of the Lord's Supper. The early Church observed Sunday by celebrating the Holy Eucharist. Thus the Church of England

keeps Sunday and provides in her Prayer Book, proper lessons for Sundays. Baptisms upon Sundays, special collects, epistles and Gospels for Sundays, and the administration of the Lord's Supper and the Litany for Sunday. Sunday is thus stamped as the great Christian Feast Day, the Holy Day, the Day of Rest. A day wholly and completely given up to good. On the very face of it then ought Christians to keep this day sacred and completely devoted to good. A well spent Sunday ought to consist of: First, attendance upon the Lord's own service which He instituted, the Lord's Supper, and with thankful hearts communicating upon His Body and Blood; second, the laying by in store of our offerings, according as we have been prospered and the presentation of them in Church; third, attendance at the services of the Church; fourth, helpful reading and quiet meditation; fifth, such rest that will fit us spiritually and bodily for the week. Works of necessity, our Lord points out in this Sunday's Gospel, must be performed. Healing the sick, attending upon the needy and infirm, and other ministrations to human needs. Caring for the dumb brutes of creation, but no license is given to perform unnecessary acts which can be done on Saturday, or other days; e.g., letter-writing, visiting neighbours, light reading, blacking shoes, dinner parties, not even the placing of flowers upon the table at Church, nor the dinner table at home, not to mention odd jobbing around home. It is in the spirit of the smallest details that we must hallow the Lord's Day and keep it holy. The home is the great influence here. The parents must set the example for their children. We are to "walk worthy of the vocation where with ye are called." That partly means that we are "to lead a godly and Christian life" and "to follow the example of our Saviour, Christ, and to be made like unto Him."

St. Alban's, Holborn.

Regarding the letter by H. A. Solly on Mr. Mackonochie and criticising the note in "The Canadian Churchman" we have to say: After Mr. Mackonochie's death a most appreciative memoir was published, written by E. A. T., edited by E. F. Russell, one of his curates, full of sympathy and admiration of the deceased. This work says, "Lord Leigh and Hon. J. G. Hubbard were the two benefactors to whom St. Alban's owes its existence, the former donor of the site, the latter of the church, and £5,000 endowment, house for the clergy and for some time £100 each to two curates." As to the views this writer says, "His (Mr. Hubbard's) views differed entirely from Mr. Mackonochie's. There were fundamental differences between him and Mr. Mackonochie which made concessions in indifferent matters of no avail. He had spent his money with lavish liberality and the result was a grief and disappointment to him. He thought he had made a mistake and found it could not be rectified." It was understood that Mr. Hubbard was behind all the litigation. After the first prosecution, at least, three actions were brought of Martin & Mackonochie, and one of Mackonochie against Lord Penzance. Tired of repeated disappointments, in 1882, Mr. Hubbard ceased to be patron, handing it over to the Dean and Chapter of St. Paul's. The language of the authorized memoir is, we find, almost identical with our own.

The Church and Public Opinion.

In an argument in the House of Lords in support of the bill to authorize marriage with a deceased wife's sister Lord James, of Hereford, urged the Bishops to support the bill to conciliate the people. This would be at once a most plausible and dangerous position for the Bishops to take. The one strong ground for the Bishops

and Church to take and hold in dealing with all these matters is the ground clearly, or inferentially pointed out in the teaching of Scripture and authorized and emphasized by the doctrine and practice of the Church. When Churchmen begin to look to what is called "public opinion" for its rule and guidance in all such matters the day will not be far distant when the Church will cease to exert its influence, as an authoritative spiritual force in the world and the state will be all in all.

A Good Opportunity.

Owing to the fact that three good men and true after lifelong work, have been obliged to seek and take their well-earned pensions, while three others have felt obliged suddenly to leave the East for the West, all this, together with the choosing of two parochial clergymen (one of them the Bishop's domestic chaplain) to be lecturers at Bishop's College, has made it necessary for the Bishop of Quebec to find no less than eight new parochial clergymen for his diocese. Most happily, however, including the resignation of the Rev. Professor Dunn from College work to enter again upon parish life, the Bishop has already found seven good men, and he has now, therefore, only one more place to fill. This place is a rising mill village with the surrounding country, not far from Lennoxville. Should this, therefore, meet the eye of any young, earnest priest, who is looking out for a change of work, he had better apply at once to the Bishop of Quebec and ask for further particulars.

Bishop Wilberforce's Death.

We regret to hear of the death of the Right Reverend Ernest Roland Wilberforce, D.D., late Bishop of Chichester, at Bembridge, in the Isle of Wight. A son of the late Right Reverend Samuel Wilberforce, one time Bishop of Winchester, and a grandson of the famous advocate of the slave, William Wilberforce, M.P. The late Bishop came of a family illustrious in the cause of religion and freedom. It is not given to every family to have the honour and distinction of a great name maintained from generation to generation.

The Church Emigration Society.

We have received a copy of the annual report for 1906 of this organization, of which Miss M. K. Grimes, Church House, Westminster, is Secretary. Its objects are to introduce emigrants by commendatory letters to the clergy. It is justly said that parish clergy would not know to whom to write, and that a letter from such a society would be obtainable at once and be of greater value. Besides that correspondents able to advise emigrants are banded together. Information and assistance to deserving emigrants, help to those without friends to obtain employment and reception by the company's agents and friends. Some interesting letters touching on the fulfilment of the Society's desires are printed and to these we hope to refer to at an early date. One only of these objects we fail to find any record of, and that is work for gentlemen's sons who wish to learn farming without paying a premium.

Making for Peace.

Great and far-reaching movements as a rule grow slowly. A great step in advance was taken when the Hague Conferences in the interest of peace were established. Many people thought they would prove futile. This cannot be the case. We venture to think that as time goes on international needs will gradually clothe them with effective and general authority, which will derive force from the requirements of commerce, the immense cost of armaments and the increase of the spirit of good will amongst men. Already the conference has adopted some most salutary rules,

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such as: those requiring that hostilities between nations must not begin without previous-unequivocal notice, either in the form of a declaration of war or of an ultimatum with conditional declaration of war. Other important rules forbid the building of wireless telegraph stations in neutral territory, the enlistment of volunteers in neutral territory and the exportation of provisions from neutral states and the transportation of provisions for neutrals.

The Toronto Boys.

We regret to see that a body of gentlemen connected with education in Toronto have in meeting defended manners and morals of the boys from the aspersion of Mr. Henry O'Brien and incidentally condemned that intruder upon public notice as having stated what was untrue. Who is hurt by such a resolution? Not Mr. O'Brien, whose prominence in all that leads to righteousness and charity is too well known to need any vindication. The real sufferers are the men who think that by blatant assertion people will cease to believe the evidence of their senses. The hardihood in condemning Mr. O'Brien savours greatly of the tone and temper of the boys who resented the advice tendered with the matches. Who else suffers? The parents who find their children more self-willed and coarse in language and conduct than ever. And the chief and real sufferers are the boys themselves. To encourage them in rudeness and bad manners and bad conduct is the worst preparation for their life's work and the saddest feature of the matter is that the children will feel that they have the upper hand and will be less amenable to discipline and correction than ever.

Trade Instruction.

We are glad to turn to another subject connected with the bringing up of the young and that is the change for the better in what is taught. Most of our readers will have seen the report of Mr. James L. Hughes, but few will have read that of Mr. George G. Martin, of the Massachusetts State Board of Education, which is on the same subject, but so interesting that we may be pardoned in making some extracts. Mr. Martin was primarily anxious to see what the attitude of English people was toward elementary trade instruction, and to see what was really being done in that country toward developing the idea. One of the first things that deeply impressed him was the progress that is being made in England for those who already are plying their trade in the shops, for that is the sort of instruction that the people over there are the most interested in, and that in which there has been the widest development. There is scarcely a city or town of any size that does not offer an opportunity for its artisans to attend evening schools and classes for tradesmen. Everywhere there seems to be an honest effort to meet the immediate local needs. Mr. Martin was struck with the co-operation of all classes, employers and labour unions, and that the idea was that it was best for a boy to go to a shop first and get his elementary training in the evenings, although the more progressive look with favour on the day schools. Another interesting point not fully appreciated in this continent is that there is no free technical education in England. Schools are maintained through three sources—the county or municipality, a Government grant, which is so much per capita, and a tuition fee from the pupils, which is not a great deal. It is the Englishman's idea that a person appreciates the most what he has to pay for.

"Thoughtful and Liberal Preaching."

We have been much impressed by the only too well founded statements of a letter contributed to the "Church Times" by a writer who signed himself "B. D. Cantab," in which the writer argues against what he styles "a general devotion of

parish pulpits to philosophical argument." He goes on to say that, sad experience has taught more than one clergyman, to my knowledge, that thoughtful and liberal preaching, unadvertised, though it may draw a few men to come to church regularly, and a few more to come occasionally—when they have no week-end engagement—has no power of itself to counteract the attraction of golf, boating, motoring, lounging, and the other Sunday occupations over which the majority of our men are so busy. On the other hand, such preaching is found to discourage the simple-minded regular churchgoers, who say, as they go home, that the sermon was 'over their heads,' or that it segmed 'full of dangerous doctrine.' We firmly believe that these so-called "thoughtful and liberal" preachers of philosophical sermons are sowing the seed of unitarianism and other modern isms in the minds of their hearers instead of building them up in the sound and strengthening doctrine of the Church which shelters and feeds and clothes them.

Wesley and the Church.

In the "Church of Ireland Gazette" the Rev. W. Machette has an interesting paper on "Modern Methodism." Amongst other things he refers to John Wesley's determined opposition to his preachers breaking with the Church: "A few years after John Wesley's death the dissenting preachers proposed in the Conference that it should be left to the 'casting of the lot' as to whether the preachers should take it upon them to administer the Sacraments or not. The lot said, 'No,' but at the next meeting of the Conference they made sure not to leave the matter to chance and proposed by resolution that the preachers should be authorized to administer the Sacraments to members of the Society, and the resolution was carried by a majority. Thus Methodism was constituted into a sect, and the sin of schism committed. It was a sad falling away from Wesley's idea, and a direct repudiation of his last requests and commands. In 1788, through the medium of the "Arminian Magazine," he earnestly advised his followers to adhere to their parish churches, even where the incumbents did not preach or know the truth. The great question of sacramental administration was here involved. Though the preachers, he urged, had 'Scriptural knowledge' worthy of all praise, they had not, as he again and again pointed out, the authority of the ministerial office. In 1790 he wrote in his magazine, 'I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen, I do, and will do, all in my power to prevent such an event. Nevertheless, in spite of all that I can do many of them, I fear, will separate from it. . . . In flat opposition to these I declare once more that I live and die a member of the Church of England, and that none who regard my judgment and advice will ever separate from it.' The last intelligible words he uttered, a few hours before his death were, 'O God, bless the Church and King and grant us truth and peace for ever.'"

Excavations at Jericho.

Professor Sellin has been making excavations on the site of Jericho. He has advised the Vienna Academy of Science that over one hundred men are digging at five different points. The discovery of the historical city wall, built of burnt lime bricks, will arouse the enthusiasm of archaeologists. It was some 10 feet in thickness, and on the western side of the city portions of it were forty feet wide. Two private houses were also discovered, one built over the other. Lamps, plates, cups, needles, works of bronze and stone were also found. Ancient Hebrew lettering proved that the old Hebrew characters were in use. These discoveries throw a light upon Old Testament his-

tory for which all Biblical students may be grateful.

English Dairying.

Perhaps to our readers the most interesting part of Mr. Martin's report is that on the dairy farm. In all our provinces we hear of the establishment, or proposed extension, of educational farms. But on this continent, in the States as well as Canada, teaching authorities, have much to learn from England: "I was particularly struck by what I learned in Cheshire, where the leading industry is dairying. The county maintains a dairy school for young women which comprises a course of fifteen weeks. In connection with the school there is a farm of 600 acres, and sixty head of cattle are kept on the place. Not only may women take the entire course but the school is open to any woman who may wish to attend for a shorter period, even for a week or day or two. The advantage of short periods of attendance is very great to some; for in their dairy work it sometimes happens that a woman meets with failure in some particular department of her work. To cite a specific case, her butter may not be to her liking; she cannot turn out the excellent article that she desires. She knows there is something the matter, but she is unable to discover just what it is. So she goes to the dairy school to learn wherein lies the defect, and perhaps it takes but a day or two to remedy the difficulty. This is one of the ways of meeting local needs in a thoroughly practical manner. Many of the schools in various cities also send out lecturers to instruct in such practical trades as bee-keeping, fruit-raising and poultry-raising; and it is worthy of special note that the county councils always are ready to co-operate in this work whereby thousands of men and women are given the best of instruction." This is a desirable extension of the travelling dairy teaching.

Train the People.

An eminent English divine has been pointing out the scarcity of clergyman in the new settlements, and that owing to one man having too much ground to cover our Church loses many of her people. It is all too true, so often repeated that we are surprised that any one would think that he has discovered it. Let us again commend to our friends in England advice which has been tendered since the establishment of this paper. Train the emigrants before they leave home, impress upon them the need of regular services, family prayer if possible. Of necessity let them understand that the Fourth Commandment should be observed, the day kept holy, the service read, and children heard their Catechism. There are many instances, we remember one notable one, where a man with a meagre education, on taking up land adopted this course. He sent around to his neighbours that he would read the service and invited them to come. The neighbours came, the service was regularly kept up, and so far from the Church losing in that district it gained. Again we say, prepare the settlers for their changed conditions.

The Universal Language.

The third Esperanto Congress was held at Cambridge. One thousand five hundred delegates from all parts of the world were present, and on the streets groups of people stood speaking the universal language with evident knowledge and animation. Every European country was represented, and there were Esperantists from America, Canada, India, and Algeria. Many flags were shown by the townspeople, and the green star Esperanto flag seen everywhere. Thousands of books in the exhibition represented the literature of Esperanto from scientific and mathematical treatises down to the penny introductory grammar. Trade catalogues and manufactured articles bearing the trade mark "Esperanto" were also to be found. Indeed, there were

signs on all hands that Esperanto is in practical everyday use to an extent undreamed of by the outsider. Dr. Zamenhof, the author of the language, was received at the railway station by the mayor and corporation and representatives of the university. As last year at Geneva, the Pope sent his special blessing to the conference.

HONOUR TO A FORMER TORONTO CLERGYMAN.

The Rev. A. G. L. Trew, D.D., who was formerly well known as a clergyman of the Diocese of Toronto, having been the first rector of Christ Church, Yonge Street, from 1870 to 1877, in which latter year on account of ill-health he removed to California, is now visiting Toronto. He will spend October at Richmond, Va., as a delegate to the General Convention of the American Church from Los Angeles. He has been for many years one of the leading clergymen of California. Los Angeles papers of recent date contain notices of an "impressive service" and "a notable reception," which demonstrate the high regard and affection in which he is held. August 24th, Festival of St. Bartholomew, was the fortieth anniversary of his ordination, which took place in St. James' Cathedral, in this city. Dr. Trew, recognizing that he was becoming unequal to the discharge of the continuous duties of a parish priest with old-time vigour and promptness, decided that it was his duty to step aside in order that a younger and more efficient man might take his place. It was arranged with the Bishop that his retirement from active work in charge of a parish should take effect on Sunday, August 25th; and all the clergy of the diocese were invited to join with him in a service of the Holy Eucharist on August 24th, the anniversary day. Many of the clergy from all over Southern California were present, and the service was deeply solemn and impressive. The celebrant was the Bishop of Los Angeles. Afterward the Bishops and clergy to the number of nearly forty were entertained at luncheon at the home of Dr. Trew. In the afternoon the house and grounds surrounding it were the scene of a most enjoyable reception, and were thronged with many friends of Dr. and Mrs. Trew from all over the city of Los Angeles and from other parts of Southern California. In the course of the afternoon Bishop Johnson presented an address to Dr. Trew on behalf of his brother clergy, and of the laymen and women of the diocese, handing to him cheques and gold amounting to more than \$1,300, and adding that there were other contributions yet to come. They have since come in, making a total of over \$2,300; and the Bishop has stated to Dr. Trew that the affectionate desire of the contributors was to give him and Mrs. Trew the comfort of knowing that the mortgage on their home for \$2,300 had been provided for and cancelled. We congratulate Dr. Trew and we congratulate the Diocese of Los Angeles on the high standard of generous appreciation which it displays.

THE DECEASED WIFE'S SISTER BILL.

The final passage of this Act by the British Houses of Parliament, makes, we think, opportune a few explanatory remarks on the position of the Church of England at home, and more or less throughout the Empire on this very important matter. As might have been expected, or rather as was inevitable, the attitude of the Church in the persons of her representatives has been entirely misunderstood and misrepresented by the press of Canada and the United States. The Bishops who voted solidly against the Act when it came up in the House of Lords, have been represented as the blind and stubborn upholders of the ancient Canon law of the Church, and the uncompromising opponents of a thoroughly "progressive" measure, designed for the righting of a

condition of affairs that had almost become intolerable. As a matter of fact nothing could be further from the real state of things as this almost universal impression that has unhappily got abroad. The Bishops in opposing the measure, and we may add the many hundreds of thousands of faithful Churchmen and Churchwomen, especially the latter, who have energetically supported them, have been actuated by a far broader principle than mere slavish adherence to ancient Church usage. No doubt the Church of England with characteristic conservatism and reverence for antiquity has maintained this ancient Catholic rule. But the attitude of the Church to-day is due to something entirely independent of Canon law however venerable and universally accepted. Our support of this prohibition has always been upon its own merits. We regard it as an outpost of the sanctity of Christian marriage. With it is bound up, to stand or to fall the principle that husband and wife being "one flesh," the relations of one are the relations of the other. The relaxation of this rule we are convinced, and history bears us out, will eventually result in the degradation of the ordinance of matrimony. The frequently advanced argument that where no "blood relationship" exists, no artificial barriers should be erected, if carried to its logical conclusion would permit the marriage of a man with his step daughter or his mother-in-law. Our Bishops and all their thoughtful and intelligent supporters consider that upon this issue depends the most momentous and far-reaching consequences. The maintenance of this prohibition is the key of the position. It is felt that once this evil principle is admitted, viz., that a man's wife's relations stand upon exactly the same relationship to him as strangers, all sorts of scandalous abuses are eventually certain to creep in, as they most undoubtedly have in the United States, where we had an ex-President some years ago marrying his own niece by marriage. If the Christian institution of marriage is to be preserved a stand must be made somewhere. A stand has been made at the outworks of the citadel. The outwork has fallen. The citadel will be next attacked. In fact the citadel is already threatened, because the principle formerly safeguarding it has been irreparably infringed. The law of England has finally ceased to recognize the principle that husband's and wife's relationship are the common property of both. Arbitrary lines may be drawn for a while and certain rules laid down, but men are governed by principles, not by rules, and a violated principle can never be mended or replaced by artificial rules. Some other principle takes its place. The substituted principle in this case is, that nothing but certain affinities in blood are a bar to marriage. The Church "saved her face," by securing as an amendment to the Act, the proviso that no clergyman of the Church of England should be forced to celebrate such marriages or lend his Church for the purpose. Here, in Canada, such marriages have been legal for a good many years. That they have not led as yet to very marked evil results is probably due to our proximity to the United States, to which drift as by the operation of an irresistible law of nature, that class of people who hold lax notions on the subject of matrimonial ties and obligations. The violation of this vital principle by the final passage of this Act is to be deeply regretted. The Act itself is very objectionable. It will place thousands of modest, delicate-minded women in false positions, but it is chiefly objectionable rather for what it will lead to than for what it is. For it opens the door to further infringements, of what has hitherto been regarded by the great majority of Christian people, as a sacred principle.

WELCOMING STRANGERS AT CHURCH.

Some weeks ago a very interesting and to us rather startling article appeared in the "Ladies' Home Journal," detailing the experiences of a lady who visited a large number of Churches in

the cities of New York and Boston, representing the following denominations: Baptist, Methodist, Presbyterian, Episcopal, Unitarian, Christian Science, Congregational, and "Reformed." She had been commissioned by editor of "Home Journal" to visit one hundred and fifty churches in various parts of the country, with the object: "First, to test the welcome given a stranger in the average Church, to see what was meant by the invitation, 'Strangers cordially welcomed;' and second, to see how many of the clergymen or members of the congregation would, after the services, speak a word of encouragement or greeting to the stranger within their gates." With this object in view, and plainly dressed, Miss Laura A. Smith visited thirty-seven churches in New York and Brooklyn, embracing all the denominations already enumerated. In two out of these thirty-seven churches the pastors sought out Miss Smith and spoke to her, another was brought to her by a member of the congregation, leaving thirty-four churches wherein she received no pastoral recognition whatever. In the same churches she had been personally greeted by thirteen members representing five congregations. In thirty-two she had been absolutely ignored, and in some cases she had been treated with scant courtesy by the ushers. Miss Smith's experience in Boston was curiously identical with that in New York and Brooklyn. She attended twenty-four churches, and was spoken to by one pastor (Congregational). In four churches she was greeted by some member of the congregation, two being ushers. So much of late years has been written on this subject, and the necessity of sociableness towards strangers attending church has been so universally conceded that the conditions revealed in this article as still prevailing, and apparently unmitigated comes in the nature of a shock. We certainly imagined that there had been a fairly general waking up among city congregations, and that the only too well merited sarcasms of the last fifteen or twenty years had gone home. Apparently, however, there is no improvement whatever, and even in this "democratic age" people seem to be just as chary of their own dignity and just as fearful of cheapening themselves, as ever before. There is one shred of negative comfort in the situation as revealed by Miss Smith, the Church usually regarded as the chief sinner in the matter of coldness and exclusiveness is at least no worse than the rest. Of course there are some extenuating circumstances to be taken into account. There is often, with a certain class of peculiarly constituted people, a morbid, dread of seeming to officiously thrust themselves on strangers. Again in a large city church it is sometimes difficult to distinguish the strangers from the regular attendants. Furthermore, it is undeniable that there are people who, under the circumstances, would resent being pounced upon, and "pump handled," who would greatly prefer being left to their own devices. Still making every allowance the broad ugly fact remains, as certainly demonstrated in these experiences, that the atmosphere of our city churches is frosty and repellent, and does not encourage the attendance of "outsiders." Our congregations impress the general public as being very close corporations, and not at all anxious to welcome strangers except unexceptionally vouched for. The fact that matters are not nearly as bad as they appear on the surface will, no doubt, be apparent to a limited class of people, but with another and larger class it will be otherwise. These experiences will be eagerly seized upon as justifying what with varying degrees of intensity they have always held as to the "hypocrisy" of the average Church member, and it must be acknowledged with a certain degree of plausibility. It is deplorable that congregations should put themselves so often in a false position in this most important matter, and seem to adopt an attitude which belies the fundamental principles of their being, and it is an evil that could be so easily remedied. It is to be hoped that the article will bear speedy fruit.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Bishop of London has come and gone, and he has left an exceedingly good impression behind him. There was an unmistakable air of distinction in his bearing, there was energy and alertness in every movement, there was grace and wisdom in his utterance, and there was a generous response to every demand made upon him. He was eager to see what we had to show him and ready to speak whenever desired. He was an ideal guest, and if he felt that Canadians were disposed to work him too hard he must remember that he has to shake the blame, for he had so evoked our love before coming that we could not refrain from seeing and hearing as much as possible of him. He certainly possesses the graceful gift of showing appreciation and uttering polite compliments. One would imagine that he had never received any attentions worth mentioning until he came to this country and partook of its hospitality. He has that well-bred faculty of saying just enough to make his hosts feel happy with themselves and conveying his own sense of appreciation. He carries himself with great dignity in church and when off duty he is simple and unaffected in the extreme. His voice has a very peculiar quality. It is not altogether agreeable and yet it is far from being disagreeable. He speaks as if under restraint, but a restraint which he has set himself resolutely to overcome. We heard him speak on three occasions in Montreal, —in an after breakfast speech, in a sermon and in an informal address. He preached a remarkably useful sermon, but it was easily seen that his power was immensely greater on the platform than in the pulpit. He seemed to rejoice in the freedom of the platform, and a rippling current of humour flowed through his speech, illuminating and enriching it—a current that could hardly be allowed to enter a sermon. We feel bound to say that the original plan of having him address a united body of Church-workers from all parts of the city, at an early celebration of the Holy Communion, and then addressing a mass meeting in the largest available hall in the evening was the one that ought to have been followed to get the best results. This is not the first time we have noticed that in Montreal a man has been set up in a pulpit, in mid-week, to preach when he should have been placed on a platform to speak. There was one other defect in the Montreal arrangements to which we will refer, and that is the absence of representatives from other Protestant communions. It was a simple courtesy to extend to our brethren, one that would in no sense whatever compromise us, one that would evidently have been agreeable to the Bishop of London, and agreeable to those invited. We are pleased to note, however, that this courtesy was not omitted in some of the other cities His Lordship visited.

We have heard very little about the Pan-Anglican Congress lately, how the preparations are progressing on the other side, or how the contributions to the great thank offering to be presented in St. Paul's are coming in on this side. This plan for a congress is a great conception and it only needs the intelligent co-operation of the various branches of our great communion to make the occasion not only memorable but truly fruitful in larger-souled schemes for the advancement of the Church in its service to men. The time to work and plan and think for such an undertaking is now. The disposition to lackadaisically drible along until the last moment, and then wake up with a great show of interest is not what the Church has a right to expect. We do not now desire to say more regarding the preparations presumably in progress in this country, but we would like to say a word or two concerning the possibility of conveying to the Church in Canada to

some extent at least the results of that Congress. The members of the Congress will, of course, be stirred with enthusiasm and illumined with information and the question will be, how may this enthusiasm and illumination be conveyed in some degree to Churchmen in this country? Canadians will see little of it in the press and how else can they be brought into contact with that Congress. We would beg to suggest that a series of post-congress meetings, or congress extension meetings, be organized in the larger cities of Canada next autumn and that arrangements be made with distinguished delegates to that Congress from New Zealand, Australia, Japan, or elsewhere in the Far East to address these meetings on their way home, for presumably they will cross this Dominion in getting there. They will be fresh from the deliberations of this great conference, they will be new to our people, and, therefore, they ought to be in a peculiar position to instruct and interest us. While the subjects are still hot in their memories, while the enthusiasm is still upon them they could give us, the quintessence of the results of that Congress, and thus convey to many a most useful reflection of the original. In order to profit by this scheme it would, of course, be necessary to prepare the way for these meetings by the most careful organization in advance. We have seen enough to know, however, that this would be amply attended to by a few young men in each centre when the meetings were to be held. We beg to respectfully offer this suggestion to His Grace the Primate of All Canada, who, we think, is the man to take the first step. Through the Diocesan Bishops the scheme could easily be worked, and, we think, he would find that the clergy would heartily co-operate. This, of course, is a thing that could not be left to the last moment. He ought to begin almost immediately to speak for the men desired to address us. In order to facilitate matters "Spectator" would tender the Primate his services so far as time will allow, either in his public or private capacity, to promote this end. But if a thing of this kind is to be attempted at all we want no half measures. Let the thing be organized on a big scale. Let us have enthusiasm, and let us determine that the Church in Canada will profit by it. If this commends itself to Churchmen we hope the younger clergy will give their Bishops no peace until the thing is fairly under way.

A letter written by Bishop Johnston, of West Texas, and addressed to the Pope of Rome, came under our notice a few days ago. Bishop Johnston was visiting the Phillipine Islands when he wrote. He had had an opportunity of observing spiritual conditions in an absolutely Roman Catholic community. He had he said been specially studying the condition of spiritual unrest in France and Italy where the Church of Rome had had a free hand in the past. The facts as he finds them lead him to the conclusion that there is an urgent necessity for immediate co-operation on the part of all Christian Churches in facing the forces of evil in the world. He, therefore, calls upon the Pope to "summon a congress, not a council, of all Christians to discuss, with a view to future action the necessary steps to restore to Christianity that splendid influence it once exerted upon humanity, but of which it is in danger of being deprived by 'our unhappy divisions' which now paralyze its power, and but for the promise of its perpetuity would threaten its very existence." The whole letter is conceived and expressed in a high spiritual voice. His argument is this. Everywhere the Christian Church is face to face with a great crisis. Men are losing their faith in Christ as a divine teacher, and losing their faith in the Church as an organization for promoting a higher life. No where is this more true than in purely Roman Catholic countries, and, therefore, he calls upon the Pope as specially interested and specially equipped with authority, to summon all Christians

to sit down together and take knowledge of this matter. In illustration of what seems to us to be the soundness of Bishop Johnston's contention we would refer to what is taking place in commerce. A year or so ago the Ontario Bank failed, but before failure was announced the Banking Association of Canada had taken the matter in hand and protected the bank's clients. This was done because injury to one meant injury to all. Loss of confidence in one meant loosened confidence in every other. Now in the great universal Christian Church there is equal mutual interest between the different branches and denominations. The loss of public confidence in one means loss for all. We should be sustaining one another rather than acting in rivalry, for defection from one does not usually mean strength to another. It means that somewhere faith in God and His Church has been dimmed.

Spectator.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Wolfville.—The Bishop of St. Alban's, who is one of the delegation appointed by the Mother Church to attend the Richmond Convention, visited last week this beautiful and historic locality. He stayed all night at "Kent" Lodge, and next day was taken by Mayor Black, accompanied by the Rev. Rural Dean Dixon, to various points of interest in the neighbourhood, including the site of the old French Church at Grand Pre. His Lordship expressed himself as delighted with the country. He spent the following Sunday in Halifax quietly, and then went on to Prince Edward Island.

FREDERICTON.

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

Bishop Kingdon was abie recently to assist at the marriage of his stepdaughter, but remains very weak. Bishop Richardson has already confirmed over 1,100 candidates. The Bishop presented his magnificent library to Trinity Church, St. John.

QUEBEC.

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

Quebec.—Visit of the Lord Bishop of London. —The Right Rev. Winnington-Ingram, Lord Bishop of London, reached Quebec on Friday, the 6th, at noon, and was met by the Bishop of Quebec, together with all the city clergy and a number of laymen, who came to greet him on his arrival. The Bishop of London received them on board the "Victorian," where they were introduced to him by the Bishop of Quebec. The Bishop of London, who seemed in excellent health after his voyage across the Atlantic, proceeded to Bishopsthorpe for luncheon, and then went out to the golf links and enjoyed a game of golf during the afternoon. He dined with His Excellency the Governor-General of Canada in the evening at Government House. On Saturday morning the Bishop of London, accompanied by Lady Grey and her daughters, the Bishop of Quebec, the Dean of Quebec, and a large party of clergy and laity, paid a visit to Montmorency Falls, the Quebec Railway Company, kindly placing a special car at their service. After admiring the falls and the beautiful views obtained from the grounds of Old Point House, the Bishop of London visited the residence of Mr. H. M. Price, where he signed his name in the great Bible presented to Montmorency Church by the King of England. At 3.30 the Bishop of London held a reception at Bishopsthorpe, where a large and representative gathering of members of the Church of England in Quebec came to pay their respects to the Bishop. Later in the afternoon the Bishop accepted an invitation to tea with the Tennis Club,

and enjoyed several sets of tennis. On Sunday the Bishop of London celebrated at the cathedral at eight o'clock, assisted by the Bishop of Quebec, the Dean of Quebec, and Archdeacon Balfour. There were a large number of communicants. A vast congregation, completely filling the cathedral, assembled at the morning service, the sermon being preached by the Lord Bishop of London, who chose for his text the words, "A city set on a hill cannot be hid." The Bishop pointed out how appropriate were those words to the city of Quebec, especially in view of her great historical importance, and urged the need of living up to the great name that she bore in history. After alluding to the unique position of the city as the gateway of Canada—the port of landing for the Far West—he turned to local matters and pleaded for stronger and more friendly ties with the Church of Rome, the members of which Church formed the bulk of the population, not only of the city, but also of the diocese. The Bishop then went on to compare the individual character of each citizen to a city set on a hill, and which could not be hid, and earnestly asked that each and all should endeavour to set an example of faith, hope, and love, so that men should be able to look up to that life, and even as they admired the spires and steeples of a city set on a hill, and towering up to heaven, so they might admire the spires and minarets of a man's character, also towering up towards heaven, and be influenced by it. On Monday morning the Bishop of London celebrated at St. Matthew's Church, and at eleven o'clock held a reception at Laval University, afterwards leaving for Montreal by the 1.45 express.

MONTREAL.

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

The Bishop of London arrived from Quebec Monday evening, the 9th inst. He was met at the station by the Bishop and nearly all the clergy of the city and a large number of the prominent laity. He was driven to Bishopscourt, where he was the guest of honour at the dinner given to leading members of both clergy and laity. On Tuesday morning there was an early celebration of Holy Communion at the Church of St. James the Apostle. A very large congregation was present, including many of the clergy of the Diocese of Montreal, as well as a number of the laity. The Rev. Canon Ellegood read the Epistle, and Right Rev. Bishop Carmichael, the Gospel. The Rev. E. P. Anderson (London) and the Rev. A. J. Doull were the Bishop of London's chaplains, and Rural Dean Carmichael (Knowlton) and the Rev. H. E. Horsey were chaplains to the Bishop of Montreal. The Rev. J. Paterson-Smyth and the Rev. Allan Stratford also assisted in the service, which was most impressive, and lasted until after nine o'clock. The Rev. Canon Ellegood presided, with the Bishop of London on his right and the Bishop of Montreal on his left, the latter saying grace. The breakfast was in charge of the ladies of the Chancel Guild. After the service the rector and wardens of the Church of St. James the Apostle were hosts at a breakfast served in the lecture-room of the church, at which many rectors of out-of-town parishes of the diocese were guests, as well as most of the Montreal rectors. After breakfast a drive arranged by the Lay Committee, during which many places of interest in and about the city were visited, including the Bank of Montreal, where the party were received by some of the directors and staff, and the Board of Trade. A formal call was also made on Mayor Ekers at his office. Accompanying the Bishop of London were: Mr. Stanley Christopherson, the Rev. E. P. Anderson, the Bishop of Montreal, Dean Evans, Dr. Leo H. Davidson, Mr. E. Goff Penny, Mr. James Crathern, and Mr. R. Wilson-Smith. Following the drive about the city the Lay Committee entertained at luncheon at the Mount Royal Club, the Bishop of Montreal presiding. In the evening the Bishop preached to an enormous congregation in St. George's Church. The procession, which was very long, entered the church by the main door, headed by the full choir singing, "Brightly Gleams Our Banner." The members of the choir were followed by the vested clergy of the Diocese of Montreal in the order of their ordination, the most recently ordained coming first. The Bishop of London was attended by his chaplains, the Rev. E. P. Anderson (Paddington, London), and the Rev. A. J. Doull, the Bishop of Montreal's chaplains being Rural Dean Carmichael and the Rev. Mr. Horsey. As Bishop Carmichael and his chaplains, who closed the procession, proceeded towards the chancel, the clergy lining the aisle fell in, two and two, and followed to their seats in the front

pews. The service was taken by the Rev. Dr. Paterson-Smyth. The lesson was read by the Very Rev. Dean Evans. During the offertory the anthem, "God so Loved the World," was rendered, the hymns being, "All People that on Earth do Dwell," and the Recessional, "Crown Him with many Crowns."

The Bishop's Sermon.—His sermon, which was an attempt to show "What is God's Idea of Montreal," contained many important points delivered in a trenchant manner, and dealt largely with social, educational and religious questions. It was, in part, as follows, his text being the 3rd, 4th, and 5th verses of Zechariah. The message he had to bring from the Old Country to the new, he said, was short, but true:—

"We love you, and are proud of you, with the same love with which a mother watches a child's career. We feel that we on the other side are bound to you by a bond that nothing can break. I have only been a few hours in Canada," continued Dr. Ingram, "but I have discovered what loyalty means in a way perhaps in which I never knew it before, and I feel profoundly what warmth of welcome awaits all here who come over from the Old Country, for the reason as I have experienced, for those belonging to the old Church of that land. For to this I ascribe all your hospitality to me. And all you ask in return is that I should speak to you to-night of that land, and then of your own more especial interests." He had been welcomed, the Bishop went on, in such a manner that he felt, as it were, the heart of Montreal come out in the loving and, to him, most unexpected greeting extended, and all that was asked of him in return was that he would speak, first, a word from the old home, and then, as a minister of God must do, a word from God about your city. And what is God's idea of Montreal? asked the Bishop.

"The ideal demanded of a city was described by Zechariah. Patriotism is a vital foundation upon which the character of its citizens must be built. Even the Greeks, pagans in some ways as they were, taught us a great lesson by their love of their city. The most promising sign in this new land is this love which I have noted you have for your city and country. No matter to what denomination you belong, you want Montreal to be the best city in the world. So you must have the prophet's ideal for your city. The city of his vision was to be called 'a city of truth.' Just suppose this realized. If a city could become a city of truth, would it not revolutionize its whole social, industrial, commercial and religious life? A character for truth! What a part in England's prosperity has been played by that conviction that 'an Englishman's word is as good as his bond.' So let it be said of you in your growing wealth and importance: 'A Canadian's word is as good as his bond.' Passing to speak of the need for purity of municipal and political life, the Bishop said: "I cannot speak of the conditions in this country; but I can speak of London. There we feel that we must make it impossible that facts like the West Ham scandals should occur. We feel that it should be impossible for a member of a municipal government or of Parliament to be 'grinding his own axe,' to the benefit of himself and his relations." Speaking, secondly, of the character for sincerity, the Bishop referred to the religious humbug and arch-hypocrite. Emphasizing his third point, a character for holiness, Bishop Ingram spoke of the popular prejudice against so-called holiness of character, the general idea of a holy man or woman being a dull and unattractive person. The possession of that holiness which arose from true religion, however, on the contrary, added to the general attractiveness. "The ideal city must care for its old and poor; and what are you of Montreal doing in this respect?" The Bishop told of the workhouse problem in London, warning Montreal that such a problem must confront her in the future, when it would be the duty of her citizens to see that provision was made for those no longer able to toil. The Bishop spoke of the keen pleasure it had been to him—in these days of race suicide—to observe the many little children playing on the residential streets of the city. "And how are you teaching and training your children?" he asked. "Are you giving them religious instruction? To build a great nation, infinite love must be spent on the young. You must bring them to the living Christ. In Him is the source of strength and light. It is the living Christ that will transform to the Divine ideal—business men, politicians, and your whole national life. It will make yours a city of God, so that the dream of to-day will be the reality of to-morrow." At the close of the service in the church the congregation was invited by Dr. Paterson-Smyth to attend a reception in the parish rooms. Many availed themselves of the invitation. In a humorous little speech Bishop Carmichael regretted that the Bishop of London

would find it impossible to shake hands with those assembled, saying that to do so he would need a hundred hands on each side, and also, as you will all require some rest to-night, he asks you to be shaken. The following address, which was beautifully illuminated on parchment, was read by Bishop Carmichael on behalf of the Bishop, clergy and laity of the Diocese of Montreal:—

"My Lord Bishop,—In my own name, and in the name of the clergy and laity of this diocese, I bid you a hearty welcome to the city and Diocese of Montreal. As Head of the Oxford House, as Bishop of Stepney, and most of all as Bishop of London, your name and fame have long preceded you. You are known and honoured for your work throughout the whole Christian world, and not least in the Church in Canada. As the successor of Melitus and Bishop of the chief city of the Empire, and as representing the Mother Church of English Christianity, the daughter Church in Canada claims you as her very own. Your visit to the daughter Churches in Canada and the United States of America brings vividly before our minds the unity and continuity of the whole Anglican communion. United by a common faith and a common worship, and rejoicing in a common history, we trust that, as in the long past ages, the 'Ecclesia Anglicana' promoted national unity and made England a nation, so in time to come it may strengthen and cement the bonds of Empire and the unity of the Anglo-Saxon race. We hope your Lordship's visit may be blessed to you personally and to the Church in the New World, and that you may bring back to your own diocese and to the Church of the Old Land a sense of the love and gratitude of the daughter Churches for the dear and ever-honoured mother that gave them birth, and nursed and sustained them in their early life. We bid you welcome and wish you every blessing in your visit, in the name of the Father, and the Son, and the Holy Ghost. Amen."

His Lordship's Reply.—"My Lord Bishop, Brethren of the Clergy and Brethren of the Laity,—I hope you have all first of all seen what a beautiful message it is when it is written, for I can honestly say that this is one of the most touching messages I have ever received in all my life, and I am really at a loss to find words to express my feelings. This will be framed in the best way that they can manage it in poor old England. It will be put among my most treasured possessions in the drawing-room at Fulham, and when I look at it I shall say what warm hearts I have found in Canada, and among the warmest of these your own Bishop. He has followed me untiringly to-day. I envy you your Bishop in the warmth of his heart and the breadth of his character. As I told you, I expected to find perhaps two people on the platform when I arrived. I am beginning to think I am rather an important person. They don't think anything of me in the Old Country, and if I am not absolutely spoiled when I get back to London, it will not be your fault. I shall have a great deal to tell when I get back from Canada, and I shall tell my friends to save up enough to buy a ticket on the "Victorian," and come across to Montreal. I invite you all to come and see me in London. From November 1st to Easter I am at London House, and from Easter on at Fulham Palace, except when I take my holidays. Knock at my door and you shall have a jolly good welcome. And now, in return, 'one sermon is enough for one evening' is a very sound rule, especially as I have already spoken five times to-day, but I want to feel that in the spirit of united devotion and love, the true spirit of citizenship, Montreal is the most missionary diocese next to London." Proceedings were brought to a close with three cheers for the guest of the evening, followed by a similar tribute to Bishop Carmichael. Later on the departure of the two Bishops for "Bishop's Court," they were most heartily cheered by the crowds assembled at the door. The Bishop of London was obliged to cut short his visit to Montreal, and left for Ottawa at ten minutes past ten Wednesday morning, travelling by the Canadian Pacific Railway.

Montreal.—St. George's.—The Rev. H. P. Plumtre, assistant rector of this church, has resigned to accept a living in Nottinghamshire, rendered vacant by the death of his brother. The living is the gift of his eldest brother. He came to Canada six years ago as Dean of Wycliffe College, Toronto. In December, 1903, he came to St. George's Church.

"For ever when the night grows long,
And human moan ascendeth,
God's justice strikes the haughty wrong,
And his long-suffering endeth.

ONTARIO.

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

Stirling.—The sudden death of Col. John Halliwell last week was a great shock to Church people. Col. Halliwell was a son of the late Rev. J. Halliwell, and was born near Blackburn, Lancashire, England, fifty-four years ago. When a young man he entered the Queen's Own Rifles, Toronto, with Trinity College Company. He served the four years of the university course with the Queen's Own. Then he served for a short time in the 49th Hastings Rifles while a law student with the late George D. Dickson, Belleville. He then joined the 15th Regiment as sergeant, and served in every rank, ensign, lieutenant, captain, major and colonel. Col. Halliwell was probably best known on account of being in virtual command of the company of Midlanders who led the charge at Batoche in 1885, when he and his brother, Corporal Ed. Halliwell, were both severely wounded, and carried off the field together by the bandmen of the 90th Regiment. He wore the North-West Rebellion medal, and also the officers' long service decoration, and was a fine specimen of manhood and a good soldier. At his death he was Grand Master of the Eastern Ontario Orange Lodge, Third Principal of the Grand Chapter of Royal Arch Masons, First Principal of Stirling Chapter, A.F. & A.M., also lay reader, and took a most active part in all matters relating to the welfare of the Church. He leaves a widow, a daughter of James Boldrich, Stirling, and three children. He was a loyal Britisher and an ardent Imperialist.

Morven.—The new church here was opened Wednesday, September 4th. It is built of cement, and the woodwork is of dark oak. The church will seat about 120. Much of the work was done by the people themselves, and the cash outlay was about \$2,000. A small debt remains upon the building. There was a celebration of the Holy Communion at 11 a.m., when the Rev. F. T. Dibb, the rector, celebrated, and congratulated the people upon the success of their work. The Ven. Archdeacon MacMorine read the dedication sentence, and the sermon was preached by Dean Farthing. The church was filled. After service all adjourned to a large tent, where dinner was served, about 200 sitting down. In the afternoon the congregation was so large that it was impossible to have the service in the church, so there was an open-air service in the field opposite the church. The rector was assisted in the service by Canon Cook and the Rev. T. F. Dowdell, Dean Farthing being again the preacher. After the service there was a further adjournment for tea in the tent, and in the evening the band came out from Napanee, and there was a promenade concert, refreshments being sold at the booth. The Rev. F. T. Dibb and his congregation are to be heartily congratulated upon the successful termination of their labours, and upon the beautiful little church, which is a credit to the diocese.

TORONTO

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

Toronto.—On Friday evening last the Bishop of London arrived in Toronto about 7.30, and was met by the Archbishop and a large number of the clergy and laity. He was driven immediately to University Convocation Hall, where he was received with loud applause. The Archbishop presided. On the platform were Bishop Dumoulin, Bishop Thorneloe, Bishop Reeve, Bishop Holmes, Bishop Scadding, of Oregon; most of the clergy of the city and a number of prominent clergy of other denominations; also the Mayor of Toronto, Premier Whitney, and many other prominent laymen. The Archbishop, in opening the proceedings, said that he had pleasure in introducing to them, in the first discharge of his duties as the new assistant Bishop of Toronto, Bishop Reeve, whom he would ask to conduct the religious exercises. Letters of regret for inability to be present were received from the Lieutenant-Governor, Sir Mortimer Clark, the Bishop of Ontario, and Chief Justice Falconbridge. It would be a work of supererogation, said the Archbishop, for him to attempt to introduce to them their distinguished visitor, the Bishop of London, for he was as well known in Canada as he was in England. They felt very greatly the honour of Bishop Ingram's visit to their diocese, not only on account of the great prestige of his office, although that, of course, had a very great fascination. The present Bishop of London was the 106th in succession, the first having been ap-

pointed in the year 604, 1,297 years having passed since the first Bishop took office and its occupancy by the present holder. The office had a peculiar distinction. The Bishop of London took precedence after the Archbishops of Canterbury and York, and was a Privy Councillor to His Majesty by virtue of his office. It was not only their visitor's great prestige, but the charm of his personality which attracted them. (Applause.) His was a personality which was most fascinating, and which had made him beloved not only in the slums of East London, but among the mansions and palaces of the West End. He, said he, had a particular interest in the Bishop of London, having been received into the Church by Bishop Blomfield and ordained by Bishop Tait, as well as having been the guest of the greatest Bishop of London, Bishop Temple, at Fulham Palace. It was, he announced, the desire of those responsible for the regulation of the proceedings to commence the collection of Canada's gift, which was to be presented at the Pan-Anglican Congress in London next year as a thank-offering for the blessings which had been bestowed on the Church in the Dominion. That gift would be devoted to missionary purposes either in the creation or support of a theological college, and in the assistance of the great missionary societies. That thank-offering would come back to Canada with the added contribution of the English people, for the whole fund was to be spent on behalf of missionary work abroad.

Bishop Ingram had a rousing reception when he rose to address the gathering. "This sort of thing," he began, "would find Toronto the most loyal city in the British Empire. He had heard 'God Save the King' twice at breakfast at Ottawa, and so he fully expected to be awakened during the night to hear a performance of 'God Save the King' outside his bedroom window. (Laughter.) But the people of Toronto not only seemed to be loyal, but it seemed to be also such a strong centre of the Church of England. While at Ottawa he had addressed 6,000 people of all denominations, and it was an added pleasure to feel that he was speaking to the Church, which was leading the Christian thought of Toronto. It was his intention, he said, to try to give them an account of what the Church of England was doing at the heart of the Empire, and then try to divine some lessons that might be of encouragement and perhaps of warning for the Church at Toronto. The first of the difficulties with which they had to deal in London was the rapid increase of the population. They were living like sardines in a sardine box already, but when they came pouring in at the rate of 100,000 a year he did not know where to put them. When he told his hearers that the heart of the Empire had increased one and a half millions in forty years they would perhaps understand what sometimes got between him and his night's rest. When they had that great crowd crammed into that small space one of the worst results was the terrible overcrowding. They would not understand the problem unless they realized that in hundreds of their homes in the heart of the Empire there were a father and mother and six children in one tiny room in which to sit and sleep. Did not they see how that drove the boys into the street and to the public house for drink, how the children saw things they never should see and heard things they ought not to hear? His wonder was that his boys and girls grew up in these districts as good and pure as they did. There was waiting among these six millions of people, growing 100,000 every year, the most terrible temptation for the young, temptation backed up by millions of money spent freely in the devil's work, and consequently, as representative of the hosts of God, the Church had to mine and countermine, and plan and scheme with the same skill with which the devil was scheming and ruining God's children. He was longing, trying, and working to purify the heart of the Empire, to put down the forces of evil and make the forces of good triumph. The work was not without encouragement, and he mentioned one instance of a man with fifty years' experience of London coming to him and saying: "London is a different place to what it was twenty years ago." Then the deaths of London. Did they realize that someone died in London every eighth minute? Sometimes he found it difficult to do his work with a merry heart in that great undercurrent of tragedy in the great city. The Bishop next touched on the work of the Socialists and Secularists in London, and spoke of his own efforts to counteract their influence. He told of how, after listening to the Secularists in Hyde Park, he asked an opportunity to reply; how he was allowed ten minutes while the Secularists themselves took three-quarters of an hour; how he set up a platform of his own adjoining that of the Secularists, and how his efforts were appreciated. Proceeding to show how the Church of England was tackling

these problems, he referred to their attempts to open up spaces in East London. In this connection he uttered a warning to Toronto. "Do not get crowded up with plenty of open spaces," he urged. "It is quite possible that you may be a city of five or six millions before I come the next time. Don't let me find you so foolish as to be crowded up as in London." It was sometimes thought, he proceeded, that the Church of England was in the pocket of the Tory party. But it was nothing of the kind. He had fought the physical battle for the people with both Liberals and Tories. The Church in the heart of the Empire identified itself with all that went on in London for the physical as well as the religious and social good of the people. "I am not one of those who believe in short cuts to reunion," said Bishop Ingram in dealing with the manner in which the various denominations worked together in London. He had ventured to say something on the matter in Montreal, when he had said that he did not believe in attempts for reunion, short cuts, which would make them lose their apostolic order. He was bound to say that, because he felt that the future of Christianity was in the hands of the Church, with its apostolic order in one hand and the open Bible in the other. But in the method of the working of the Morality Council of London he believed they had the right way of working in a brotherly spirit with the leaders of other denominations. They might have heard of Dr. Clifford. Well, he wanted to tell them that in spite of the bitterness of the educational controversy there had never been one flicker in this other great work between him and that leader of the Non-conformists in London. The advantage of an organization like the Public Morality Council, in which all denominations were banded, had been shown in the result of the campaign against the living statuary shows, which they had regarded as having a degrading influence. In spite of a half-hearted report being returned by their own committee, so great was the influence of the Morality Council that the London County Council felt they could not stand up against the united religious sentiment of London, and in a fortnight those shows were swept away, and he did not think it possible for a bad play now to live in London a week. That showed that when they had unity of the Christian Church it spoke with a voice that nothing could resist. In the same way the Churches were working together in the temperance cause. Instead of seven people sending in programmes to a distracted Government that could hardly get through its proposed legislation, the temperance people presented one programme, for which he thought the Government owed them a testimonial. "What is the old Church doing to deal with these tremendous problems? I will tell you," said the Bishop, and then he explained how under him in his great diocese he had 2,000 clergy, a great number of licensed lay readers, and 50,000 voluntary workers. It was the old but not worn-out parochial system by which they carried on their work. In that great fight what they trusted in more than anything else was the faithful, devoted parish priests, working in the slums and toiling year after year. Sometimes he got a little impatient, hearing everybody else in the world prayed for, and those men forgotten. They were the men who, in their little, dingy vicarages, heard the door bells ring at all hours of the day and night. They were the friends of the poor, who toiled up rickety stairs to visit the sick, and at whose coat tails the children dragged, and but for them it would be no good tackling the problem of London at all. They tried to make the lives of the people in those great slums more hopeful. Then there was the work in growing London. Going through the new districts, they might see a little body of respectable people, headed perhaps by an Archdeacon, who was always respectable, apparently looking at a mud heap. That was a committee of the Bishop of London's fund looking for a site for a church before the population got there, and he had broken the springs of his carriage going to consecrate a church which had been built before the roads got there. In forty years 215 of those new churches had been built, and they were living witnesses of the Church's vitality. Only by those means could they bind the people into a brotherhood of Christ, and without it would be attempting to make rope of sand. Vividly His Lordship sketched the isolation of London life. At one of his slum garden parties he had to introduce to each other three old men who had lived side by side in the same street for forty years without knowing each other, and, one trying to be polite, when asked if he did not know Mr. So-and-So, said: "I think I've seen the gentleman aforesaid." The only way to get at the people was through the Church. Libraries, efficient sanitation, open spaces and parks were all very good things, but nothing was going to make these people care for one another but the

Gospel of Jesus Christ. Let Toronto and Canada go forward to their great future, but don't let the people forget the lesson from the Old Country that the steady, onward advance of the Christian Church was the secret of lasting prosperity of the great cities of the world. By settlement work they were also trying to reach the people of the slums; by showing practically that the comparatively well off wished to help their poorer brethren, not by scattering money amongst them, but by living in their midst. At first the people could not understand why those beefy, athletic young men, nearly all Varsity Blues, came amongst them, and the comment was: "Mr. Ingram must be making a pretty penny out of Oxford House," but that work of Christian laymen was convincing the poor of East London in a way nothing else would of the truth of Christian brotherhood. Whether they have any such work being carried on in Toronto he did not know, but he suggested it might be established in connection with their university. In conclusion, His Lordship said he had two requests to make: One was that in their prayers they would think of those in London and their difficult task in the Old Country. They were longing to make of London something of which the Empire would be proud. They wanted to make it pure and clean; to send out from the heart fresh life. "I have," he said, "set my heart on making London the missionary heart of the whole world, and, therefore, remember in your prayers to pray that health and guidance may be given me to carry out that difficult work. Another thing is to make these great limbs of the Empire something that we in the Old Country shall be proud of. Send us back some fresh blood; some examples of true, pure Christian lives. Send back some of your strong-limbed Canadians to work in great London, and let us all work together to make this British Empire something which will ennoble and uplift the world." Bishop Du-Moulin, in moving a vote of thanks to His Lordship, dwelt upon the great charm of his personality. They who had formed their impressions from reading saw the Old Country in a fog, and thought that infidelity walked blatant throughout the land. The Bishop of London had, however, by his words of fire, shown them that the Church was still going forward with the great work of Christianity. Hon. J. P. Whitney briefly seconded the vote of thanks, and the meeting ended with the singing of the National Anthem. The musical part of the service was under the direction of Dr. Ham, of St. James'. The singing was very hearty.

Mr. Stanley Christopherson, who is accompanying the Bishop of London, addressed the boys of Upper Canada College at 7.15 Sunday evening.

The following message to British immigrants was received by the British Welcome League from the Bishop of London:—"Be sober and industrious. Do not forget the Motherland that gave you birth and infant nurture. Keep up and preserve her good name unsullied. Have a firm faith in Almighty God and obey His law. Adapt yourselves to your new environments. Become good citizens. Obey the laws of the country, and the blessing of heaven will rest upon you and all

your undertakings. Then prosperity will attend you, and you will have every reason to thank God that you came to this beautiful country."

Saturday morning the Bishop of London and his party were entertained at the Toronto Golf Club, and at a luncheon by the President of the Club. In the afternoon a garden party in Trinity College grounds was given in his honour by the Archbishop and Mrs. Sweatman. Some three or four thousand were present. The Bishop of London was received on the steps of the terrace by Provost Macklem and the College staff. The Bishop soon got busy, and for nearly one hour and a half he greeted and shook hands with all who could get near him. Shortly before 6 o'clock a move was made to the lawns at the rear, the visitors lined up on the grassy slope when Archdeacon Sweeney voiced the sentiments of all by bidding His Lordship a hearty welcome to the city. On rising to reply the Bishop received a warm ovation. He thanked them all for the cordial reception given him, and expressed great pleasure at meeting "so many sunny-faced and prosperous-looking people." He urged them as members of the Church of England to cultivate cheerfulness, to stand by the traditions of their historic Church, to take active part as Churchmen in the affairs of the city, and to make their Church a most aggressive missionary force in the country. At the close of the address three hearty cheers and a tiger were given. In the evening His Lordship attended a dinner party at Government House, given in his honour.

St. Alban's Cathedral.—That was a grand service held in the Cathedral last Sunday, when the Bishop of London was the chief officiant. The church was packed to the doors, many being turned away for lack of further accommodation. The cathedral choir was in full force and rendered the musical part of the service splendidly. Bishop Reeve, who is entering upon his work as the assistant Bishop of the diocese, preached an admirable sermon from 2 Kings 18:19. Matins were sung by Canon Macnab, the Lessons being read by His Grace the Primate and the Rev. C. P. Anderson, of Paddington. In the office of Holy Communion the celebration was taken by His Lordship the Bishop of London, who was clad in the scarlet robes of his office. It was good to hear his clear and sympathetic voice ring through the cathedral as he ministered before the Lord and to the Lord's people. About one hundred and fifty people remained to partake of the Sacrament. Dr. A. G. L. Trew, of California, read the Gospel, Canon Macnab acting as epistoler and server. All the arrangements of the service were well carried out, and St. Alban's congregation will not soon forget the occasion of the Bishop of London's visit to Toronto and his ministrations in the diocesan cathedral. The many friends of the Rev. A. G. L. Trew, D.D., of Los Angeles, California, will be glad to know that he is in the city for a few days on his way to the Convention at Richmond. He will preach in St. Alban's Cathedral Sunday evening, the 22nd inst.

On Sunday Bishop Ingram attended divine service in St. James' in the evening, but did not preach. In the afternoon the Bishop at either service. In the afternoon the Bishop pronounced a Benediction upon the Gwynneth Osler Memorial Home for the Aged at the corner of Bellevue Avenue and Oxford Street. A brief service was held at half-past four in the chapel of Bellevue House, conducted by the Bishop and the Archbishop. The service concluded, Mr. and Mrs. E. B. Osler met the Bishop at the door of the chapel and conducted him through the Memorial Home, which is now perfectly appointed. The Bishop subsequently offered up a prayer for the community, and especially for the success of the work of the Bellevue Home. After a brief address the meeting terminated with the Doxology.

On Sunday 15th the Lord Bishop of London accompanied by the Archbishop of Toronto, and Mrs. Sweatman, paid a visit to the School of the Sisters of the Church, Beverley Street. The boarders, with a few day scholars and friends were assembled on the lawn. The Bishop was received by the Sisters, he then walked about among the children speaking to them in his own genial manner, winning their hearts at once. He then went into the Sisters' Chapel, where as their visitor and Head he gave them his episcopal blessing. The visitors took tea with the Sisters, and the two Bishops wrote their names in the visitor's book. The Bishop of London spoke a few stirring words to the children, reminding them of their responsibilities as members of the dear old Church, and also as belonging to a Sisters' School.

Monday morning the Bishop of London, accompanied by His Grace the Archbishop and the

Venerable Archdeacon Sweeney, visited Havergal College. The girls were gathered together in the assembly hall, when the Bishop was introduced by His Grace. His Lordship greeted the girls and spoke of the interest which he took in educational institutions of all kinds, and especially in girls' schools, because he recognized in the girls of the present generation the future homemakers of their country, and knew the influence which they would one day exercise upon it. He told them that if they wanted to exercise an influence which would be strong and powerful in their homes and in the country in which they lived, they must aim to possess five attributes, which constitute greatness in either man or woman. These were: Absolute straightforwardness, absence of side, sympathy, humour, and faith in the unseen. Canon Cody, on behalf of the directors of the college, thanked His Lordship for the address. Referring to the fact that Canada was formerly a part of the Diocese of London, he said that the girls who came from all parts of Canada felt that they had a special interest in the Bishop, whose predecessors had at one time been the Bishop, although they no longer now formed, as it were, an outlying province of his diocese. His Lordship then visited the junior school, the swimming bath and the playgrounds, and expressed his strong belief in wisely directed athletic exercises and sports for girls as well as for boys. The Bishop, the Archbishop, and Archdeacon Sweeney then visited Bishop Strachan School, and were received by the members of the Council and the lady principal. The Bishop, who was enthusiastically received, addressed some very encouraging words to the large number of pupils present, and spent some time in inspecting the school and its beautiful surroundings. Upon leaving the school, amid hearty cheers, His Lordship obtained for the pupils a half holiday as a memento of his visit. At noon the Bishop attended the luncheon given in his honour at the Canadian Club. There was a large attendance, between six and seven hundred of the members and prominent citizens. He delivered a most inspiring address, which was received with great applause. He left in the evening for London. A large number of the clergy and prominent citizens were at the station to bid him farewell.

St. Thomas.—Ordination services will be held by the Archbishop in this church on St. Matthew's Day, September 21st, when the following candidates will be ordained: The Rev. O. E. Newton, to be ordained priest, and Mr. Hamilton Mockridge, deacon. The sermon will probably be preached by Bishop Reeve.

The Right Rev. Charles Scadding, Bishop of Oregon, is the guest of his brother, Dr. H. Crawford Scadding. He is on his way to attend the general convention to be held at Richmond, Va.

North Essa.—September the 8th was the date on which harvest thanksgiving services were held at Christ Church, Ivy. The people of this parish were decidedly favoured in having for this occasion the Rev. R. H. McGinnis, who is well known as one of our staff of Missionaries in Japan. Mr. McGinnis preached two eloquent and impressive sermons, dealing in the morning with harvest thanksgiving, and in the evening with missionary work in Japan as labour in a field that is "white already to harvest." Although the weather was unfavourable, the attendance was good, particularly in the evening, and the offertory was the largest in several years. We hope that more country parishes may be permitted to have Mr. McGinnis for Sunday services.

Markham.—The Ven. Archdeacon Sweeney visited this parish late in July, and his visit was very much appreciated, both by the rector and the wardens of the three churches. The results have been most satisfactory so far, as his words of encouragement and counsel stirred one and all to see the necessity of various improvements about the different buildings and in the methods of working the parish. A meeting of the vestry of St. Philip's Church, Unionville, was held at the rectory, and was particularly well attended, the chief subject of discussion being the moving of the church to a more convenient position nearer the village. A committee of three were appointed to see what could be done in the way of securing a lot, and what it would cost to move the building. This committee, consisting of Messrs. Alex. Pingle, Robt. Ash, and John F. Davison, have been at work, and have almost closed negotiations for a lot in Unionville, which will prove, we feel assured, much more convenient for all parties concerned. We hope to start to work at the moving in the near future. At Grace Church, Markham, the wardens and a

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few members of the congregation met the Archdeacon, and the result was most gratifying. The stipend was raised from \$250 to \$300. A cement foundation is to be placed under the church in the spring, and an excavation made to provide for a full-sized basement and a furnace in the future. The church lot is to be sodded, and some of the old trees and a hedge which has died are to be removed. Cement sidewalks are also to be laid. St. Paul's, L'Amoureux, was also inspected by the Archdeacon, and a new altar and Bishop's chair are to be placed in position this fall. This building was repaired two years ago at a cost of \$1,500, which has all been paid off. Grace Church congregation are about to erect a new driving-shed at the back of the rectory lot. An annual visit of this kind will do an immense deal towards keeping people up to the mark in their duty towards their Church. We shall readily welcome the venerable Archdeacon when he comes again.

Norway.—The St. John's Church Mission, on Gerrard and Ashdale Avenue, report a very successful and happy social and garden party held in the grounds of Mr. Robert Ellis on Saturday afternoon, the 7th, whereby the sum of about \$40 was raised in aid of a fund to purchase a furnace. They also report the formation of a Church Lads' Brigade, which has been cheerfully accepted by the local youths, and well officered. Mothers' Meetings and Goose Club are also in a flourishing condition.

NIACARA

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

Hamilton.—The Rev. Gore Barrow has resigned his position as curate of Christ Church Cathedral to accept a similar position at St. James', Toronto. He is to take up special work among young men, and will leave here about October 1st.

St. Mark's.—After a service recently conducted by the Rev. S. Bennetts, the congregation adjourned to the lawn outside the church, which had been lighted up specially for the occasion. Here a very pleasing presentation took place. Mr. Kerwan Martin, the chancellor of the diocese, was appointed chairman. Mr. W. E. Brown, of Toronto, then presented Canon Sutherland with a leather-covered chair on behalf of the ex-members and members of the choir. In doing so, he said that it gave him great pleasure to be present on that occasion, and to testify to the high estimation in which Canon Sutherland is held. He hoped that he would be long spared to continue in his office. Canon Sutherland replied, thanking the choir for its present, and Mr. Brown for his remarks. The chairman then called several of the clergy present for speeches, and the following spoke: The Rev. Canon Webb, the Rev. W. R. Blachford, the Rev. F. G. Plummer, the Rev. C. E. S. Radcliffe. The party then congregated in the parish house, where an orchestra was in attendance and refreshments were served.

Burlington.—St. Luke's.—The annual harvest thanksgiving festival was held in this church on Sunday, September 8th. The beautiful little church was tastefully decorated with flowers, fruit, and grain, symbols of the ingathered harvest. The Rev. Prof. Clark, D.D., preached an impressive and eloquent sermon on the subject of gratitude and thanksgiving at the morning service, while the rector preached at the evening service on the miracle of "the feeding of the five thousand," as the symbolical representation of Christ supplying all the wants of the hungry world. The music was especially appropriate, and was well rendered by the choir. The collections amounted to \$185. On Saturday afternoon and evening of September 7th the local assembly of the Brotherhood of St. Andrew, Hamilton, held a very successful conference at Burlington. The afternoon was very profitably spent in the reading and discussion of papers. After settling the affairs and business of the assembly and the election of the president, the honour of which fell upon Mr. J. W. Bowstead, of the cathedral Chapter, the members repaired to the Sunday School, where a very sumptuous repast was served by the ladies. The conference was brought to a close by divine service in the evening. The rector preached on the subject of self-consecration, pointing to Christ as the ideal Brotherhood man, who had all His faculties consecrated to God and man. The preacher said the world-wide influence of Christ, whose attrac-

tive power was felt by all men, drawing them to Christ, was explained in His perfect self-consecration, and in Christ, where there was a harmonious development and consecration of all the faculties, the Brotherhood man had his ideal. The rector and wardens of St. Luke's Church have let the contract for renovating the Sunday School and the installation of electric lights.

Hagersville.—All Saints'.—The harvest thanksgiving services were held in this church on Friday, 13th, and Sunday, 15th inst. The Rev. Dr. Gardner, a former rector, gave an interesting and appropriate discourse on Friday evening to a large congregation. On Sunday the Rev. Canon Clark, D.D., of Trinity College, was the special preacher of the day. His sermons, which are always admirable, were specially enjoyed on this occasion. The church was prettily decorated by the ladies of the W.A. The offerings amounted to \$65.

HURON.

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

St. Mary's.—The corner-stone of the new Sunday School and church hall of St. James' Church was laid on Wednesday last by Right Rev. David Williams, D.D., Bishop of Huron, an appropriate service for the occasion being conducted by the Bishop, the rector, the Rev. Rural Dean Taylor, and the visiting clergy. On the stone was the inscription, "This stone was laid by Bishop Williams, September, 1907." The threatening aspect of the weather caused the proceedings, after the actual laying of the stone by the Bishop, to be continued in the church, where highly eulogistic addresses concerning the rector and his work were given by the Revs. D. Deacon and W. T. Cluff, Stratford; N. F. Bourne, Listowel; T. B. Westgate, Atwood; R. S. Howard, and Bishop Williams, London. Mr. Howard said he remembered the church when it was a bare building in a bare field, and the rector had transformed all into a picture of beauty. The Bishop then gave the closing address, speaking upon the importance of religious training. He said that he heartily agreed with all that had been said regarding the rector and his work, and supplemented it by most kind words of approval, and of encouragement to congregation and pastor. The offertory was liberal, amounting to \$620. After the ceremony the clergy adjourned to the rectory, where the Bishop presented Mrs. Taylor with the beautiful trowel, which had been given him by the rector, on behalf of the congregation. The Bishop paid a warm tribute to Mrs. Taylor's work as a helpmeet to her husband. It may be interesting to state that the late Mr. Wm. Hutton started the work by bequeathing over \$1,000 to it, and his brother, Joseph, has supplemented this by making it \$3,000. Mrs. Rumsey has also aided by donating \$500. The congregation have raised on their part several hundred dollars, and are now engaged in raising more. The total cost of the building will be about \$7,500, including furnishings. It will be of rock-faced stone, dimensions, 60 feet by 40 feet, with basement for social gatherings. The upper part will be divided, so that all church societies can meet in it. There will be a partition of glass and wood, which will slide upward, making, when this is done, one large room. The structure will be a very handsome one, and will very much add to the appearance of a property, which is already one of great beauty.

Ingersoll.—St. James'.—On Sunday, the 8th, this church was reopened after undergoing alterations and improvements. There were large congregations present. The Rev. Canon O'Meara, of Wycliffe College, Toronto, was the preacher. His discourses were admirably suited to the occasion, and he was given a most attentive hearing at each service. There were present, in addition to the rector, the Rev. R. J. M. Perkins, the Rev. Canon Hincks, who was rector of this parish forty years ago, and his son, the Rev. F. Hincks, of Blind River, Diocese of Algoma.

A Remarkable Gathering.—Seldom do we read of such an accumulation of good things as Bruce Rural Deanery presents for its autumn programme. The "bill of fare" is as follows:—Confirmation on the first evening, an early celebration of the Lord's Supper next morning, and a morning meditation, "quiet hours," by Bishop Williams, a Woman's Auxiliary meeting for the deanery, a programme of addresses, and the induction of the rector by Ven. Archdeacon MacKenzie. The meeting will be at Chesley, (Bruce Co., Ontario), on Tuesday evening, September 24th and all day Wednesday, September 25th, and

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ALCOMA.

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

Ravenscliffe.—The Bishop of the diocese administered the Apostolic rite to five candidates in the handsome little Church of St. John Baptist on Wednesday at 7.30 p.m., August 28, 1907. Evenson was said by the incumbent, the Rev. C. Simpson.

Novar.—The Confirmation service was held in St. Mary's Church on Thursday morning, August 29, 1907, three candidates being confirmed. Matins was said by the incumbent, and the Bishop conducted the celebration, assisted by the Rev. C. Simpson. The Rev. James Walter Hodgins, rector of Holy Trinity, Chatham, who had been spending a few days in the Highlands of Ontario, arrived in the village in time to attend the service. His Lordship and Mr. Hodgins were the guests of the Rev. C. Simpson at St. Mary's parsonage.

Ifracombe.—The Bishop administered "laying on of hands" to one candidate at Evenson in Christ Church on Thursday, August 29th, at 7.30. There was a good attendance in the pretty little stone church, several members of the congregation being summer visitors from Toronto. The Bishop and the Rev. C. Simpson were very hospitably entertained at the summer residence of the Rev. Charles Darling by Mrs. Darling and family and friends. The summer visitors from Toronto and Hamilton, who have been spending several weeks on the beautiful shores of Buck Lake, took their departure during the last week of August and first week of September. They will be missed in the congregation, as many of them were regular attendants at divine service.

Sprucedale.—The Bishop, assisted by the priest-in-charge, the Rev. C. Simpson, conducted Matins and celebration in St. Paul's Church, Sprucedale, on Friday morning, August 30th, at 10.30 a.m.

KEEWATIN.

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

Kenora.—at a meeting of the Executive Committee of this diocese, held at "Bishopstowe" on Thursday, September 12th, His Lordship the Bishop, appointed the Rev. H. D. Cooper, M.A., of Dryden, Archdeacon of the diocese, to take the place of the Ven. Archdeacon Page, who recently removed to England. The appointment is one which will meet with the unanimous approval of all who know Mr. Cooper, and who know him as a faithful and zealous worker for many years in the Diocese of Keewatin. During the Bishop's absence in England Archdeacon Cooper will act as commissary. The Rev. A. A. Adams, General Missionary, will have the supervision and oversight of the missions in the diocese, and endeavour by practical assistance and counsel to further their interests in every way. Bishop Lofthouse and family expect to leave Kenora for England about October 10th, stopping at Toronto and Montreal en route.

Whitemouth.—Christ Church.—The Bishop of the diocese held a Confirmation service in this church in August, when six candidates were presented for the Apostolic Rite. A celebration of Holy Communion followed the morning service. On Sunday, September 8th, the general missionary, the Rev. A. A. Adams, preached at both services. The occasion was the annual harvest festival and Home Mission Day. The church was very tastefully decorated for the occasion, the chancel and sanctuary looking particularly bright with flowers and fruits. The attendance was good, and a liberal collection taken up. Owing to the efforts of the ladies of the church, new carpet has been placed in the chancel and matting down the aisle, adding very much to the appearance of the church.

Emo.—The Bishop held a confirmation service in the new church recently opened when two candidates were presented for the Holy Rite by the Rev. Wm. Crarey, incumbent-in-charge. There was a good congregation, and the Bishop's address was full of earnest and practical thought for those who were entering into the full membership of the Church. Mr. Crarey has returned to Wycliffe College to enter his final year's studies.

Barwick.—Mr. F. Cousins, missionary-in-charge, has gone to St. John's College, Winnipeg, to study for Holy Orders. During his absence, the services will be taken once a fortnight by the Rev. C. Wood, Fort Frances, and the Rev. M. H. Jackson, Rainy River, and the Rev. J. Johnston, Long Sault.

RUPERT'S LAND.

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

Elkhorn.—The Archbishop of Rupert's Land spent a busy day in the Elkhorn district on Sunday, September 1st. In the morning he consecrated the Church of St. Mark's, Elkhorn, which has recently been enlarged and greatly beautified by the addition of a chancel and a wing in the form of a half transept. The day was beautiful, and it was exceedingly gratifying that so large a number were able to take part in this impressive service. The main building was opened in 1887, and the addition started a little more than a year ago. It speaks well for the people that it is now practically free of debt. A further evidence of increased Church life in the last few years was to be seen in Kirkelle, when at the afternoon service His Grace consecrated the Church of St. John the Evangelist in the newly-created parish of the same name. The work of building and furnishing this church, with the exception of the foundation and sea's, was done by the incumbent and the people, and has been entirely their free-will offering, without any outside assistance. The organ was donated by the Fredericton Diocesan W.A., and the fair linens by the Belleville branch of the W.A. The building was not quite equal to the demand made upon its seating capacity, and, although extra seats were provided, some few were not able to find room within. The service was hearty and reverent. In the evening, at St. Mark's Church, the solemn rite of Confirmation was administered to twenty-two candidates, of whom eight were pupils of the Elkhorn Industria School, and nine from the adjoining parishes of Kola and Hargrave. His Grace's addresses at all three ceremonies were most helpful and encouraging, and will long be remembered by those whose privilege it was to hear them.

Deloraine.—St. Andrew's.—This church has recently been very much improved by the addition of eight coloured glass windows. Two of these were presented by Dr. Pomalin, the remainder by the Woman's Auxiliary. The windows were made by the Dominion Stained Glass Co., of Toronto, and the work is first class in every respect.

Winnipeg.—Of the many interesting men down from the north, none has a more enthralling story than the Rev. Archdeacon Lucas, of Fort Simpson, who, with his wife and son, arrived in the city last week. The journey south from Fort Simpson, which is 1,200 miles north of Edmonton, occupied eight weeks to that city. The Archdeacon has spent sixteen years in the north country ministering not alone to the spiritual needs, but material and physical requirements of the men as well. The first eight years of his journey in the north were spent at Chipewan, and then, after a year's furlough, he spent the

remaining seven years at Fort Simpson, labouring among the Indians. At Fort Simpson, the Archdeacon has a log church, which was built in 1866, the first church to be built in the north. Fort Simpson is an exceedingly fine hunting ground. This winter, owing to the scarcity of rabbits, Indians had to devote their time in hunting for food, and the result is they have few skins to trade at Peace River. Some of them had to eat their dogs. The Archdeacon is satisfied with his work. He has compiled a dictionary with the English duplicates of the Slavic of 10,000 words. It has taken him six years to do the work. There is one other like it, but not so wide. It was compiled by Archdeacon MacDonald for the Louchoux Indians. Archdeacon Lucas is on an eighteen months' furlough, the most of which will be spent in England, where he will leave his son to be educated. At the end of his furlough he proposes returning to the north to continue his grand work.

Fort Rouge.—St. Luke's Mission.—On Sunday, September 8th, this Mission was opened by the rector, the Rev. W. Savary, who conducted a regular morning service at 11 a.m., at which Communion was administered. Mr. William Stephens assisted the rector, and the new choir, whose first practice was held Friday night, acquitted itself nobly. The evening service was conducted by Ven. Archdeacon Fortin, who took occasion to congratulate the people of that part of St. Luke's parish on the achievement of the pretty little Mission. There are seventy families of the Church in the vicinity of Rathgar Avenue, on which the Mission stands, and the future of the establishment is considered assured.

Correspondence.

"WAIFS AND STRAYS."

Sir,—The silence maintained by the Waifs and Strays Society has not been occasioned by any fear of lack of ability to defend itself, but rather has it been owing to the awaiting of a second communication from the writer of the first letter, relieving, as far as possible, what of misapprehension he may have left on the public mind. Since he has received private information, it is to be regretted that he has not written. He doubtless has his own reasons, and it may be the information was not satisfactory. That he has had a real grievance, who as a parish priest, devoted to his duty, to such as may reasonably be considered as under his particular direction and care, and who, by the blunder of another or others, has been made to fail in that duty, there is no denying. This, beyond question, is the case of the writer of the first letter, briefly stated, and we, who have been led to understand it by an explanation of details, must sympathize with him. Were the blunder within the power of the Society to overcome, he may rest assured that it would be done. It is to be feared—indeed, it is certain—that the error is beyond correction; yet it is not of magnitude sufficient to stay the world in its progress, even the little, local world that it has most affected. From any point of view but the purely personal it cannot loom up large. The parish and the Church will survive it, and the priest maintain his position and usefulness, while the child may still be a Christian, even if she never should return to the Church of England, desirable as we may think it that she should do so. It is unfortunate to have the sense of responsibility for souls strongly developed, only to find that the souls will not recognize, for some reason or another, that responsibility; but that cannot be helped where there are other wills than our own in opposition. Let me here say that the mistake, the fruit of which my friend is so sorrowfully reaping, is the result of an entail of condition, perhaps too thoughtlessly or hastily, accepted by the representative of the Society when he came here, to take over from its original owner "our Western Home." It cannot now be repeated. The new conditions, dating from about a year ago, positively preclude this; yet these new conditions are not retroactive, and, therefore, cannot affect the past or remedy its mistakes. The present and the future can alone be governed by them. Under the new order the Rector of Niagara has been appointed honorary chaplain, and, according to information received since the writing of the first published communication, he is a member of the local "Governing Board." That, as far as opportunity serves, he will be faithful to the trust reposed in him, the Church may rest assured. The Society and its

work are worthy of all commendation, though its local error may be open to some condemnation. It is a thoroughly Church of England organization, a charity worthy the support and regard of all. To my way of thinking, the writing of a private letter to the authorities in England would be far more potent, to correct an abuse or overcome an error, than all the letters that could be printed, and, regarding the great Society itself, would leave no ill impression on the public mind. Trusting that this may relieve the situation and clear the air,

Jno. C. Garrett.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—Now that the English Parliament has at last removed the ban of illegality from marriage with a deceased wife's sister, it may be thought that there is no longer any impediment to such marriages. It must be admitted that there is no legal impediment in England or Canada, but the impediment still remains that, both in England and Canada such marriages are contrary to the law of the Christian Church. This law is not based on the ipse dixit of any ecclesiastic or ecclesiastical body, but on what is believed to be the commandment of God, delivered to mankind through Moses, and has the same sanction as the Ten Commandments. This law is set forth in the Book Leviticus. A great deal of ingenuity has been spent to show that this law does not forbid such marriages, and that the Jews did not so interpret it; but as the London "Times" recently pointed out, such an interpretation makes the marriage law as laid down in Leviticus inconsistent. The principle on which it is plainly framed is that by marriage the relations of the wife become the relations of her husband, and vice versa. The sister of the wife becomes the husband's sister. He may not lawfully marry his own sister; therefore he may not marry his wife's sister. He may not marry his own niece; therefore he may not marry his wife's niece. Now, anyone of ordinary intelligence can by examination of the eighteenth chapter of Leviticus, see that this is plainly the principle upon which that law is framed, and it is obviously immaterial how the Jews construed it. If they construed it as is alleged, it is but another instance of their making the law of God of no effect by their traditions. Notwithstanding Parliamentary prohibition of such marriages has been withdrawn both in England and Canada, persons who regard the Levitical law as the revealed law of God, applicable to the whole human race, and intended for its true welfare, will refrain from such marriages, even with more care than they would refrain from stealing, even though the Parliamentary prohibition against theft were removed, because such marriages are a continuous offence against God's law as long as the union is maintained. We must recognize the fact that, both in England and Canada, there are people who do not regard the marriage law of Leviticus as binding on them, and for their relief such laws as that referred to are passed. There are also many members of the community who would like the legal ban against stealing removed, but if it were, it would not make stealing lawful in the eyes of any sincere Christian man or woman.

Geo. S. Holmsted.

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APPEAL FOR INCAPACITATED CLERGYMAN.

Sir,—Will you kindly acknowledge the following subscriptions for dues to Widows' and Orphans' Fund for incapacitated clergyman:—From W., \$5; Liverpool, G. B., \$1; Mrs. G. Redmond, Brockville, \$2; Acton Burrows, 29 Melinda Street, Toronto, \$1; Anonymous, \$5; Rev. A. H. Rhodes, Tecumseh, \$3; Clergyman's Daughter, Diocese Niagara, \$1; Edward Elliott, Esq., London, \$5; Rev. C. H. P. Owen, \$4; Carman, Winnipeg, \$2; Reader of "Canadian Churchman," \$5; Friend (paid to Synod Office), \$5; C. A. French (paid to Bishop of Huron), \$2; A. S. E., Guelph, \$3; Miss A. H. Rowe, Penetanguishene, \$2; A. K., London, \$1; J. Hale, Esq., Princeton, \$1; F. G. Nairn, Scotland, \$1; Rev. A. B. Farney, \$1; F. H. R., Toronto Diocese, \$2; K. R., Chester, Toronto Diocese, \$2; E. Peters, Blenheim, \$1; Landsdown, Conway, \$2; Rev. W. N. Duthie, Hespeler, \$2; Mrs. Hammond, Delaware, \$1; X. Y. Z., Warwick, \$1; L. V. Bolton, Carleton Place, \$1; H. M., Toronto, \$3; from a friend in response to sad appeal, \$5; Judge Savary, Annapolis Royal, N.S., \$5; Rev. W. M. Shore, Warwick, \$2; total, \$77. Amount due, \$154.57; amount paid in, \$77; balance due, \$77.57. Again, Mr. Editor, thanking those who have responded to my appeal, and trusting that the above balance will be made up as soon as possible, as the needs are pressing,

(Rev.) William Lowe,
892 Lorne Ave., London.

September 5, 1907.

BURIAL OF THE UNBAPTIZED.

Sir,—In this country it sometimes happens that a priest is called upon to officiate at the funeral of an unbaptized person. As the Church has, of course, made no provision for such a contingency, it would be interesting and instructive to know: (1) What the clergy do in such cases; and (2), What the laity think the clergy ought to do.

F. H. Hartley.

Family Reading

"HIS MERCY ENDURETH FOR EVER."

By C. E. C. Weigall.

"Come to church? John Lazenby, come to church? Why, if it was ever so—he would never cross the threshold of a church, or hasn't done since his daughter Nancy took and married Tom Page," said Mrs. White, laying aside her spectacles, and slipping them into the Bible that she had been reading at the moment when Sally Clowes came in to see her.

"I know he was upset over it," said Mrs. Clowes, who had come for the ostensible purpose of borrowing a cup full of flour, but had stayed on for a gossip; "and they do say as he is right down mad on account of Nancy and her husband coming to the village to live."

"They was offered work here, and I don't blame them," said Mrs. White, thoughtfully; "but it would seem to me a queer thing to come back and live in a cottage when all your life you had been in a farmhouse with a servant to do the rough work."

"I suppose she loved Tom Page," said Mrs. Clowes.

"Aye, no doubt, and women'll do queer things for love." And old Mrs. White, whose husband had begun his married life with a kiss and ended it with a blow, sighed for the memory of what might have been.

"Men and women are queer things," said Mrs. Clowes, tersely, taking up the cup of flour; "and, maybe, I'm not saying it for a fact, you know, but maybe, men'd do more love-making if their wives would help 'em. But, as a rule, the first baby finds the man on his way to the public-house, and the second'll rivet him there with a fresh chain. And all because the woman has not troubled to put on a clean gown, and brush her hair when her man comes home tired from work."

"Aye! there's many a cold chimney corner and squalling bairn responsible for a man's ruin," said the other, grimly; "only no one can say as I drove my man to the 'Blue Bell' that way."

"Maybe, he was a natural drunkard," said

Mrs. Clowes; "there's them in the world, no doubt," and she went off smiling to herself as she remembered that Mrs. White had driven her husband to the "Blue Bell" by the worship of cleanliness which up to the day of his death, she had preferred to godliness.

Mrs. White had not been alone more than ten minutes before a knock came at the door. "May I come in, Mrs. White?" said a charming voice.

"And, indeed, you may, Mrs. Page. Why, my dear, it's many a long day since I set my eyes upon you."

Nancy Page was a charming looking girl, with a face from which the early bloom had been chased by five years' struggle with poverty and ill-health.

"Yes, we are back in the village again. Tom and me and little Jack, and now I am afraid that my father is only the more angry about it, but Mr. Thesinger wanted Tom back at the hall, and the wages are better than he can get elsewhere."

"You did right to come, my dear, and, maybe, your father will make it up with you when he sees the little bairn."

"Oh! father will never forgive," cried Nancy, bitterly. "He prides himself on never changing his mind."

"I've had more troubles and made more mistakes than most women," said Mrs. White, "but I never knew the heart that God could not turn if He wished. I never saw the miracle He could not work."

But Nancy Page shook her head.

Outside in the sunlit garden the bees hummed about the tawny lilies and the mignonette beds, and the fall of the trout stream in the far distance among the woods, made the drowsy air faint and sweet with melody. On the fence at the end of the garden a little boy was sitting, for Jack Page had been too interested in the flowers and busy bees to enter the cottage with his mother. The heat of horses' hoofs coming up the road smote on his ear, but Jack was too busy to note any new comer, for he was singing the Benedicite, which he had been learning at school to understand.

"Oh, all ye works of the Lord, bless ye the Lord," he chanted forth, weighing each syllable on his baby lips; "oh! ye bees and lilies, bless ye the Lord."

He smiled a little, happily to himself, and rocked to and fro on his insecure perch. "Every fing must bless the Lord," he said meditatively to himself, and turned round as he became conscious of a trotting horse that shied violently at the sight of the little figure, and was only brought under control with the greatest difficulty by its owner.

"Woa! woa! steady, my lad. Where are you going?"

The scuffle of hoofs, the cloud of dust, and the noise had so alarmed Jack Page that he fell backwards into the mignonette bed, and his mother, hearing the sound, ran out into the porch; but when she saw that her own father was standing over her child, she drew back into the shadow.

With her hand across her beating heart she watched him. "O God, help me aid him!" she said softly.

Jack, down among the bees and flowers, was yelling lustily, and when old John Lazenby had tied his horse to the gate, he stopped and set the child on his feet. The two stood facing one another gravely enough in silence, which Jack Page's piping tones were the first to break.

"I was singin' Benedicite," he said resentfully, brushing the earth from his knees, "and what for did you come and 'terrupt me with your great horse?"

Lazenby broke into a big laugh. "Well, you are a queer little lad!" he said. "What's Benedicite?"

"Don't you know? It's about everyone blessing God for all what happens; it's just a praise song."

Lazenby leaned back against the gate, and looked down at him. "Well, you are a queer little mortal! And pray, what have I got to praise God for?" he said.

"For your horse, and for your nice clothes—and—and your gold watch and chain," said Jack, meditatively. "And p'raps you've got a little boy like me?"

"No, I've not got anyone," said Lazenby, gruffly.

"But everyone has got somebody, and you could have, too, if you went to look for him."

"I should have to look a long way, and what would he do when I found him?"

Jack drew near with a thoughtful face. "He would put his arms around you—like this," he said, and suddenly two soft arms stole around the stubborn old neck, and a fresh cheek was laid

upon the grey beard. "Like this," he said again, and kissed him.

At the touch of the baby lips, the icy bands that seemed to lie about Lazenby's heart snapped and broke, and the old man lifted himself up with a tear on his cheek.

"Why," he said, "I think I will have you for my little boy. What is your name?"

"Jack Page."

In the awful silence that followed, Nancy could hear the beating of her own heart.

"Where is your mother?" said Lazenby, hoarsely.

"Just inside the cottage. Let me and you go to her together."

And in another moment Nancy was wrapped in her father's arms, and two more hearts sang Benedicite.

FRESH AIR.

There isn't an organic thing in the universe, as far as heard from, that doesn't require the breath of life to exist, and the better the breath the better the life. It isn't necessary to consider vegetables, nor what we call the lower animals, some of whom appear to get along with little to eat, nothing to drink and a limited amount of air to breathe; but, for human beings, an abundance of pure air is life and health, the lack of it is discomfort, disorder, disease, and death. The man that gets the greatest amount of oxygen into the very bottom sacs of his lungs has the strongest body and the clearest head. He will live the longest, endure without injury the greatest extremes of climate, do the largest amount of work and find the greatest amount of satisfaction in living. His food will taste better, his senses will be keener, his sleep will be more refreshing and his waking more delightful. On the other hand, to the lack of fresh air in abundant quantities may be ascribed a large portion of the ills that human flesh is heir to; coughs, colds, and catarrhs, headaches, nausea, indigestion, fretfulness, sleeplessness and rheumatism.

Every army surgeon knows that the sick soldiers who are kept in tents recover more quickly than those who are shut up in houses, even in cold weather. Just observe the difference between boys and girls, the men and women, who live out of doors, and those who spend the most of their time in the house; those, ruddy, hale, active; these, pale, feeble, inert. And it is all owing to the want of ventilation in the houses, because the air inside was just the same as that outside until it was brought indoors. Tis'nt the Florida air, nor the Colorado air, nor the sea air, that cures the invalids who go racing all over the world to get well; it is the out-of-door air; that is to say, it is having all the fresh air we can breathe—and more. Look at the wild animals, they are never sick, not even when they die, they just simply stop living. Look at the horses and cattle of the plains and compare them with the stall fed creatures of the same race. How often can you find an absolutely sound domestic horse, and how long can you keep him so? Look at the wild Indians.—E. C. Gardiner, M.D.

MADE BY MISTAKES.

Mistakes made in the honest effort to do something worth doing need give us no concern. We may be sure that God allowed them, and is ready to take his share of responsibility for them. A small boy was helping his father make a path. A wheelbarrow loaded with dirt stood on the hillside above them. It was just balanced as it stood. Whoever lifted the handles would need to look carefully or it would topple over. The little boy, desiring to help, undertook to lift it. The father saw it all but said nothing. The little fellow lifted the handles and over went the whole load. As he saw what he had done he burst into tears. Then a sense of honourable innocence came over him. He had done his best. He did not know what was going to happen. His father knew and though a word would have stopped it, had said nothing. "Father," cried the little fellow, "that was your fault, too. You knew what was going to happen and you let me do it." The father felt at once the justice of the boy's view and he spoke to the boy in loving recognition of the fact. We may be sure that God is educating us in the same way and that He doesn't mind the mistakes. Doubtless, He rather likes them, as this father was rather pleased with the upset load, because by them He is training us. That is the way He makes us.—S. S. Times.

AN ESSENTIAL TO HEALTH.

Proper Selection of Food is the Rational Way of Curing Most Ailments. Drugs Frequently Aggravate Stomach Troubles.

Most people have recourse to drugs the minute they are attacked by an ache or a pain. Even in attacks of indigestion they pin their faith to peppin and other so-called "digestants" when if they would stop to think this fact would be apparent that a food that is artificially "digested" with drugs is not digested at all. And what is more important they ought to know that the use of these so-called "digestants" soon puts the stomach "out of business." In other words, the stomach soon refuses to work.

Miss Laura H. Bell, of Lewiston, Pa., writing under date of August 23rd, 1907, shows that she treated the matter in a more rational way. Here is her letter: "In May I went down with a severe attack of gastritis, and for some weeks could not take anything but milk prepared as 'koumyss,' but finally as the first solid food, the stomach retained one half a Shredded Wheat Biscuit, and for six weeks have eaten one each morning, though as yet cannot assimilate bread of either whole wheat or fine flour. I believe in acknowledging a good turn, and will be glad if this is of any service to you or any of the suffering brotherhood of the world.

Very truly yours,
(Sgd.) (Miss) Laura H. Bell.

The only rational way to cure dyspepsia or other ailments that come from indigestion is to gradually coax the stomach back to health and strength with a natural and rational food that is easily and quickly assimilated—a food that will make the stomach do the work Nature intended it should do.

You cannot make your arm strong by carrying it in a sling. Neither can you recover the digestive power by depriving the stomach of its work. Many persons whose stomachs have rejected all ordinary foods have been able to digest and assimilate Shredded Wheat and grow strong upon it. The reason is very simple. It is the whole wheat, steam cooked, shredded and baked. The delicate porous shreds are quickly permeated by the saliva and the other digestive fluids are easily converted into rich blood and healthy tissue. It is food to get well on, to grow on, to work on, to live on. Try it for breakfast with milk or cream, or fruits. Your grocer sells it.

Mr. George Riley, a Rishton mill-owner, has left £800 towards an organ for St. John's new church, Great Harwood. The Harwood Parish Church will also benefit.



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British and Foreign.

Rev. Canon J. M. Aldridge, M.A., rector of Ballinasloe, who was recently appointed Dean of Clonfert, is one of the most gifted preachers in Ireland, and is greatly beloved by all who know him.

The Bishop-Designate of Newcastle hopes to be enthroned in Newcastle Cathedral on Wednesday morning, October 9th, if His Majesty is able to receive him for the usual homage before that date.

A new tower is to be added to St. Stephen's Church, Bournemouth. The foundation stone was laid lately by Lady Meyrick. An address was given by the Rev. C. S. Fowle. The collection reached the substantial total of £508.

As a memorial to the late Earl of Cranbrook, it has been decided to enlarge St. Mark's Church, Low Moor, Bradford, at a cost of about £1,000; and the present Lord Cranbrook has headed the subscription list with a donation of £100.

It has been decided that the great north window of the morning chapel of Salisbury Cathedral shall be filled with stained glass, to represent the subject of the Heavenly Jerusalem, as a memorial to the late Bishop Webb, who, it is known, eagerly desired that such a work should be carried out.

The Bishop of Colchester has just held a remarkable service at Pleshey, a small village eight miles from Chelmsford, where a house, formerly an inn, was dedicated by him as one of proper retreat and intercession for the Sisters of the congregation of the church having their centre at the Missionary Training Home, Upton Park.

H. R. H. Princess Henry of Battenberg opened the new Labour Home in connection with the Social Department of the Church Army at Southampton. The Bishop of Southampton delivered a brief address, in which he claimed for the Church Army that it sought to do two things—first, to succour and rescue those in distress, and to give those in need the opportunity of beginning a new life. Her Royal Highness, in opening the building, expressed a warm wish for its success.

A letter from Bishop Moule, of Mid China, has been received by the local Mid China Mission at East Fordington, Dorchester, the old home of the Bishop. An interesting account of the work in his enormous diocese is given. It was feared, said the Rev. E. C. Leslie, who presided at a meeting in connection with the mission at Carne, that the work would receive a check owing to the resignation of Bishop Moule. But the Bishop was still at his old post, and he desired to stay there and carry on the work until his death.

An interesting stage of the restoration scheme at Selby Abbey was reached recently, when in the presence of an interesting group of spectators there was raised to its lofty position above the east gable windows of the beautiful choir the large massive decorated cross, which has been carved

and worked from a solid block of Huddleston stone, weighing over a ton. As completed, the cross stands 4 feet 6 inches in height and measures 3 feet 4 inches across. It is the handiwork of Mr. Baker, of London, and weighs between eight and nine hundredweight.

The Bishop of Birmingham, alluding at Birchfields, to the demand for the legalization of marriages with a deceased wife's sister, said he regarded the proposed legislation as a very serious matter. There was undoubtedly in the present day a marked straining at many points against the Christian law of marriage, though it rested on the quite intelligible principle that a wife's relations became a husband's relations. If the marriage law were broken down at this point, there was no saying how much further the breach might be carried. The duty of Christians would be unaffected by the proposed alteration.

A very pleasant social and devotional gathering of clergy and lay readers was held at Leek recently. The Rev. W. Beresford, rural dean, presided, and a paper was read by Mr. Orme, of Uttoxeter, which advocated the revival of the sub-diaconate as an order into which all the prominent lay workers of a parish might be incor-

porated. The reader must remember the value of his own example as an earnest Churchman, and be seen regularly at his parish church, especially on week-nights, when not himself taking mission services. He should confine himself to his own parish, and strive to be both eyes and hands to the parson amongst his brother-laymen.

The Bishop of Worcester, at a meeting held a few days since, said he had recently visited a parish which had not seen a Bishop for sixty years, and the labouring men came to church in the dinner-hour with their dinners in their handkerchiefs. He believed the agricultural labourer was as ready for religion as his town brother, and he would go to church if the clergyman and his wife approached him wisely, asking him to come, not because the Church said he must but because it was for his good. In these days of non-resident squires, the country clergy needed more help than of old from outside in erecting mission rooms for hamlets. Speaking of the towns, the Bishop said he could easily find plenty of work for twenty extra clergymen in Coventry and Dudley.

On Marlpit Hill, near Edenbridge, in Kent, the people are building, with their own hands, a church for their own use. The population of the district has increased so rapidly of late that the tiny iron mission church has been quite outgrown. Money, however, has been scarce on Marlpit Hill, and the erection of a new building seemed out of the question until the suggestion was made that the men of the congregation might themselves execute the greater part of the work. The idea was taken up with the greatest enthusiasm, and the first sod cut some ten days ago. Every evening between thirty and forty men assemble on the selected plot of ground, and for a couple of hours the scene is one of extraordinary industry. The actual walls and roof of the new church will be of iron.

The Rev. C. W. G. Moore, senior curate of Ottery St. Mary, who is well-known in Rugby football circles as a Devon County three-quarter, has been presented by Lord Coleridge, K.C., on behalf of friends at Ottery St. Mary, with a kit-bag, a camera, a writing case, and an address containing the names of over 100 subscribers, on the occasion of his leaving the town. Mr. Moore has accepted a call to missionary work in the Diocese of Calgary, North-West Canada. Lord Coleridge, in making the presentation, said it was the outcome of admiration for the work Mr. Moore had done and the example he had set. He had made himself honoured, respect-

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ed, and beloved. The Rev. W. E. Pryke, vicar of Ottery St. Mary, said all that Mr. Moore had done in that parish no one on earth would ever know, but every one would know and acknowledge that he had done something for them individually. The influence he had exerted among the young men with whom he had played cricket and football would be felt long after he had departed. Mr. Moore returned thanks for the kindness he had received.

Children's Department.

THE OLD STONE BASIN.

In the heart of the busy city,
In the scorching noontide heat,
A sound of bubbling water
Falls on the din of the street.

It falls in an old stone basin,
And over the cool, wet brink
The heads of the thirsty horses
Each moment are stretched to drink

And peeping between the crowding
heads,
As the horses come and go,
The "Gift of Three Little Sisters"
Is read on the stone below.

Ah! beasts are not taught letters;
They know no alphabet:
And never a horse in all these years
Has read the words; and yet

I think that each thirsty creature
Who stops to drink by the way,
His thanks, in his own dumb fashion,
To the sisters small must pay.

Years have gone by since busy hands
Wrought at the basin's stone—
The kindly little sisters
Are all to women grown.

I do not know their home or fate,
Or the names they bear to men,
But the sweetness of that precious
deed
Is just as fresh as then.

And all life long, and after life,
They must the happier be
For the cup of water poured by them
When they were children three.
—Susan Coolidge.

THE SECRET THAT WOULD NOT KEEP.

"School begins to-morrow," said a
little maid, who danced along by the
side of her grown-up cousin Marian,
as she walked in the garden.

"So I have heard. Vacation days
are all over at last. Are you sorry?"

"No."

"Glad, then?"

"No."

"Neither one nor the other! That
is surprising."

"I don't care either way," laughed
the small girl.

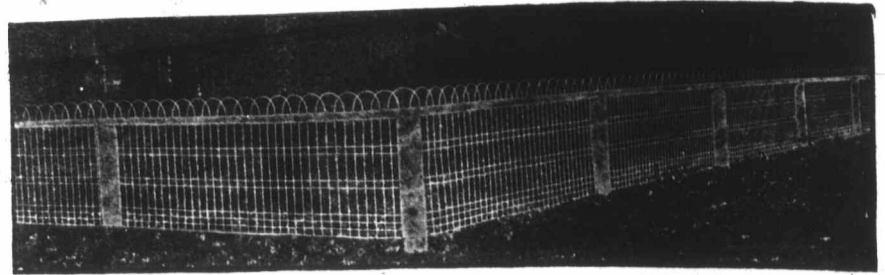
"Do you like study?"

"I—don't study. Much."

"Why, how can you get along at
school without study?"

"Oh," still with the laugh, "I don't
get along. Nobody expects me to get
along. I have the most miserable re-
ports."

"What a sorry story for a bright lit-
tle girl like you. What can be the
matter?" asked Cousin Marian.



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"All the figures go out of my head, so I get marked away down in those. And the spelling letters get all mixed up. And deportment—oh, that's the worst of all," confessed Margery.

"Does 'deportment' get mixed up and run out of your head?"

"I suppose so. Mother calls me scatterbrain, and Papa calls me addle-pate, and Jack calls me muddlehead."

"But what can a little girl do to get such dreadful names as those?"

"Oh, I laugh in school and make the other girls laugh, and spill my ink; and I don't study, and—lots of things."

"Well, I'm sorry. How Mother must feel about it."

"She doesn't mind."

"Are you sure of that?"

"Yes. Jack and Emmy do the studying. Nobody expects me to be good at school."

"But why not you as well as they?"

"Oh, you see, it's their way. They always do it. Their per cents. are always 'way up.'"

"But why shouldn't you do it, too?"

"Why, it isn't my way."

"And why is it not?"

"Oh," Margery stooped to pick a pansy and kissed its face, "because."

"See here, little girl," Cousin Marian began, soberly, "I think it a great pity that you should go on so. Why do you?"

"That's the way I always have."

"But why don't you brace right up and do the other way? Think what a delightful surprise it would be. How glad Mother would be, and Father, and your teacher."

Margery stopped short in her capering walk.

"Don't you think it would be worth trying, dear?" asked Cousin Marian.

"Cousin Marian!" Margery looked grave with the weight of a new idea. "I might do it, and have it for a secret."

"Exactly."

"Be just as good as Emmy and Jack and not tell a soul. I'm going to!" The little madcap clapped her

hands and ran away to look for her books.

"Well, we must all agree that it was a very lovely secret, but how long do you suppose it kept? Before the first week in school was over, Miss Ward, the teacher, began to look with surprise at the desk in which a small wiggle had always kept up, extending to the desks around it. Before the second week was over, she had learned to expect an earnest little face in class, and to listen for answers which would call for per cents. "way up."

At the end of the month "deportment" also was "way up." When Mother read the report she opened her eyes in delighted surprise, and clasped a dear little girl in her arms. And long before the year was half over everybody had forgotten that such names as "scatterbrain," "addle-pate," and "muddlehead" had ever been used in the family.

Other dear little scatterbrains might try Margery's secret. They would find it a good one even though it might not "keep."

—Sydney Dayre.

LUCILLE'S "BOTHER."

It was Saturday afternoon. Lucille sat curled up in the hammock on the long, shady veranda, mending some stockings. Down on the grass lay Tommy Bill, and Lucille was frowning and all criss-cross on account of Tommy Bill.

It was hard enough having a little bother of a brother to tag you everywhere you went, and tease for all your books and toys; but that one should have to stay at home all this beautiful autumn day, just to take care of a runaway rogue like Tommy Bill—it was dreadful, Lucille thought.

All the week the girls had planned their Saturday outing at school. Mr. Penrose, the rector, lived in the big white house next to the river, and he had promised the girls of the Bible Class a trip in his launch, the "Minnehaha," if they would gather water-lilies enough to decorate the altar

WALL PAPERS

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with on Sunday. That meant a sail down the river to Lily Island, the prettiest spot in all Glencoe; and now Lucille could not go, all on account of blue-eyed, three-year-old Tommy Bill.

"Bother!" exclaimed Lucille, biting off her thread with a snap.

Little brother looked up merrily.

"Me a bozzer, Cillie?" he asked.

"Yes, indeed, you are, the very worst bother that I've got," Lucille answered, biting off her darned yarn with a jerk, and never thinking how her thoughtless words might hurt Tommy Bill. But he only smiled up at her as if it were all a good joke, and went on tying his strings of reindeer bells on tying Tot's tail.

"Thomas William Dickenson!" cried Lucille. "You'll kill your poor little kitten, teasing her like that. I'll tell mamma."

"Tommy Bill loves kitty," said Tommy Bill, tenderly. "Kitty likes to play Santa Claus."

"Oh, dear!" Lucille dropped her mending, and ran after the frightened Tots as she bolted down the garden path, the sleighbells jingling after her. Just as she caught her at the gate, two laughing faces appeared over the top.

"Are you ready, Lucille?" called Dora Alden. "All the rest of the class are down at the river waiting for you, so Grace and I came to see why you don't come."

Lucille detached the bells from Tots' tail, and a few tears fell on the kitten's fur.

"I can't come, girls," she said. "Mamma had to go over to Aunt Hester's, and I've got to take care of that little bother, Tommy Bill."

"Oh, he'll be good!" exclaimed Dora and Grace in one breath. "We won't be gone long, and your mamma wouldn't care for just a little while. Come on Lucille."

Lucille hesitated, one hand on the gate-latch. Tommy Bill could not reach as high as the latch, she knew, and it would only be for a little while. What harm could he get into, playing around the garden?

"Be a good boy, Tommy Bill!" she called over her shoulder, and ran with Dora and Grace down the road to where the class of girls waited at the little boat-landing for their coming.

Up on the veranda Tommy Bill waited, but neither Tots nor big sister came back to play with him; so he trotted after them to the gate, and tried to lift the latch. Tip-toes were of no avail, but Tommy hunted for a stick, and fussed over the latch with it until, at last, rose and fell, and out

into the wide, free world went Tommy Bill, alone and joyous.

The river sparkled brightly in the sunshine at the foot of the hill, and he could hear a far-off sound of merry laughter as the Minnehaha started away on its cruise; so, without further ado, he, too, made for the river, a lonely, sturdy, curly-headed little tramp, dressed in a blue linen suit, barefoot and hatless. The launch was out of sight around the river bend when he reached the landing.

There was an old flat-bottom boat, however, that the boys used to play pirate in, and Tommy Bill saw it the very first thing. It was lying on its side half out of the water; but he pushed it until it slid slowly along the soft mud into the water, when the runaway climbed in joyously, and the boat floated out into the current, and after the Minnehaha.

When Lucille came home it was sunset. The trip had been a delightful one, and the girls had a great mass of golden-hearted lilies as an offering for the altar from the Bible Class. Somehow, Lucille had not enjoyed herself. All the time she seemed to see Tommy Bill's wistful little face, and hear her mother telling her to "take care of brother." When she came up the garden path, she looked almost eagerly for a glimpse of her "bother," but he was nowhere to be seen. Instead, Mrs. Dickenson met her half-way up the path.

"Where is brother, Lucille?" she asked, as she bent to kiss the sweet, upturned face. "I thought he was with you."

Lucille's lilies fell in a tumbled heap upon the graveled path, and she gave a frightened cry.

"Oh, mamma, I thought he'd be all right, and he couldn't open the gate, and—"

"The gate was wide open when I came home, daughter," said Mrs. Dickenson, her face anxious and worried. "He must have followed you."

The rector was still at the landing, and when he heard the story he thought deeply.

"There are little prints of bare feet in the mud around where the old red boat lay," he said. "I thought possible some of the boys had taken it, but it must have been Tommy."

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"We passed an old empty boat coming home, Mr. Penrose," said Dora Alden. "It was beached on the south side of the island."

Without waiting to hear more, Mr. Penrose started off in the launch with Lucille and her mother for the island, on a sorrowful quest. Lucille could not keep her tears back. She laid her head on her mother's lap and sobbed all the way, for had not Dora said the boat was empty, and if that was so, where was Tommy Bill? Sure enough, when the south side of Lily Island came in view, there lay the old red boat, as it had floated in on the sandy beach. Mr. Penrose ran the launch up close beside it, and gave a glad cry when he looked in. Fast asleep in the bottom lay Tommy Bill, dirty and bedraggled, but smiling in his sleep as contentedly as if he lay cuddled up in his own little white crib at home. When the rector raised him and handed him over to his mother's anxious arms, he awoke, and murmured sleepily:

"Tommy Bill went sailin' 'way off, 'tause Cillie said me was a 'bozzer.' Tommy Bill don't never never want to tum home any more."

"I did, mamma," cried Lucille, kissing one dimpled, dirty little hand lying over her mother's shoulder. "I said he was a bother, and ran away from him. Please, punish me hard."

"I think you have been punished enough, dear," said her mother, gently, as she smoothed Tommy Bill's ruffled curls. "Better such a dear, precious bother than no bother at all. Just try and remember that, when you give your word to another, and she leaves you in trust, you are as much bound to be faithful to that trust,

whatever happens, as a soldier on duty."

Lucille's head was bowed, and her voice low and earnest as she answered:

"I will try, mamma!" Tommy Bill smiled at her sleepily. "Me you big bozzer, Cillie?" he asked, and Lucille gave him a big, warm hug.

"I haven't any bother at all, now!" she said.—Izola L. Forrester, in *The Young Churchman*.

A DOG WITH A WOODEN LEG.

I once knew a little wooly poodle in the Philippines which was a regimental mascot. During a fight near Cavite, its left hind leg was shot off and the little fellow was carried as tenderly to the rear as if he had been a human comrade. The surgeon dressed the stump. The dog was nursed by the surgeon's wife, and eventually recovered.

Being unfit for further campaigning, it then became her pet. She had made for it an artificial hind leg, fitting neatly over the stump with a laced glove top, and having a little rubber pad for a foot. On this the dog soon walked with ease, and by degrees learned to use it readily, as if it were an actual leg, even scratching with it. One day, however, as he was scratching behind his left ear, the wooden leg hung in his hair and pulled off. The poor little fellow's perplexity was ludicrous, but with a violent shake of his head, the wooden leg flew off. He then took it in his mouth and hobbled on three legs to his mistress to have it put on again.

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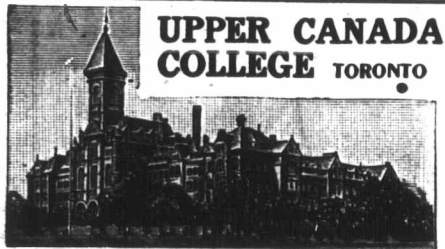
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