

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 34.

TORONTO, CANADA, THURSDAY, OCTOBER 17, 1907.

No. 40.

**NOTHING NEATER**  
than a blue or black serge suit for street wear. Our 'Blenheim' Serge guaranteed perfectly fast color. Made to order at \$25.00. Suit will give you entire satisfaction.



**BERKINSHAW & GAIN,**  
348 Yonge Street

**WANTED**—A young, unmarried priest to work as Curate in a Chicago parish. The following qualifications are indispensable:—Canadian birth. University and Seminary graduate. Unflinching Catholic Churchmanship. Willingness to work unsparingly. Absolute loyalty to parish and superior. Stipend for first year \$1000. Locality and people delightful. Address:—Rev. Simon Blinn Blunt, 5648 Madison Avenue, Chicago, Illinois.

**WANTED**—Organist and Choirmaster for mixed choir in a city of 1800. Fair salary paid and a splendid field for teaching. Address Dean Hastings, Alpena, Michigan.

**FOR SALE**—Immediately a plain, handsome, large, solid walnut bedstead, wide rounded ends. Address Box 143, New Hamburg, Ontario.

**MRS. JOAN BISHOP**  
**Artistic Costuming**  
The latest and most select novelties in Trimmings and Art Gownings.  
**28 COLLEGE ST. PHONE N. 571.**

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

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

**THE THORNTON-SMITH CO.**  
CHURCH DECORATORS,  
11 King Street, West, Toronto and  
123 Oxford Street, London, England.  
Write for complete list of Churches decorated by us, which will be sent with a long list of references.

**MEMORIAL**  
English Antique **WINDOWS**  
Stained Glass.  
**The N. T. LYON GLASS CO. Ltd.**  
141-143 CHURCH ST., TORONTO.

**BELLS.**  
Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillside, O.

**Canada's High Grade Pipe Organs**  
**TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS**  
Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.  
**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders  
491 KING ST. WEST, TORONTO  
A. E. BRECKELS. — A. MATTHEWS.

Send \$1.00 for 25 Panatellas.  
Clubb's Panatellas are a genuine Hand Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.  
"OUR SPECIAL OFFER."  
For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.  
**A. CLUBB & SONS, 5 King West.**  
Established 1878. "Our reputation your guarantee."

**MEMORIALS AND DOMESTIC ART GLASS**  
DOMINION STAINED GLASS  
Est. 1881  
34 Richmond St. E., Toronto.  
— Macky & Booth Proprietors

Give your children  
**COWAN'S**  
Perfection  
**COCOA**  
(Maple leaf label)  
and they will grow healthy and strong.  
**THE COWAN Co. Limited, TORONTO.**

**WALL PAPERS**  
Pin your faith to this store, we have every facility for solving your Wall Paper wants, be they great or small—that is, if large assortment, prompt service and good workmanship can do it. You will find we can be depended upon, that we make every effort to please and seldom fail. Try us and see.  
Samples of wall Paper mailed free to customers residing out of town.  
**The W. J. Bolus Co. Limited.**  
245 YONGE STREET, - - - TORONTO.

**HAIR GOODS BY MAIL.**  
Send us a sample of your hair and the amount you wish to pay, and we will forward to you by return mail, a Switch, Pompadour Bang or Wave, of better value than any other firm in Dominion. Marcel waving, hairdressing, manicuring, &c.  
Catalogue mailed free to any address  
**DAY & MOHLER,**  
The King St. Hair Specialists,  
115, King St. West Toronto, Ont.



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

**Harcourt's Gowns**  
The best made and most extensively worn—now ready for  
**College Students**  
**GEO. HARCOURT & SON,**  
57 King St. West, TORONTO.

**ALEX. MILLARD**  
Undertaker and Embalmer  
359 Yonge Street, TORONTO  
Telephone Main 679

**RIDGEWAY'S**  
Collecting Agency  
Founded in Montreal in the year 1880, by its sole proprietor T. R. Ridgeway. In daily use by the Leading Bank Managers, Insurance Companies, and foremost merchants in Canada, United States and Europe.  
**RELIABLE AGENTS ALL OVER THE WORLD**  
No Collection no Charge.  
Offices: 11 St. Sacrament St. MONTREAL.  
Bell Tel. Main 1677.

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

**A SHORT TRUE STORY**  
Had Sciatica; Doctor ordered Mineral Baths, took 21, cost \$15.75; Ordered to Hospital, cost of room 8 weeks \$56, told I was incurable, so left. Friend told me of Veterans Sure Cure; A bottle cost 50c., 10 doses cured me 3 years ago. Yours truly,  
FRANK FIELD, Chatham, Ont.  
PRICE \$1.00 and 50c.  
Druggists sell it or mailed by  
**The Veterans Sure Cure Medicine Co.**  
CHATHAM ONT., Canada. Limited

**St. Augustine Wine**  
Registered Communion Wine  
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz Qts. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits.  
Telephone Main 625.  
**J. C. MOOR, 433 Yonge St. - TORONTO**

**GREAT SOULS AT PRAYER.**  
Fourteen centuries of prayer, praise and aspiration from St. Augustine to Christina Rossetti and Robert Louis Stevenson.  
Selected and arranged by  
**MRS. MARY TILESTON.**  
Seventh Edition, Cloth 90c.

**UPPER CANADA TRACT SOCIETY,**  
JAS. M. ROBERTSON, Depository,  
102, YONGE STREET - TORONTO

**THE FRUIT OF THE SPIRIT**  
By the Ven. W. J. Armitage, Archdeacon of Halifax.  
With introduction by Rev. W. H. Griffith Thomas, D.D.  
**CLOTH - - 50c.**  
Form for the Transfer of Parishioners (In Pads of 50) - - 25c.  
**THE CHURCH NOTICE PAD**  
Most convenient form for recording Sunday Announcements.  
(For 52 Sundays) - - 25c.

**THE CHURCH BOOK ROOM**  
23 Richmond St. W., Toronto

**Costuming**  
ORIGINAL DESIGNS  
— FOR —  
**Evening Gowns, Tailor-Mades, Shirtwaist Suits**  
**R. W. PARKINSON**  
56 COLLEGE ST., TORONTO  
PHONE NORTH 1806

**Memorial Windows**  
Scripture subjects skillfully treated in richest  
**English Antique Glass**  
"Quality" has first place with us.

**Robert McCausland, Ltd.**  
86 Wellington St. West, TORONTO

**PARQUET FLOORS**  
Write for Designs and Prices  
**ELLIOTT & SON, LIMITED,**  
Manufacturers, 79 KING ST., W., TORONTO

**PEWS**  
OUR SPECIALTY  
**THE GLOBE**  
FURNITURE CO. LIMITED  
WALKERVILLE, ONT.



o, 1907.  
I SCHOOL  
RLS,  
tla.  
an Board of  
Fredericton,  
ricton, mem-  
ate Lady Prin-  
Q.), formerly  
hool, Windsor,  
Experienced  
on are special-  
ents). House-  
for 100 Resi-  
l by Electricity,  
was for Tennis,  
hool Dairy and  
e Universities.  
DE. HIND.  
College  
ILLEGE  
-1908  
urday, Sep-  
ulation and  
begin Tues-  
ures begin  
d to the Arts  
rock, LL.D.,  
to the Rev.  
Registrar,  
rines, Ont.  
OR BOYS.  
en; completely  
the universities,  
st careful over-  
A., D.C.L.,  
Principal.  
Harrington's  
Tubular  
HIME BELLS  
ighter in Weight,  
weeter in Tone,  
heaper in Price  
an the ordinary  
ell.  
oventry, England  
astle & Son,  
Agents  
68 St. Catherine  
& Street West  
Montreal  
GLASS  
S  
ONS  
Son,  
MONTREAL.  
urch  
ss  
ork  
ORIAL  
RASSES.  
S VASES.  
DREWS  
A LIMITED  
TAWA.

**St. Augustine**  
Registered  
**The Perfect**  
**Communion Wine**

In cases, 1 dozen quarts, F.O.B.  
Brantford, **\$4.50.**

Prices at St. John, N.B., Halifax, N.S.,  
or Winnipeg, Man., One Dollar per  
case additional.

**J. S. HAMILTON & CO**  
Proprietors and Manufacturers  
St. Augustine.  
**BRANTFORD & PELEE ISLAND**  
Canada.

**GRAND TRUNK RAILWAY SYSTEM**

**FOR HUNTERS SINGLE FARE**

Until November 5th.  
To points in Temagami; points in Mattawa  
to Port Arthur; To Port Arthur and all  
points on Georgian Bay via N. N. Co and  
to certain points in Quebec, New Brun-  
swick, Nova Scotia, Newfoundland.

**THE SPORTSMANS PARADISE**

MUSKOKA LAKES PENETANG  
LAKE OF BAYS MIDLAND  
MAGANETAWAN RIVER LAKEFIELD

Madawaska to Depot Harbor; Argyle to  
Coboconk, Lindsay to Haliburton, Sharbot  
Lake via Kingston Junction and Kingstons  
and Pembroke Railway all points Severn to  
North Bay inclusive.

Full information and tickets at City Office,  
North-West corner King and Yonge Streets.

**BUSINESS BRINGING PRINTING**

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

**Monetary Times Printery**  
62 Church Street, Telephone  
TORONTO. Main 7404

**Toronto Humane Society**  
106 BAY STREET.

Pres. Ven. Archdeacon Sweeney,  
Sec. Miss Dora Spears.  
All cases of cruelty reported—promptly investigated  
Telephone 1958. Contributions for the  
work earnestly requested.  
Hon. Treas.—COL. JOHN I. DAVIDSON,  
156 St. George St. Toronto.

FAVORABLY KNOWN SINCE 1826. **BELLS**  
HAVE FURNISHED 50,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST, BEST  
WATERVLIET, N.Y. GENUINE  
CHIMES, ETC. CATALOGUE & PRICES FREE.

**RICHELIEU & ONTARIO**  
**NAVIGATION CO.**

**Through Canada**  
**BY WATER**

Lake Ontario, 1,000 Islands, Rapids  
of the St. Lawrence, Montreal, Que-  
bec and Saguenay River.

For illustrated folder, etc., apply  
to any R. & O. N. Co., Agent, or  
write H. Foster Chaffee, A.G.P.A.,  
Toronto.



**GOLD MEDAL**  
FOR  
**ALE AND PORTER**

AWARDED  
**JOHN LABATT**  
At St. Louis Exhibition, 1904.  
Only medal for ALE in Canada.

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

Established 1856.

Office and Yard,  
PRINCESS STREET DOCK  
Telephone No. 190

**P. Burns & Co. Coal and Wood**

Head Office, 3 King St. West, Toronto.

Telephone 121 and 131

**\$3.50 MEN'S SHOES**

If you want a neat  
stylish and durable  
shoe at a reasonable  
price. We have the  
pick of the best to  
show you.

**H. & C. BLACHFORD,**  
114 YONGE STREET.



**Synopsis of Canadian North-West**  
**HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands  
in Manitoba, Saskatchewan and Alberta, except-  
ing 8 and 26, not reserved, may be homesteaded by  
any person who is the sole head of a family, or any  
male over 18 years of age, to the extent of one-  
quarter section of 160 acres, more or less.

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

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

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

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

(3) If the father (or mother, if the father is deceas-  
ed) of a homesteader has permanent residence on  
farming land owned solely by him, not less than  
eighty (80) acres in extent, in the vicinity of the  
homestead, or upon a homestead entered for by him  
in the vicinity, such homesteader may perform his  
own residence duties by living with the father  
(or mother).

(4) The term "vicinity" in the two preceding  
paragraphs is defined as meaning not more than nine  
miles in a direct line, exclusive of the width of road  
allowances crossed in the measurement.

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertise-  
ment will not be paid for.

**STAMMERERS**

The ARNOTT METHOD is the only logical  
method for the cure of Stammering. It  
treats the CAUSE, not merely the HABIT,  
and insures natural speech. Pamphlet, particu-  
lars and references sent on request.

**THE ARNOTT INSTITUTE**  
BERLIN, ONT. CAN.

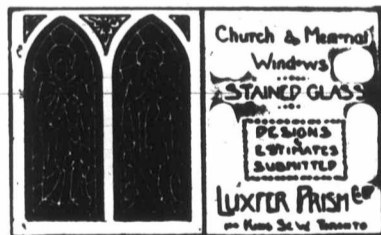
**W. H. Stone**  
**UNDERTAKER**

Telephone N. 3755.  
**32 CARLTON ST.**

**MEMORIALS**

We aim at Artistic Work in  
Granite and Marble Monuments.

**McINTOSH - GULLETT CO'Y, Ltd**  
Phone N. 1249. 1119 Yonge St., Toronto.



**The Alexander Engraving Co**

16 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings,  
Wood Cuts, Designing and  
Commercial Photography.

Our Cuts Give Satisfaction. Samples on Appli-  
cation. Phone Main 0291

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

**The Famous Sermon**

on  
**The Ministerial Office**

BY  
**The Rev. JOHN WESLEY, M. A.**

Published by Mr. Wesley in his 87th  
year—one year before his death.

This impressive and instructive Ser-  
mon cannot be too widely read  
and distributed.

In Pamphlet Form—Price 2c each.  
\$1 a hundred, postage prepaid.  
Mailed on receipt of Price.

**FOR SALE**  
**Canadian Churchman Office**  
Toronto, Canada

Established 1864.  
**JOHN CATTO & SON**

This firm's many years experience in high-class  
dry goods give it intimate knowledge of the world's  
best markets, with resultant satisfaction to customers  
**Household Napery, Silks Dress**  
**Goods, Mantles, Millinery,**  
**Dressmaking.**  
Special facilities for quick execution of  
Wedding and Mourning orders.

**JOHN CATTO & SON**

King Street—opposite the Post-Office,  
TORONTO.



**TORONTO CITY HALL**  
**GILLET & JOHNSTON**

**Clock Manufacturers and Bell**  
**Founders,**  
**CROYDON, ENGLAND**

Makers of Clocks and Bells at—  
TORONTO CITY HALL, OTTAWA HOUSES OF  
PARLIAMENT, ST. PAUL'S CATHEDRAL, LON-  
DON, ONT., ST. GEORGE'S CHURCH, MONT-  
REAL, GRAND TRUNK CENTRAL OFFICES,  
MONTREAL, ETC., ETC.

**Karn**  
**Pipe**  
**Organs**

**Tubular,**  
**Pneumatic and**  
**Electric**  
**Actions.**

Catalogues, Estimates and Designs  
furnished free.  
Tuning, repairing and rebuilding  
a specialty.

**Karn Church**  
**Combination**  
**Organs**

With Auxiliary Pipes  
and Qualifying Tubes,  
to meet the requirements of any  
Church.

**Price \$50.00 to \$500.00**

Write for particulars and catalogue.

**The D. W. KARN CO., Limited**  
**WOODSTOCK, ONT.**

The Largest Church Organ Builders on the  
continent.



**HUNTING**  
**TRIP**

**DEER, MOOSE, BEAR,**  
**PARTRIDGE, DUCK,**

The Canadian Northern Ontario opens up a new  
country, the best hunting on the Continent. Beside  
Muskoka Lake, Georgian Bay, innumerable water  
ways north of Parry Sound including the Shawanaga,  
Magnetawan and Still Rivers, hitherto almost inac-  
cessible. More deer come out of this section than  
from the rest of Canada. Partridge, Duck and  
small game in abundance.

**REDUCED RATES** Costs no more to  
go where game  
abounds than to where it has been hunted out

Write C. Price Green, Passenger Agent, Toronto  
for "Big Game Hunting," illustrated with best maps.

# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 17, 1907.

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

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

ADVERTISING RATES PER LINE . . . . . 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications, FRANK WOOTTEN, Box 34, Toronto.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

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

SINGLE COPIES 5 CENTS

### Lessons for Sundays and Holy Days.

October 20.—21st Sunday after Trinity.  
Morning—Daniel 3; 1 Thess 5.  
Evening—Daniel 4, or 5; Luke 14, 25—15, 11.

October 27.—22nd Sunday after Trinity.  
Morning—Daniel 6; 1 Tim. 4.  
Evening—Dan. 7, 9, or 12; Luke 19, 11 to 28.

November 3.—23rd Sunday after Trinity.  
Morning—Hosea 14; 2 Tim. 4.  
Evening—Joel 2, 21, or 3; Luke 22, 31 to 54.

November 10.—24th Sunday after Trinity.  
Morning—Amos 3; Heb. 3, 7—4, 14.  
Evening—Amos 5, or 9; John 1, 29.

Appropriate Hymns for Twenty-first and Twenty-second 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.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.  
Processional: 447, 474, 548, 603.  
Offertory: 224, 335, 273, 280.  
Children's Hymns: 155, 176, 571, 574.  
General Hymns: 359, 477, 630, 633.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 299, 296, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

### THE TWENTY-FIRST SUNDAY AFTER TRINITY.

While we look forward to the coming of Christ, we learn from this Sunday's Gospel something of the manner in which we are to await His coming. Pardoned and cleansed from past sins, we stand and wait. The miracle of the curing of the nobleman's son teaches us that sin acts upon the soul as disease upon the body. They disturb, weaken and incapacitate it for the duties which it has to perform; therefore, until released from our past sins we cannot go steadily forward in God's service, prepared to welcome the coming of Christ. We look up to Christ as the great Healer and Purifier of mankind; but, as the nobleman sought his son's

cure, so must we seek diligently the cure from sin. When heavy laden and wearied with the burden of our sins, we come to Him for pardon and peace. Though our knowledge of God at first is weak, as the nobleman's, yet if we are sincere He will lead us to higher degrees of faith. Powerful to heal us, though absent in body, as from this little boy, He is present in His Church here by authority to pardon and forgive, to bless and to grant peace. To us, as to the boy, He speaks the Word only, and we are healed. Thus the absolution in the Communion Office reads: "Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness." Thus having been "ransomed, healed, restored, forgiven" by this confession and absolution, how beautiful is the Sursum Corda which follows: Priest—"Lift up your hearts." Answer—"We lift them up unto the Lord." Priest—"Let us give thanks unto our Lord God." Answer—"It is meet and right so to do." And the Gospel states: "So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house."

### Death by Rail.

We are glad to see that the Railway Commission is giving serious attention to a branch of their enquiry which concerns Canadians more vitally than the right of property. We build expensive hospitals, and at great cost and labour provide capable men and adequate means to discover the cause and stay the progress of disease amongst our fellowmen—and with a large measure of success. But what have we done and what are we doing to discover the cause and arrest the awful progress of "death by rail." It is idle, it is pitiful, to fold our hands and say: "Things are not as bad as they might be." Do we need the pen of a Dickens, the zeal of a Wilberforce, the dauntless courage of a Howard to rouse our people? Surely it is time that serious and determined steps were taken to stop this constant shedding of innocent blood, this sudden ending of useful and precious lives. There is a nobler and greater purpose in life than that involved in the question, "Does it pay?" The people will have to consider in which scale they will cast their votes, that which is freighted with the dividends of shareholders, or this which safeguards the life of the travelling public.

### Am I My Brother's Keeper?

You are, beyond all question. Director and shareholder though you be, when you invite him to ride on your road, and he pays you your customary charges, you are then the keeper of his life against the carelessness or neglect of yourselves or of incompetent or overworked officials, against defect in your rails, insecurity in your roadbed, imperfections in your rolling stock, or such other contributory causes to the calamities and horrors of "death by rail." Your passenger, it is true, knew the risk he ran before he bought from you his ticket; but when you invited him to purchase it and took his money, did you not impliedly undertake to convey him in safety to the place inscribed on the ticket. The question is simply this: Having regard to the value of human life, is it not time that railway companies were compelled by a searching and stringent law to safeguard the life of the travelling public to a far greater extent than they feel called upon to do at present?

### The New or the Old.

We constantly read of the new theology, and very often, too, we read of sermons or articles repudiating it. At the same time we seldom

see any attempt to define it. This is what Mr. R. J. Campbell says in his recent work, "New Theology Sermons": "There is no such thing as individual salvation, and no such thing as a lonely or hopeless hell. Salvation implies the leading of the individual life in terms of the whole; and hell is divine love reclaiming its own. Atonement is love at work, sharing the full in the disabilities wrought by selfishness, that it may break down all the barriers that selfishness has erected between man and man, and man and God."

### Papyri.

When we know a little about anything we are apt to forget that others may not know so much. A chance remark showed the writer that a well-informed friend was not familiar with this subject, and, thinking that others may welcome his little learning, he writes this note. The papyrus plant is a reed whose pith supplied material for the paper of old times, which was made in this way: Thin strips of pith, about ten inches in length, were laid on a table, side by side, and washed. A second layer was laid over them, but with the fibre running in the opposite direction, or rather, across the lower strips. These were then pressed together, dried and polished. To make a roll, the sheets were joined together, forming a long roll. If one side was covered with writing, the roll was turned over and the other side was written on. This is evidently what was meant by the last two verses of the second chapter of Ezekiel, where the prophet speaks of a roll of a book being spread before him; "and it was written within and without." The books must have been very numerous, but the destruction of centuries of ignorance and carelessness has swept all away except such as, by accident or design, may have been concealed, forgotten and undisturbed. In the excavations at Herculaneum in 1756 a room was found in a villa which had evidently been a library. In recesses in its walls lay a number of brown, dust-covered rolls, which proved to be copies of Greek philosophical works written on papyri. Herculaneum is the city which it is intended to explore. It was richer than Pompeii; was overwhelmed by mud, but not destroyed by fire, and there is reason to hope that much knowledge of the ancient world will be obtained, and chiefly from the libraries believed to be intact and safe in the buried city.

### Egyptian Finds.

Notwithstanding all the loss from the ignorance of the Arabs, who scorned the writings of unbelievers and enjoyed burning the rolls for the aromatic smell, there have in recent years been great finds of papyri among the rubbish heaps of long-forgotten towns. The dry climate has preserved them, and now students have deciphered private correspondence and all sorts of public and private documents used by a civilized community. As these are deciphered, much information is obtained. The Rev. I. P. Barnes, in an article to which we are indebted, published in the "Churchman," says: "The study of the papyri shows that the language of the New Testament was the vernacular of the men and women of the day; and so the sacred text stands in a stronger position than ever, and we are armed with irrefutable proof that the Gospels and Epistles belong to the time to which they profess to belong, and are not the product of later ages."

### The Speed of Automobiles.

In England the advisability is being discussed of compelling the owners of automobiles to use automatic controllers, which will prevent their machines from exceeding the maximum

& SON  
nce in high-class  
dge of the world's  
tion to customers  
ills Dress  
illinery.

Execution of  
g orders.

& SON  
Post-Office.



ALL  
NSTON  
and Bell

ENGLAND

A HOUSES OF  
HRDRAI, LON-  
URCH, MONT-  
RAL OFFICES,

ular,  
umatic and  
trio  
ons.

and Designs  
ad rebuilding

h

uxiliary Pipes  
alifying Tubes,  
ments of any

500.00  
catalogue.

D., Limited  
NT.  
Builders on the

NTING  
TRIP

, BEAR,  
DUCK,

o opens up a new  
Continent. Beside  
innumerable water  
ling the Shawanage,  
thero almost inac-  
f this section than  
rtridge, Duck and

Costs no more to  
go where game  
is hunted out  
iger Agent, Toronto  
ted with best maps.

speed allowed by law on public roads. Some such regulation as this should be provided, and its observance enforced by law in Canada. How often does one turn and look in surprise by night or day at the rapid speed of an auto on a city street! Then, when one considers the absence of civic restraint on country roads, how necessary does some such regulation as that above mentioned become. The man of wealth is certainly entitled to reasonable recreation, but he cannot be allowed to deprive, by inconsiderate and dangerous speed, the pedestrian and horseman of their rights on the roads which their own labour and taxes have mainly provided and maintained.

#### Ecclesiastical Energy.

Indications are not wanting of earnestness and devotion to duty on the part of Church leaders nowadays. An oversea exchange says: "The Deans are no longer the possessors of leisured ease they were once supposed to be. The Dean of Manchester, addressing a Missionary Conference at Carlisle, said that Dean Ridgeway was always busy, organizing and addressing meetings. As for himself, on the preceding Sunday he had been called at a quarter to five, and had in two days delivered seven addresses. Manchester is very fortunate in having two Church leaders of the power and influence of Bishop Knox and Bishop Welldon. The North of England is becoming more and more robust and vigorous in its Church life, and the Bishops throw themselves whole-heartedly into all popular movements for the increase of righteousness." This is as it should be. The leaders in the battle against evil in the world should be Churchmen eminent in piety and notable for good works.

#### The Blind Sisters of St. Paul, Paris.

A man, who is himself blind, M. de la Sizeranne, has told the story of the founding of this Sisterhood, which is the only one admitting blind women to its vows, and where ample scope seems to be found for whatever talents they possess, especially in the training of those similarly afflicted. Music, knitting, besides brush-making and the printing of Braille-type books are taught and executed by the blind inmates of the convent. Like many another bit of work, the beginning was of the smallest. A kindly woman, Mere Annette de Bergunion, had a workroom, where she took in waifs and strays—blind as well as others. Reading to her workgirls once, she came upon this passage: "People think a great many things are necessary for founding a House of Mercy. What is really required? A house with four rooms—chapel, dormitory, workroom, and refectory. Enough bread for one day, work for one week, and six francs in money. That is quite enough." Turning to her hearers she said: "Well, then, if you are willing, we, too, will found a community." The Abbe Juge became chaplain to the order, devoting to it both means and energy, and the spirit of the founders seems to animate the workers still. Writing, as it were, from the inside, M. de la Sizeranne describes most vividly the many keen enjoyments, especially of nature which are possible to the blind, and the marvellous adaptability before which the apparent disability seems to vanish in ordinary life and work. One can hardly fail to accept his conclusion that the "religious," who are blind, "make their own sacrifice of a much more real share in the life of the world than people often suppose."

#### A Heavy Handicap.

There can be no doubt that farmers' sons are not encouraged to follow in the footsteps of their fathers by their attendance at the public schools of the country. What are considered the intellectual occupations of life—that is, the professions—and even school teaching itself, are there regarded as the chief aims of the pupil, and by

contrast the vocation of the farmer is slighted and neglected. This is not as it should be. The great and useful farming industry should be fairly dealt with, and the son of the farmer should be taught that there is no freer or more beneficial calling in life, when followed with industry, intelligence, and integrity, than that of his father.

#### Drawing Our Best Blood.

Is the title of an article in which the "Scotsman" deplors the exodus from that country. For the first time, it says, since this exodus began, the figures for Scotland exceed those for Ireland, a fact significant of much for both countries. It may mean that the sifting process has now brought the population of Ireland near to the point of equilibrium between the resources of the island and the number of her inhabitants. In the case of Scotland, we fear that the statistics may be taken to indicate that, for the meantime at least, her resources have ceased to expand with sufficient rapidity to maintain her increasing population at the necessary standard of comfort. This year the figures are swelling to even vaster proportions than last, the computation being that, during the first eight months of 1907, nearly one hundred thousand persons left the United Kingdom to settle in other lands. We wish that the "Scotsman" would look a little deeper into the matter, and the writer of this lamentation might find some comfort. For some years there had been a great influx of workers into Scotland. Probably there is an industrial change, and so many who, in old days, would have stayed and starved at home, sell off and try another land. It will be found that there is a large and growing return wave of these people. It may be a good thing for the race, this restless travel—it is a feature of the hour, and it would be idle to try to decide one way or the other. All we say now is that the exodus may be found to have compensations.

#### The Emigration of Women.

One effect of the exodus from Great Britain has been the overplus of women left behind, especially in the country towns. So marked is this discrepancy that efforts are being made to counteract it. The Government of New South Wales holds out inducements to young women prepared to go out to undertake domestic service. Certainly the rate for the sea voyage is nominal, only three pounds (\$15) for a voyage of 12,000 miles! We noticed also the arrival of a number of young women, bound for the North-West, a short time ago. And now the arrival of a thousand young women by the "Baltic" at New York stirred up good-natured protests from the local papers and threats of appeals to the Dingley Act, an Act passed to protect infant industries. The Irish Bridget is now seldom seen in the New York comic items; servant girls from all parts of Europe seem more numerous now.

#### Richmond Convention.

The short time allotted at the Richmond Convention for the reception of the delegates appointed by the General Synod of Canada naturally gives rise to the question. What advantage are these international deputations? They are founded on good fellowship and a desire to promote and strengthen Christian unity. They are intended to give the inspiration that comes from oneness of aim and to stimulate and perhaps to suggest. But half an hour, crowded into a business session, is hardly enough to allow much more than a perfunctory discharge of the official duty entrusted to the delegates. There is no time for the message of brotherhood, for the expression of sympathy in kindred struggles, or for the cheering recognition of success in identical problems of Church life and work. The occas-

sion becomes lifeless and shorn of its chief value and indeed only serves to show that, to some presiding officers, "delegations" are more or less troublesome invaders of a time already short enough. It would be a pity, however, to discontinue the fraternal visits. They are of real value to those who go, for the official reception is not the only time when brother meets with brother. And even though this be their chief real value yet they represent an ideal that ought not quite to vanish.

#### BISHOP RICHARDSON ON CHURCH REUNION.

It is now becoming evident that there is a decided lull in the movement for Church reunion, which, little more than a year ago, promised to carry everything before it. And it is just as well that it should be so. In our opinion, it would have been little less than a misfortune if Church reunion, as for a time seemed not impossible, had been carried through with a rush; for, while the times are ripe for the inaugurating and beginning of the movement, they are not ripe for its full consummation. This fact, universally true of every great movement, is often overlooked. People thoroughly in earnest in a good cause, and one which appeals to the imagination, as this most effectively does, are apt to be in a hurry, and to underrate the importance of preliminaries. It is difficult for them to realize the fact that time must be found to clear ground, and dig foundations, and build scaffolding, and that the most dangerous and discouraging setback to any cause is good work prematurely done. Because we are ourselves heart and soul with this movement, we, therefore, view what we have called this lull in its progress with equanimity, being fully persuaded that it will be to its ultimate gain. You cannot effectively reverse conditions that have endured through centuries by a show of hands and the stroke of a pen. It is one thing to cordially approve of a general principle, and quite another to proceed to put it into immediate effect. The unanimous acceptance of this principle, which, less than a generation ago, was scouted everywhere by our "separated brethren," is in itself a long forward step. But other steps remain. We have reached the common ground, but it has to be laboriously prepared for the new building. The Coadjutor Bishop of Fredericton takes, it is interesting to note, exactly the same ground as assumed by ourselves in our last utterances on the subject. His reasons against immediate reunion, or the taking of any self-committal steps, are twofold. In the first place, he holds that to temporarily concede the question of Episcopal orders, as proposed in some quarters, and then to insist upon it later, would be grossly inconsistent, and would place the Church in a false position. To sum up in his own words: "If Episcopal orders belong to the esse of the Church, then we have no right to surrender them, even for a time. If they are not essential, then why should we insist upon their future acceptance as a condition of reunion?" The Bishop again points out that no action in this matter could be taken without the full consent of every branch of the Anglican Communion throughout the world. While he commends conferences to discuss the general principles at stake, the Bishop is of opinion that this present insuperable obstacle to any definite action on the part of the Church of England has not been made sufficiently plain, and that an impression has got abroad that the Canadian Church is fully qualified to deal with the question on its own initiative. Common courtesy, he says, in conclusion, demands that this should be made clear to the other religious bodies which have invited our co-operation. The Bishop concludes by expressing his profound sympathy with the movement on general principles. He fully believes that the time will come when re-

union will be an accomplished fact. The tide, though running strongly in that direction, has not yet reached the flood; but much good has already been effected. Bitterness, prejudice, and pride are passing away, and we are coming to realize our essential oneness in Christ. Bishop Richardson's words, we feel assured, will be generally recognized as timely and weighty, and will, no doubt, have an excellent effect in steadying things, and creating a clear understanding of the situation among our own people and our brethren of other denominations. A good deal of misapprehension as to the position of affairs, especially in the matter of the Church's relation to other portions of our Communion, we imagine, prevails among our own members and the general public. It is to be hoped that the Bishop's deliverances will obtain wide publicity. Speaking generally, the charge, in spirit, literary finish, and comprehensiveness of range, was a remarkably able production. Dr. Richardson, it is manifest, is a decided acquisition to the Canadian Episcopal bench, and, what is often only too uncommon in such cases, he has his best years before him. Fredericton is fortunate in his possession.

#### "YOU'LL NEVER FEEL IT."

The liberality of Churchmen as compared with that of the members of other religious bodies, has often been a matter of speculation with us. Do Methodists, Presbyterians, and Baptists give more to their respective Churches proportionately to a Churchman, and if more, how much more? The other day we heard an amusing story in this connection from a Nova Scotia clergyman. A few months ago a Roman Catholic fisherman in one of the Atlantic coast parishes came over to the Church, and shortly after his reception enquired of the warden as to the amount expected of him towards the support of the Church. "Well," replied the warden, "give us what you have been giving to your old Church." The man at once put his name down for \$24 per annum. The point of the story is that the warden himself, a fairly well-to-do man, and much better off than the others, subscribed only \$2 to the support of the Church. This, no doubt, is an extreme, and we should hope, an exceptional case, but it certainly is suggestive, if not typical. In looking, the other day, over a report of Presbyterian Missions, both foreign and domestic, we were very much struck with the amounts subscribed in certain country districts. Sums of \$3, \$4 and \$5 almost seemed the rule in some localities, where, on turning to our own report, which we happened to have by us, we found our own subscriptions averaged from fifty cents to a dollar. Turning to the larger towns and cities, we found hundreds of subscriptions of from \$10 to \$100 and over. We are speaking here of one district in the Dominion, and that by no means the richest. When we turn to aggregates, the apparent contrast is just as glaring. Take the Baptists, a body numerically less than half that of our own, and certainly not possessed of an undue proportion of wealthy members, and what do we find in this matter of Missions: a work that actually, let alone relatively, dwarfs our own into insignificance. Take, again, their magnificent contributions to the support of their two universities, McMaster, Toronto, and Acadia, Wolfville, N.S. On behalf of this latter institution the Baptists of the Maritime Province have, during the past five years, raised over \$150,000, probably at least twice as much as has been given by our own people in the same region, with England and the whole of British North America thrown in, towards King's College during the whole century and a quarter of its existence. We turn to the Methodists, and the apparent contrast is just as marked. Compared with their \$600,000 odd for Missions, our own \$100,000 makes a somewhat poor showing. The

trouble with our Church people's giving is that, as a rule, they never "feel" what they give. The argument is often used, "You'll never feel it." This, we think, is a misleading and vicious one. The giving that we "never feel" is scarcely worthy of the name, as, in fact, is any other Christian virtue that costs us nothing. There was a time, we confess, when we used to be somewhat impressed with the complaints of a certain class of our people regarding the demands made upon them. We did think that perhaps the Church was a little hard upon them, and that they had some grounds for protesting. But we have come to see the matter in a different light. When one considers the vast sums of money annually spent, and in many cases almost criminally wasted in eating and drinking, in jewellery, dress, furniture, pleasuring, and on a hundred and one other kindred objects, the sums contributed, even by the most liberal of religionists, assume pitiful dimensions, utterly disproportionate to the general ability. To our own people, as members of the "Society Church," this especially applies. While they continue to squander these immense and almost incalculable sums of money upon the "trimmings of life," they cannot justly complain. It is to be feared that very few of our people have grasped this initial principle of true giving, viz., that, to be worthy of the name, it must be "felt." Matters are most undoubtedly better than they used to be. Our people have certainly risen to the realization of the fact that upon them, and them alone, rests the duty of Church support, which a generation ago was most assuredly not the case. But they have not as yet elevated the duty of giving to a place among the cardinal virtues. It is still a minor virtue, and one that is self-dispensable; and only when it takes its proper place as a virtue whose practice does really "cost" something, and is, therefore, really felt, will the present unsatisfactory state of things be effectually remedied. A Church that never "feels" its giving never gives anything worth feeling.

#### FROM WEEK TO WEEK.

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

We came upon a charge of the Right Rev. Charles H. Brent, Bishop of the Philippine Islands, a few days ago, which furnishes interesting and instructive reading. When we first met the Bishop he was, if we are not mistaken, a member of the Cowley Fathers in Boston and a member of the Confraternity of the Blessed Sacrament. His associations, therefore, were all of the most pronounced Church character. His views of the Episcopate, of the Sacraments, of the liturgy of our Church could scarcely be called loose or latitudinarian. Now, in this charge he tells something of his intellectual and spiritual struggles in attempting "to put on the mind of Christ" in the discharge of his duty, that he "might worthily play his part as leader." He says: "I have lived long enough to discover that under the aegis of religious conviction are sheltered self-will, prejudice, and bitterness, which lead to injustice and invincible ignorance. It has been my fervent desire—without slighting, much less ignoring, my personal convictions—to place them on the same level with the convictions of others, and give to both equal consideration—an unattainable ideal, perhaps, but one worth aspiring to." The result of this wrestling with duty, his effort to be fair not only to himself and his Church, but to those who do not express their faith in quite the same way as he does, is extremely interesting, and might well be laid before us to stimulate us to a renewed examination of some questions which many have laid upon the shelf as finally closed. With maturing years and in the presence of the

bare, bald facts of Christian divisions and Christian discipleship, Bishop Brent has manifestly altered his point of view. He can see many things now where formerly all was negation. His heart now beats in sympathy, if not in entire agreement, where once there was little in common. It is a great confession he makes, and whether we agree with him or not one must admire the manly spirit that is manifested throughout.

We can only illustrate Bishop Brent's attitude on several interesting points by a few brief quotations. Discussing "liturgical expansion," he says: "Adhering to my contention for the inviolability of our formularies, and with a sense of the high importance of liturgical worship, I am convinced that we are sadly crippled by our studied disregard of informal public worship and extemporaneous prayers." He further adds: "If it be urged that as things are nothing forbids the use of extemporaneous prayer in the Sunday School room or parish building, I reply that, in that extemporaneous prayer or services of intercession which need more explicit language than the Book of Common Prayer provides are as sacred and necessary in their place as the established liturgy, it is an indignity to shut the doors of the church building in their face." Again, taking up "our responsibility to other Churches," he has some very striking things to say. Here is a sample "To say that Protestant Churches in that they have abandoned a certain historic order are not Catholic according to a fixed definition, may be true, but it is idle folly to think or speak or act as though they were not of the Church of the living God, Who, although he designed a visible unity, has proved to those who are not too blind to see that He can and does use the broken order which man has chosen in its place. As well might the gardener, who prophesies that a certain plant will not live if reared in unwonted conditions, deny that it has true life when experience proves that its vitality is full and its beauty unimpaired. What God has cleansed that call not thou common." Further on he says: "Actual sharing with one another of our good things, as far as conscience permits, will do more than anything else to advance God's truth and unite us according to His purpose. It is not merely that others are lacking in privileges possessed by us which we can lay at their disposal, but also that they have that which we have not, and wherewith they can enrich us. I never refuse when invited and free to avail myself of the opportunity to preach to Christ's people of whatever name. Moreover, I cannot refrain a feeling of admiration for those who extend to us this courtesy in the face of our statutory frigidity towards them. I do not hesitate to ask the ministers of admittedly great communions, like the Presbyterians and Methodists, to go with me as far as they can go and our own laws permit. I only wish it were legitimate to recognize their prophetic gifts more generously than we are authorised to do." It has seemed to us to be profitable to bring these things to our minds lest in arrogance we should assume that the last word had been uttered upon the subject. It is not seldom that we hear such statements referred to as the utterances of those only who sit loosely to the Church. The fact that Bishop Brent's whole training and mental attitude led him to take a most exalted view of the Church gives rise to the thought that perhaps we all need to face this question again in fearless fairness.

We noticed a brief report of a sermon preached by Canon Welch, of Toronto, not long ago, in which he spoke out very freely regarding intemperance, and particularly intemperance among women. We think we have noticed the same thing, namely, that drunkenness among women is on the increase. We can imagine few things

more absolutely repulsive and pathetic than womanhood degraded by drink. In times past when such a misfortune occurred it was usually found to occur where the influences of life were debasing, or when discouragement had overwhelmed her, but now drunkenness may be found among women in homes of opulence and where the influences ought to make for better things. Aimless idleness, the lack of any foundation for character in the faith of God, the restless desire to do something and shock somebody, the habit of self-indulgence, all make for this deplorable goal. The vigorous call of Canon Welch is timely, and we trust it may find an echo far and near. The Church of God must cry aloud for righteousness, and they who lead the way must be sustained by the brethren. We wish we could see clearly some way whereby we could promote temperance in a decisive manner. We are impatient of results, but we suppose that the only way in the meantime is to hammer away by precept and example, always endeavouring to keep the public conscience alive to the sin and the shame of it all.

Christ Church Cathedral, Montreal, was reopened a few days ago after being closed for several months for renovation. An extensive scheme of decoration and improvement was carried out, and the result seems to be entirely satisfactory. The peculiarity of church decoration and ornamentation is that the more perfectly it is carried out the less attention it draws to itself. The true church artist mixes reverence in the paint and carves devotion in the ornaments, and expresses adoration in the proportions, and the result is hardly seen; it is rather felt. There is much of this influence now to be felt in and about the Montreal Cathedral. There seems to us to be a distinct revival of interest and power in the Church in Montreal at this time. The Cathedral is a greater centre of influence than probably ever before. St. George's never gave such promise of activity. St. James the Apostle Church is the centre of abounding life. Grace Church has overflowing congregations, and we think the largest Sunday School in the city. Trinity Church, once supposed to be dead and ready for burial, is an unusually lively corpse to-day. Now, if this be a sample of what is happening in other cities, the Anglican Church has a great future of power and spiritual leadership before it. Suppose every clergyman from the Eastern to the Western seas should resolve that for the coming six months at least he should put spirit, and enthusiasm, and power into every sermon; that he should visit his people as he never visited them before; that he should stir up the ambitions and activities of his lay workers, the results would eventuate in abounding blessing. Now, all together, please.

Spectator.

#### THE GENERAL EPISCOPAL CONVENTION AT RICHMOND.

With all the impressive pomp and dignity which surrounds a faith rich in history and secure in the accomplishment of great and enduring good, the three-hundredth anniversary of the Protestant Episcopal Church in America was suitably celebrated on the 2nd October, 1907, in Holy Trinity Church, on the occasion of the opening service of its forty-fifth triennial General Convention. A hundred prelates of the Church, with dignitaries from the West Indies, England, Canada, the Philippines, Brazil and Africa, took part in the simple but wondrously beautiful service, while gathered in the sacred edifice were clergy and laity from all parts of the world, some of whom had travelled many thousand miles to take part in a celebration which meant so much, not only to those of the Episcopal faith, but to all the people of America who glory in the work that has been accomplished since the small band of Churchmen landed on Virginia soil three centuries ago. Within the communion rail were seated Bishop Tuttle, with Archbishop Nutall; the Bishop of Virginia, with the Bishop of Lon-

don; the Bishop of Massachusetts, with the Bishop of St. Albans; and the Bishop of Albany with Bishop Montgomery. The Bishop of Mackenzie River sat with the Bishop of Pennsylvania; the Bishop of Quebec, with the Bishop of New Hampshire, and the Bishop of Ontario, with the Bishop of South Dakota. The Lord Bishop of London was the preacher at the service, which was very impressive. The great and beautiful portion of the service, however, was the grand recital of the Nicene Creed. With a rhythm and accord which cannot be expressed, the declaration of faith resounded through the church and died slowly away in a whispered amen. While all the service was splendidly beautiful, yet this strong and earnest cry of belief marked the height of the devotional service. The choir and people sang, "In the Cross of Christ I Glory," with wonderful effect, and then, while the sound yet lingered, the Lord Bishop of London, supported by his chaplain, walked slowly to the pulpit and began to speak of the love of the Mother Country for the Church in America. With no display of oratory, without the vanities of eloquence or the attempted rhythm of rhetoric, His Lordship uttered simple words that went straight to the hearts of all who listened to his voice. Earnest and sincere, his words went home, and for thirty minutes the vast throng hung upon his utterances as of one who knew the needs of the human heart and the Divine power of the simple Gospel. It was as man to man he spoke, for he spared no section nor class, saying that the Church needed militant workers of Wall Street and the mining camps of the Klondike. On Thursday, 3rd October, both the House of Bishops and the House of Deputies began their business. The General Convention is composed of about 800 members, being the Bishops of the several dioceses and missionary districts, and four clerical and four lay deputies from each of the dioceses, and one of each from every missionary district. The Convention sits in two bodies, the House of Bishops and the House of Deputies, and all legislation must be concurred in by both Houses before enactment. The result is a most conservative and careful deliberative body. The present Chairman of the House of Bishops is Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and the Secretary is the Rev. Samuel Hart, D.D., of Hartford, Conn. In the House of Deputies, the Rev. R. H. McKim, D.D., of Washington, D.C., is president, and the Rev. Henry Anstice, of New York, is Secretary. One of the most important questions to come before the body, if not indeed the most important, is the work the Church ought to be doing, but at present is not doing for the salvation and elevation of the negro race. It is, like the negro question in all of its various phases, a most serious and puzzling question. It is admitted by all that the Church does owe a duty to these people. Because they are ignorant, immoral and very low in the scale of civilization, because they have failed to grasp the full meaning of life is the reason they need the Church, no work of any consequence has been done among them. The question before this Convention is whether the Church intends to do anything at all for these negroes. The next question of importance will probably be the re-opening of the discussion on the remarrying of divorced persons. The Middle West is particularly anxious to have the matter opened and a more drastic canon passed, possibly on prohibiting entirely the remarriage of a divorced person by any clergyman of the Episcopal Church. There is, however, a strong opposition which may be able to prevent any action whatever being taken, deeming it wise to leave the canon as it is for the present, since the difficulties in the way of such a remarriage are so great that it practically amounts to a total prohibition, and besides it gives to every clergyman the right to refuse to re-marry any divorced person if he sees fit. There is a movement on foot to appoint a committee to revise the lectionary and to allow more liberty in the way the Bible shall be read in the churches. On Friday, 4th October, the Canadian and Australian delegates were received by the House of Deputies. The day selected was the one devoted to Missions and as the joint session of both Houses began at eleven o'clock, only half an hour was allotted to the deputations. The Canadian delegates, appointed by the General Synod of Canada at its meeting at Quebec, were the Right Rev. Bishop Mills, D.D., LL.D., of the Diocese of Ontario; the Right Rev. Bishop Reeve, D.D., now assistant to the Archbishop of Toronto; the Very Rev. Dean Farthing, D.D., of Kingston; and Mr. Frank E. Hodgins, K.C., B.C.L., of Toronto. They were given a very warm reception by the House of Deputies, and the House of Bishops paid them the very special compliment of coming

down in a body, half an hour earlier, so as to be present at their reception. The Lord Bishop of Ontario was very happy in his remarks which were chiefly devoted to the effects of (public) sentiment of the unity of languages, laws and ideals in the United States and Canada and the consequent ease with which great movements in the Church in both countries were possible. Bishop Reeve's recollections of missionary life in Mackenzie River as compared with conditions in American missionary dioceses were most interesting. Dean Farthing alluded to the value of these international deputations and in an amusing way pointed out the necessity of either cutting down the numbers of delegates or else enlarging the time for their reception. Mr. Hodgins referred to the fact that the Church in Canada was now autonomous and stood in precisely the same position to the Mother Church as did the Protestant Episcopal Church in the United States and that in both countries the religious and social problems were of a striking similarity. The short time allotted at the Richmond Convention for the reception of the delegates appointed by the General Synod of Canada naturally gives rise to the question, What advantage are these international deputations? They are founded on good fellowship, and a desire to promote and strengthen Christian unity. They are intended to give the inspiration that comes from oneness of aim and to stimulate and perhaps to suggest. But half an hour, crowded into a business session, is hardly enough to allow much more than a perfunctory discharge of the official duty entrusted to the delegates. There is no time for the message of brotherhood for the expression of sympathy in kindred struggles, or for the cheering recognition of success in identical problems of Church life and work. The crowded occasion is lifeless and shorn of its chief value, and indeed only serves to show that to some presiding officers, "delegations" are more or less troublesome invaders of a time already short enough. It would be a pity, however, to discontinue the fraternal visits. They are of real value to those who go, for the official reception is not the only time when brother meets with brother. And if this be their chief real value yet they represent an ideal that ought not quite to vanish.

## The Churchwoman.

### MONTREAL.

Montreal.—The opening service of the M. D. W. A. was held in St. George's Church on Thursday, October 3rd, and was attended by several of the city clergy, and by a large number of members. The Rev. Canon Ellegood was the celebrant, and a short, helpful address was given by the rector of St. George's, the Rev. Dr. Paterson Smyth on "The Devotional Life of the Individual Worker," on the reality of which, he said, the quality of the work done depends. At the conclusion of the service the usual monthly business meeting of the Diocesan Board was held in St. George's Schoolhouse, the proceedings being opened by the Rev. Dr. Paterson Smyth. The President expressed her pleasure at meeting the members again at the beginning of another year's work, and hope that the coming season would be a successful one. She then extended a hearty welcome to Mrs. Gibbons, Organizing Secretary of the Nova Scotian W. A., who was present at the meeting. The minutes of the meeting held in May were read and confirmed; the minutes of the last meeting of the Executive Board were read, and the Treasurer's report was submitted and adopted. The President announced the appointment of Mrs. Stroud as "Leaflet" editor, to succeed Mrs. Geo. Kohl, who has held the position for eleven years and whose resignation is a loss to the Board; and of Mrs. Elliott as Treasurer, the present Treasurer, Mrs. Plumtre having handed in her resignation on account of leaving Montreal. Mrs. J. W. Marling had been forced by ill-health to resign the Secretaryship of the Babies' Branch, but her successor was not yet appointed. Resolutions of regret at these resignations and of appreciation of the work done by the late officers were passed and replied to by Mrs. Kohl and Mrs. Plumtre, both of whom expressed the pleasure they had found in the work. Satisfaction was expressed at the fact that after all Mrs. Plumtre was to remain here. It was announced that the Diocesan Missionary Study Class had been arranged for, and that Miss Ashton Phillips, who has had great experience in these classes, had consented to meet any branches wishing for information on the subject. The fol-

Following matters, referred from the General Board, were then discussed: (1) The observance of St. Andrew's Day as a Day of Intercession for Missions, by continuous intercessory prayer, in one or more churches, throughout the day; (2) the establishment in each diocese of a special W. A. Fund to aid in the building and repairing of churches, parsonages, and other church buildings, from which appeals for this purpose may be met; (3) the appropriation of life members' fees by the Diocesan Board, at its annual meeting, instead of by individual life members as at present; (4) a proposal that lady missionaries of the W. A. in the North-West must give three months' notice to the missionary in charge and to the General Board before leaving the station to which they are appointed; except in case of immediate necessity, when they may leave by arrangement with the missionary in charge.

### OTTAWA.

**Ottawa.**—The regular monthly meeting of the Diocesan Board of the Woman's Auxiliary was held on Monday of last week, Mrs. Tilton presiding, and Ven. Archdeacon Bogert conducting the opening service. A request for an assistant matron for the Indian School at Metlakatla, Diocese of Caledonia, was received from the Secretary of the General Board, and the welcome and gratifying announcement was made that the Board was in a position to comply therewith. Miss Johnston of St. Luke's having offered for the work and been accepted. (Miss Johnston left for her new field of labour last Thursday. Hosts of friends gathered together at the Union Depot to see this heroine start on her voyage to the wilds of the North-West, and to wish her God speed on her journey and in her new missionary work. Gifts were showered upon her, no one went empty handed, each one wanted to show her appreciation of her courage in her new life. These gifts included a cheque for \$25 from the Diocesan Woman's Auxiliary enclosed in a letter of warm congratulation and good wishes). A letter from Miss Thomas, of Chili, asking for \$10 towards the purchase of a surgical case for Mr. Wilson, one of the indefatigable workers in the South American field. The request will be granted. The Dorcas Secretary, Mrs. Greene, reported two bales sent out by St. George's Woman's Auxiliary, one to Chapleau, valued at \$18; the other to the Deep Sea Mission, valued at \$12.50. The refunded freight for the past three months amounted to \$5, and cash spent on the leper bale for Miss Riddell, Japan, was \$3. Thirty-five outfits for Indian children have been assigned to the Ottawa Auxiliary; twenty-nine have already been undertaken by the branches. The following church furnishings are required: St. George's Stettler, Calgary, wants pocket communion set, cruets and linen, one set for the Rev. W. R. Haynes at Piegan Reserve, two surplices for catechists in Uganda, and a funeral pall to be sent to Japan. A general bale will be sent to a hard working missionary in the Ottawa Diocese, for which goods suitable to a large family in an extremely cold locality will be most acceptable, and may be forwarded for that purpose by any individual or branch to the Dorcas Secretary before the first of December. An urgent appeal for some money to help furnish bedding and other necessities for thirty-five theological students about to enter Emmanuel College, at Prince Albert, came from Archdeacon Lloyd. To this object \$25 was voted by the Board from the extra-cent-a-day fund. The Diocesan Treasurer, Mrs. George E. Perley, reported receipts for the month to be \$71.62, expenditure \$52.50. This officer stated that she had received much encouragement from the various branches to which she had forwarded notices of the assessment for the coming year, by the acceptance of the sum by its members. The E. C. D. Treasurer, Mrs. Doney, reported receipts to that fund for the month to be \$16.24, together with a former balance in hand, which made the total \$52.42. The Secretary of Literature, Mrs. Montague Anderson, surprised the members of the Board by stating that a number of branches are in arrears for the Letter "Leaflet" subscriptions, amounting to \$35. She earnestly hopes that this sum may be forthcoming before the next monthly meeting, to be held on November 13th. Sixteen dollars and twenty-four cents were expended in the literature department, leaving a balance of \$8.50 on hand. Mrs. Anderson's new address is 432 Queen Street, Ottawa. The editor of "Leaflet," Miss Low, reported having received some interesting letters for insertion in editorial pages, for which she expressed thanks. She will be glad to get tasty items from any of the branches for use in her pages. Miss Parmalee, Secretary of the Junior Work, reported a new

branch formed in Renfrew, and read a school report of one of Ottawa's Indian proteges, Jessie Naven, who is in Wawanosh Home, Algoma. It was most satisfactory. Mrs. Patching presented the report of the Educational Committee, in which it was stated that a blind boy in India, in which Ottawa East Auxiliary has been interested, having supported him for several years, has finished his education. In his place the branch have taken another whose name will be James Fletcher. A little African girl named Amanda Pakenham has been adopted temporarily by the Pakenham and Antrim branches in place of Dorcas Pakenham, who has also received three years' support from the two branches referred to. The following branches gave their quarterly reports of work accomplished: Billings' Bridge, All Saints', Cathedral, Grace Church, St. Alban's, St. Bartholomew's, St. George's Woman's Auxiliary and Girls', St. John's, St. Luke's, St. Matthew's Woman's Auxiliary and Girls'. The Deaneries of Carleton and Lanark will report in November and the branches are requested to send in full reports of their work for that occasion. According to a suggestion made by the General Board, St. Andrew's Day is to be set apart for continuous and special prayer for missionary work. It is likely that the services will be held in the cathedral, beginning at 8 o'clock a.m. and continuing until 6 p.m., and that a different hour's service be taken by the various clergy in the city. Appropriate notices will be forwarded by the Corresponding Secretary to the out of town branches. Each member of the Auxiliary is earnestly requested to give at least fifteen minutes of her time on that day to prayer. The Ottawa representation to the meeting of the General Board meeting in Hamilton this week will convey an invitation to the ladies assembled in convention to hold the triennial meeting in the capital. It will take place in September, 1908, and will be held in conjunction with the General Synod, thus making between three and four hundred visitors who would meet here in the interests of missions, should the invitation be accepted.

The Woman's Auxiliary of St. Luke's parish held its monthly meeting last week at the rectory with a very good attendance. Besides the routine business Mrs. Gerard gave an interesting paper on "Mission Work in the Diocese of Selkirk." The ladies of Trinity Church, Billings' Bridge, and St. Matthew's, Ottawa, have held successful sales during the past few days, and those of Grace Church have arranged for a similar function next week.

### Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

**With the Travelling Secretary.**—The busy town of Amherst, N. S., was visited on September 21st, and Sunday spent there. The congregations at both morning and evening services were addressed, and a men's meeting held in the afternoon, the principles of the Brotherhood of St. Andrew being explained to those present. The Chapter at Christ Church, Amherst, has been in existence for some years, and as a result of the visit it is felt that the Chapter will now go forward with renewed activity, working in a town that affords special opportunities for carrying on Brotherhood work, hundreds of men being employed in the various industries. The rector, the Rev. A. J. Cresswell, offered generous hospitality at the rectory and expressed the warmest interest in the Brotherhood of St. Andrew. The following morning train was taken for St. John, a long stop being made for connections at Moncton, and at St. John. One of the active Dominion Council members, Mr. A. H. Wetmore, was met at his office and plans talked over. Only a few hours were spent there, and the same evening a start was made for the International Convention at Washington, D. C. While changing trains at Boston Mr. Thomas was fortunate in meeting Mr. Heyes, Assistant Secretary of the Boston Office, and the journey was made together. On the same train was met Mr. Gardner, President of United States Brotherhood; G. H. Randall, Secretary at the Boston Office; Hubert Carleton, General Secretary in the United States, and F. A. Bowman, Dominion Council member from Sydney, C. B. Arriving at Washington the visitors were met by the Reception Committee, and promptly escorted to their quarters. Nearly all the services and conferences were attended by the Travelling Secretary, and a fund of valuable information was secured that will be most helpful for the further extension of the

work in Canada. Arrangements were made that all the secretaries and office officials were billeted in adjoining rooms in the Ebbitt House, the Brotherhood headquarters, and in that way the Canadian and United States men got in close touch with each other. Together with a number of the leading members of the Brotherhood, the Travelling Secretary was presented to the President of the United States at the White House, and on the same evening attended a reception at the home of the Bishop of Washington, where the Bishop of London was met. The Travelling Secretary had the privilege of speaking twice at the Convention, once on the subject of "Visiting by Brotherhood Men," and also at the farewell meeting. Our President, Mr. A. G. Alexander gave an excellent address on "Bible Classes." W. Ferrar Davidson, Past President of the Brotherhood in Canada, took a prominent part in the proceedings, giving an able address in responding for Canada. The Rev. F. W. Powell, who is such a power at our own conventions, gave an inspiring address on the "Joy of Service," and John A. Birmingham, who had come all the way from Winnipeg, spoke well on his assigned subject. Thirty-four Canadians were present, as well as many who once lived in Canada, and there was a very general feeling of Brotherhood evident throughout the whole Convention. At midnight on Sunday the return was made to Canada, the Travelling Secretary having as companions A. G. Gilbert, of Ottawa, John W. Wood, of New York, and A. R. P. Heyes, of Boston. A stop of two hours was made at New York City, the Boston Office was visited and the National Treasurer, Mr. Payson met, the evening was spent at Mr. Heyes' home, and early the following morning train was taken for St. John, the Rev. E. M. Bedell, Andover, N. B., who had been at the Convention, joining Mr. Thomas here. St. John was reached 11.30 p.m., and the following morning an address was delivered at the Fredericton Synod, the Coadjutor Bishop, and the Bishop of Nova Scotia, with a large number of clergy and laity being present. The same afternoon a drive was taken with Bishop Worrell and the Rev. C. W. Vernon, of Halifax, to Rothesay to visit the Church Boys' School there. Permission was granted by the Headmaster for Mr. Thomas to address the boys at a later date, and this was greatly appreciated, and a meeting was held on Saturday following. Thursday, accompanied by A. H. Wetmore, who is ever active in extending the Brotherhood, a visit was paid to the Fairville Chapter, which has been recently revived. A most interesting meeting was held, the men paying great attention to the practical ideas that were laid before them, and it is likely that a Junior Chapter will develop. Friday was a very wet day, a great deal of correspondence was got through, and the Synod was attended, and a number of appointments made, and in the evening a meeting for men was held in the Church of England Institute, presided over by Bishop Richardson, addresses being given by the Rev. F. M. Bedell on the Washington Convention, and by the Travelling Secretary on "Definite Service."

### Home & Foreign Church News

From our own Correspondents.

#### FREDERICTON.

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

**St. John.**—On Tuesday morning, October 1st, the thirty-ninth session of the Diocese of Fredericton met in Trinity Church Schoolhouse, Coadjutor Bishop Richardson presiding. Holy Communion was celebrated at eight o'clock. His Lordship the Bishop Coadjutor read the Gospel, the Lord Bishop of Nova Scotia read the Epistle, Archdeacon Forsyth, Archdeacon Newnham and Canon Montgomery assisting. At ten o'clock the Bishop Coadjutor lead in the prayers prescribed for the opening of the Synod's sessions. Archdeacon Newnham then called the roll of clergymen and lay delegates, which was very generally responded to. On motion, the minutes of the preceding session were taken as read and confirmed. The Bishop Coadjutor's appointments to the Nominating Committee, read, is as follows, Archdeacon Forsyth to act as chairman; Chatham, Archdeacon Forsyth, Mr. F. E. Neale; Fredericton, Canon Montgomery, Sheriff Sterling; Kingston, Rev. Scovil Neales, Colonel Montgomery Campbell; Shediac, Rev. A. W. Smithers, Mr. R. W. Hewson; St. Andrews, Rev. J. W. Millidge, Mr. W. C. H. Grimmer; St. John, Rev. Dr. W. O.

Raymond, Mr. H. B. Schofield; Woodstock, Rural Dean Teed, Mr. J. A. Raymond.

The Bishop Coadjutor then delivered his charge, which was an admirable one, and we are sorry space will not permit us to give it in full.

Confirmations.—The Bishop said, by reference to my diary, I find that altogether I have held 103 Confirmation services and confirmed 1,300 persons, of whom a very large number had been baptized and brought up in the communion of other religious bodies. I cannot speak too warmly of the great kindness with which everywhere I have been received. Clergy and laity alike have done everything in their power to make my work as pleasant and profitable as possible. No effort was spared by the Rural Deans to make all necessary arrangements, and in some instances they were good enough to accompany me from parish to parish through their Deaneries. I can only take this way of thanking them with all my heart.

More Men Needed.—We need more men. The following parishes are, or shortly will be, vacant: St. Martins, Grand Manan, Queensbury and Southampton, Douglas and Bright, Weldford and Harcourt, McAdam Junction, Bathurst, New Brandon, Richibucto and Burton. During the past two years our losses both by death and by removal have been very heavy. By reference to the Synod report of 1905, you will find the names of 19 clergymen who are no longer with us; and, with one exception, they were all in active service. When I tell you that in the same period there have been only nine names added to the list, you will understand how disastrously heavy have been our losses.

More Pay for the Clergy.—It must be quite clear to any thoughtful person that we are asking our missionaries to live upon salaries that are far too small—wretchedly inadequate. The average clergyman in a country parish is expected to live, and keep out of debt, on \$700 a year. I have hardly ever heard a missionary grumble at his hardships, but it is quite time that the laymen of the Church began to grumble for him. For the last seven or eight years the cost of living has been steadily increasing. In this province the difference must be as much as 35 or 40 per cent., and in almost every direction but one the rate of wages has gone up. Business men are making more money, mechanics, carpenters, labourers, are all earning more. Farmers are getting higher prices than ever in the history of the province. In almost every direction there is some sort of correspondence between the rate of wages and the cost of living. But the missionary is living to-day upon the stipend that was too small ten years ago. I do not know how he does it. It was said to me recently by a farmer in one of our country parishes that \$700 was a large sum, and that it ought to be enough to make the missionary comfortable. But stop and think. Remember that it is the missionary's only source of income. He is often too busy to even keep a garden. Out of his salary everything must come. He is a clergyman, and, therefore, he and his family must present a respectable appearance. The rough clothes which one expects to find upon a farm will not do for him, and if he did wear them, his parishioners would be the first ones to resent it. Then, he has to keep a horse, and sometimes two. Most of you know what that means nowadays with the prevailing price of oats and hay. I am told by practical men that it costs at least \$100 a year to keep a horse, if oats and hay have to be bought in the market, and, in the coming winter, the conditions will, I fear, be even worse. Deduct that from the missionary's stipend. Take away, again, the cost of wear and tear upon his carriage and harness. Set aside something for the premium on life insurance. And how much has he left to live upon? Let the farmer who thinks \$700 an ample income make a careful estimate of his own cost of living. It may be true that in all the year he does not handle that amount of cash, but, at least, he has his living off the farm. Reckon up the value of what income to him in that way—potatoes, and pork, and eggs, and milk, and bread, and butter—reckon up their value, not at what they cost to produce, but at the price which the missionary has to pay. Make out an honest balance sheet, and you will be astonished at the total.

The Laity.—My dear brothers of the laity, to you especially I am speaking thus. You are the chosen representatives of all the laymen in the diocese, and to you I affirm solemnly my deep conviction that the Church is unjust to her missionaries—yes, and most unjust to her missionaries' wives and families—in this matter of their stipends. I am not unmindful that many of you are already doing your utmost, so far as your own giving is concerned, but I address you in your representative capacity, as I urge you to use all your active influence to roll from off the Church this stone of her disgrace. This is a layman's

business, and, therefore, it is to the laymen I must come. I cannot believe that the Church is too poor to put this matter right. It only needs an honest effort.

A General Field Secretary for Sunday Schools.—The proposal has been made by the Standing Committee on Sunday Schools of the General Synod to appoint a General Secretary for Sunday Schools, whose expenses would be met by assessment upon the different dioceses. It is easy, of course, to point out difficulties in the way of such a work, but we ought not to be quick to condemn a plan recommended by educationalists of no mean standing. The names of Dr. Rexford, the Rev. T. W. Powell and Canon Ingles, men of recognized ability and experience in the work of Sunday Schools, are enough to claim for the proposal our most respectful and careful considerations.

Church Union.—A question in which we are all interested is that of Church Union. A committee of both Houses, appointed for that purpose, has prepared a report for presentation to the General Synod, and, as that report has been made public, I may be permitted to make some reference to it. I am a member of that committee, though I was prevented from being present at its meetings. I am the more anxious to say something upon the subject now, because I should not like it to be thought that I am in accord with the conclusions of the report. I have not it before me as I write, but, if my memory serves me right, it seems to me to make two serious mistakes. It concedes too much, and it ignores the real relationship of the Church in Canada to the various branches of the Anglican communion all over the world. It concedes too much, because, in my judgment, it proposes to compromise a principle by suggesting that the requirements of the Fourth Article of the Lambeth Quadrilateral would be met by the acceptance of the condition that all future ministers of the proposed United Church should receive Episcopal ordination. The answer to this proposal is obvious enough. It not only directly departs from the preface to the Church's Ordinal by saying that, for a certain period, at least, a man shall be accounted a lawful priest, who has not had Episcopal ordination; but it is inconsistent with itself. For it begins by abandoning the plea of principle by reducing Episcopal orders to the low level of a denominational preference; and then it goes on to re-assert the principle by insisting that all future orders shall be only of that character. If Episcopal orders belong to the esse of the Church, then we have no right to surrender them if only for a time. If they are not essential, then why should we insist upon their future acceptance as a condition of re-union?

Preaching for a Call.—There is one more thing of a general character about which I want to say a word before I close. I want to enter the strongest possible protest against the growing practice in the church of what is known as "preaching for a call." You will not, perhaps, all agree with me in this, but I cannot help that. I do not for a moment impute any but the best motives to those who differ from me, but I am none the less compelled to say that I regard the introduction of this custom with the deepest possible concern. It is, to my mind, un-churchly, undignified, and unworthy of our best traditions. I am thankful to know that there are very many of our clergymen, who, even at their own loss, have set themselves sternly against it. It is urged, I know, that this preaching of trial sermons—for that is what it means—affords both the clergyman and the congregation an opportunity of knowing each other. So far as the clergyman is concerned, there are better ways of getting all the information that he needs, and, for the plea on behalf of the congregation, it is enough to say that the preaching of a single sermon is in no sense a fair test of any man's pulpit powers, if that is the object aimed at. I beg of the laity to leave this practice where it belongs—outside the Church of England. I hope that the clergy will be firm in their refusal to put themselves in a position that is, in the minds of many people, little less than humiliating. In this respect, at least, old ways are best. At the close of the Bishop's address Archdeacon Forsyth made the following motion, which was seconded by the Rev. Dr. Campbell: That the charge of the Coadjutor Bishop be placed in the hands of the Standing Committee for consideration; that body to report to the Synod at its earliest convenience. Dr. Campbell spoke of the charge as of wonderful practical import, such a one as he had never before listened to in the Synod. It was moved by Ven. Archdeacon Forsyth, seconded by the Rev. A. W. Daniel: That this Synod desires to convey to the Lord Bishop of the diocese the expression of its sincere and heartfelt sympathy in his continued ill-health, and to assure His Lordship of its earnest prayer that through the Divine strength he may be made perfect in his weakness, that he

may be saved from all severe pain and suffering, according to the will of God, and may be granted a happy issue out of all his affliction, and further resolved, that this resolution be conveyed by telegraph to the Lord Bishop. The Rev. G. F. Scovil, Sub-Secretary of the Board of Missions, was appointed to assist Archdeacon Newham in his duties as Secretary of the Synod.

Justice Hanington read his own report, as Trustee of the Edgemoor Girls' School at Windsor, N.S. He spoke of the splendid work done by the school during the past year, under the principalship of Miss Gena Smith, of the general good health of the pupils, and of their athletic victories. It was gratifying as well as encouraging to be able to report that the school will open its new year with about eighty-five resident pupils beside about twenty day boarders and bye students, and it is thought that there will be one hundred and five pupils taking lessons in music. To its printed report, the Board of Education made the verbal appendix that it had secured an option from Mr. James F. Robertson upon the Rotheray School for Boys of \$30,000, and that having examined the buildings, grounds and accessories the Board strongly recommended that the school be purchased by the diocese. A notice of motion was given by the Rev. Archdeacon Newham for the appointment of the Bishop Coadjutor as a member of the committees and boards. Mr. Justice Hanington gave notice of a motion that \$400 be granted by the diocese from its funds for the travelling expenses of the Bishop Coadjutor. Mr. Schofield gave notice of a motion to change section 7 of canon 33 re the handling of educational funds. Mr. W. B. Wallace moved adjournment at 12.45 o'clock, seconded by the Rev. W. H. Sampson; carried. The report of the committee on statistics and the state of the Church showed that there had been baptized in 1906 1,018, confirmed 424, and 2,682 were communicants; there were 123 Sabbath Schools, 659 teachers and 5,796 scholars; the offertory collections were \$27,864; the pew rents, \$5,983.81; the money raised from all other sources, \$15,606.97; for diocesan missions, \$15,637.89; unspecified sums, \$356.60; for work outside the diocese, \$5,794.93. The totals for all purposes were as follows for the years specified:

|                |             |
|----------------|-------------|
| 1906 . . . . . | \$74,374.40 |
| 1905 . . . . . | 75,219.23   |
| 1904 . . . . . | 79,984.81   |
| 1903 . . . . . | 79,792.80   |

The committee say that in all cases the figures are not exact, as the returns in some cases are deficient, but there is evident a steady growth in many of the parishes. The report of the Executive Committee consisted of brief minutes of the different meetings held during the year. At the first meeting, on July 13th last, some important committees were appointed, and 4,000 copies of the journal of the Synod were ordered printed. At the meeting on January 9th it was decided that the Synod Treasurer should pay the Coadjutor Bishop \$40 monthly, and the sum of \$200 was voted the Rev. W. Hunter Grand Manan, from the Incapacitated Clergy Fund, and a further grant of \$200 from the Supplementary Fund. The meeting on February 7th passed a resolution expressive of the regret felt at the death of Mr. J. Morris Robinson. Mr. J. H. A. L. Fairweather was appointed Synod Treasurer, and a committee was appointed to consider combining the offices of Treasurer and Secretary. A resolution of regret at the death of Venerable Archdeacon Neales was passed at the meeting on March 21st, and an annuity of \$200 was ordered paid to Mrs. Neales. At the meeting on June 5th it was announced that the Synod would pay \$100 annually to the Cathedral Chapter for the control of the new strong room, the payment to cease when \$2,000 has been paid in. The sum of \$600 received from the sale of an old rectory was ordered paid to St. Paul's Church, Upper Keswick, toward the erection of a new rectory. The Rev. J. E. Revington-Jones and Rev. R. A. Armstrong were appointed members of the committee. At the meeting on September 5th it was reported that the committee on the Fund for the Education of the Clergy had made four grants of \$100 each and one of \$50 for the ensuing year. Much other business of a routine character was transacted at the meetings of this important committee. The report of the Board of Finance dealt with the manner in which the funds of the diocese had been invested. Loans had been made on property in St. John, Fredericton and Sussex. The following bequests were reported: A bequest of the late Mrs. Mary Allen Grimmer of the sum of \$1,000, one-half for the Incapacitated Clergy Fund, and the other half for the Widows' and Orphans' Fund. A bequest of the late Mrs. E. C. Legh, daughter of the late Hon. Judge Neville Parker, of \$150 for the Incapacitated Clergy Fund. A bequest by the late Rev. John Symes Williams of £100 sterling, payable on the decease



of his widow to the rector or incumbent of St. Anne's Church, Campobello, for the erection of a Sunday School. A property at Sussex Portage, three miles from Anagance, by the late Mr. Peter Ketchum, in trust for the church and clergy at Sussex Portage, consisting of a farm of about 250 acres, with dwelling and two barns thereon. One thousand shares of stock in the Gold King Consolidated Mines Company, bequeathed by the late Mr. Charles F. Kinnear, has been paid over.

Consideration of the changes proposed in the constitution and canons of the diocese occupied the time of the Synod at the Tuesday afternoon session. Mr. F. J. G. Knowlton, as chairman of the committee, moved the adoption and enactment of each canon in succession. Canon 4 caused some discussion, certain members thinking the majority required should be two-thirds. It provides that a three-quarters vote of the clergymen and the same of the laity at any Synod meeting shall be necessary to put into effect a motion to elect a Coadjutor Bishop. The three-fourths were, however, determined on. The old canon, No. 9, missionary, was struck out, and the new No. 9 provides that the six clergymen and six laymen with the greatest number of votes shall attend the General Synod. Canon 12 provides that the Sunday School Committee shall consist of the Bishop of the diocese, the Bishop Coadjutor, six clergymen and six laymen, there should be on the committee six communicants to be appointed by the members of the committee. Other changes were merely verbal.

(To be Continued).

\*\*\*

ONTARIO.

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

**Franktown.**—Rural Deanery of Lanark.—The annual conference of the Bishop with the clergy and other Church workers of the Deanery was held here on Monday and Tuesday, Sept. 30th, and October 1st. The Rev. Rural Dean MacKay, B.D., of Ottawa, preached on Monday evening, and on Tuesday Holy Communion was celebrated by the Lord Bishop. Papers were given on "Pastoral Visitation, how to make it instructive and useful," by Rev. Canon Elliott; "Some Rubrical Anomalies," by Rev. Canon Muckleston; "The Church, her history, ways and usages and the need for definite teaching," by Rev. H. H. Lewis Seale.

**Camden East.**—The Rev. Charles de Pencier, of Wellington, has been offered this parish by the Bishop of Ontario.

**Napanee.**—The clergy of the Rural Deanery of Lennox and Addington took dinner together at the Paisley House, Napanee, on Monday, September 30th, for the purpose of bidding farewell to the Rev. C. E. S. Radcliffe on his departure from Camden parish to his new field in Brandon, Man. Sincere regret was expressed at his removal from their midst and cordial good wishes for God's blessing upon him in his new sphere.

**SKILFUL  
WATCH  
REPAIRING**

You are quite safe in entrusting your valuable time-piece to us. Our men are experts of large experience and our prices are positively quite moderate.

**WANLESS & Co.**

Established 1840.

168 Yonge Street, TORONTO.

**Roslin.**—St. Paul's.—William Gillespie's lawn was the scene of a very successful lawn social by the Woman's Guild. The proceeds amounted to \$124, which will be devoted towards the rectory debt.

**Brockville.**—Trinity Church.—The Sunday School and choir presented Miss Lucy Rourke with a gold cross, set with amethysts, on the eve of her removal to Ottawa.

**Barrie.**—St. Mark's Church.—Sunday, October 6th, was observed as Harvest Sunday in this church. The ladies of the congregation had previously decorated the church with fruits and grains, and it looked very beautiful. The rector, the Rev. Dr. Nimmo preached a suitable sermon from the text, "O give thanks unto the Lord, for He is good, for His mercy endureth for ever." The choir rendered music suitable to the occasion. In the evening the Rev. Mr. Peck spoke on "Domestic and Foreign Missions."

**Kingston.**—St. James' Church.—The annual Harvest Service was held on Sunday, October 6th. The church was beautifully decorated with all kinds of fruits, flowers and vegetables. The singing was of a very hearty character. There were about 30 voices in the white-robed choir. Rev. T. J. O'Connor-Fenton, of Svidenham, preached both morning and evening. In the morning he took his text from Ephesians 5:20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." In the evening he preached again from Nehemiah, 2nd chapter, part of 18th verse: "Then I told them of my God whose hand was good upon me." The collection amounted to about \$200.

\*\*\*

OTTAWA.

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

**Christ Church Cathedral.**—Archdeacon Harding, of the Diocese of Saskatchewan, was the preacher in Christ Church Cathedral at the morning service on Sunday last. The Archdeacon was formerly curate of the Cathedral, Kingston, and lately rector of Brandon. His particular duty is to supply, personally or by deputy, the services of the Church to that vast multitude of English Churchmen now pouring into the Province of Saskatchewan.

**All Saints.**—The Lord Bishop of Ottawa on Sunday the 6th inst., formally dedicated the nine bells in All Saints' Church, Laurier Avenue East, in the presence of a large congregation. The ceremony was a most impressive one, in the course of which the chimes were brought into requisition for the first time, their music pealing forth in the initial verse of "Lead Kindly Light" as the Bishop, clergy, and choir proceeded to the chancel from the bell tower after the ceremony. All Saints' Church has now a set of silvery chimes that would be hard to excel, being from the hands of the most expert bell makers in the Empire, the firm of Mears and Stainbank, Whitechapel, London, from whose manufactory came the world-famous Big Ben, of St. Stephen's, London; Big Tom, of Lincoln; and scores of other chimes and bells of repute. First, four of these bells were given by the members of the Bate family, to commemorate the golden wedding of Mr. and Mrs. H. N. Bate. On October 5th last year Mrs. Bate died and five more were then added. The dedication occurring yesterday was exactly a year from the death of the lady who had been so long connected with this church, and whom they are in memory of. It is interesting to note that the bells were rung for this their first time, by Mr. Donald MacVicar, an old Scotch bell ringer, who, previous to coming to Ottawa, many a time pulled the ropes in the church at Fort William, Scotland. At night the church was filled to the doors to hear the choir sing Maundef's Song of Thanksgiving. The sacred edifice was beautifully decorated with the fruits of the field, and presented a most inspiring sight.

**St. Bartholomew's.**—A very pretty service in St. Bartholomew's Church, last Thursday night, marked the harvest festival of that parish. The church was decorated with the first fruits, and the artistic blending of the products of the field and garden made a very beautiful effect. The altar was adorned with festal hangings. The Rev. Canon Hanington, rector, read the service, and the Rev. E. W. B. Richards, of Russell, was preacher. The anthem was Stainer's, "O Lord

How Manifold Are Thy Works," Miss Powell presided at the organ.

**Chesley.**—Harvest Thanksgiving services were held in the parish of Elmsley, on October 9th and 10th. In St. James' Church, Port Elmsley, there was a Eucharistic service at 8 a.m., the Rev. J. Fisher being the celebrant; and at 7.30, Evensong with an appropriate sermon by Canon Elliott. There was also Evensong in St. Augustine's Church, Canterbury, on the 10th, when Canon Elliott was again the special preacher. The churches were profusely decorated by many willing hands.

**Janeville.**—The Bishop of Ottawa has appointed the Rev. George Bousfield, of Pembroke, as rector of St. Margaret's Church, to succeed the Rev. W. P. Garrett, appointed to St. Barnabas' Church. The announcement was made at St. Margaret's Church last Sunday night by the Bishop, and the congregation were told the Rev. Rural Dean Bousfield will assume charge on November first. The Rev. Mr. Bousfield announced his resignation to his congregation also on Sunday, but has not yet decided just when he will preach his farewell sermon.

**Deanery of Arnprior.**—The annual conference of the Deanery of Arnprior was held in Antrim, Wednesday, of last week. With the Lord Bishop of the Diocese were associated the following clergy of the deanery:—The Rev. W. M. H. Quartermaine, Renfrew, Rural Dean; the Rev. A. H. Whalley, Arnprior; the Rev. R. B. Waterman, Huntley; the Rev. J. R. H. Warren, Pakenham; the Rev. A. D. T. Floyde, Antrim; the Rev. E. E. Weagant, March. From beyond the deanery were:—Ven. Archdeacon Harding, of the Diocese of Qu'Appelle, who, in addressing the conference gave a most interesting account of the works in the Great West, its difficulties and the cheering progress to be recorded; the Rev. Canon Muckleston, Perth, contributing an instructive paper, also the Rev. J. Howe, of the Diocese of Rupert's Land. Mrs. Geo. Greene, Ottawa, in the interests of the Woman's Auxiliary, strengthened the hands of the workers in that department and, as a result of the time spent with the ladies, reports the probability of a new branch of the organization in the parish of Fitzroy. Mr. T. A. D. Bliss, Ottawa, representing the Brotherhood of St. Andrew, had a heart to heart talk with the men and boys, and doubtless a Junior Chapter of the Order will soon be working in the district. All attending the conference were entertained by the ladies of the parish.

**Cobden.**—The annual Harvest Thanksgiving services were well attended last week, the Rev. W. M. Loucks, rector, St. Matthews', Ottawa, was the preacher.

**Carp.**—A Confirmation service was held in St. James' Church last week. Forty-nine candidates were presented. The confirmees ranged in age from twelve to sixty-eight years. The Lord Bishop of Ottawa performed the ceremony, assisted by the Rev. R. B. Waterman, rector of the parish; Rural Dean Quartermaine, of Renfrew; the Rev. A. D. Floyde, of Galetta; and the Rev. Mr. Whalley, of Arnprior. The candidates assembled at the rectory, and marched in procession, headed by the Lord Bishop in his robes, to the church, which was exquisitely decorated with ferns and foliage. The rector, the Rev. R. B. Waterman, was organist for the occasion, and the procession entered the church singing "Onward, Christian Soldiers." After the service a repast for the Bishop, clergy, confirmees, and friends, at the Orange Hall, was provided by the ladies of the congregation. The church in the township of Huntley owes much to its energetic, enthusiastic rector, the Rev. Mr. Waterman, who in his five years' work in the parish has had one hundred and forty persons confirmed, and has raised the number of communicants from one hundred to two hundred.

TORONTO.

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

**Toronto.**—The Church of St. John the Evangelist.—At the annual vestry meeting of the above church held last Easter, a committee, consisting of the two churchwardens, three lay delegates, and three gentlemen of the congregation, was appointed to act with the rector, the Rev. Alex. Williams, to select a suitable man to be nominated

to the position of assistant, in order to relieve Mr. Williams of a portion of the work, which, after nearly forty-five years of faithful service, he found is beginning to press too heavily on him. After most careful consideration, the choice of Mr. Williams and the committee fell upon the Rev. Edward Costigan, rector, Deseronto, in the Diocese of Ontario, whose name was presented to His Grace the Archbishop, with the result that Mr. Costigan has been appointed to the position of assistant rector. Mr. Costigan is an Irishman by birth, and came to Canada some fifteen or sixteen years ago. He was first employed in missionary work in the Ottawa Valley, and later in the northern missions of the Diocese of Ontario. He resigned his mission to enter Bishops' College, Lennoxville, where he showed himself a brilliant student, and from which he received the degree of L.S.T. Before his final examination at Lennoxville, he accepted the position of curate of St. Mark's Church, Deseronto, and a few months later, upon the death of the late Rev. Rural Dean Stanton, he was appointed rector of the parish, which appointment he resigns, after nine years, to come to St. John's, Toronto. Mr. Costigan's resignation is deeply regretted by the congregation of St. Mark's, Deseronto, and also by many friends in the town outside his own congregation. The "Churchman" bids Mr. Costigan welcome to Toronto, and bespeaks for him a cordial reception amongst his new parishioners, where it feels certain he will speedily make many friends by his kindly, genial manner.

**Professor William Jones.**—The Canadian Church sustained the loss of a Christian gentleman and scholar in the death of Professor Jones, at Trinity College, Toronto, on the 7th inst. His was a familiar figure to the students of Trinity and the Churchmen of Toronto. It is now not far from 50 years since Professor Jones entered on his duties at Trinity College. He was born in 1838, the son of the late Chief Justice Jonas Jones, of the Court of Queen's Bench for Upper Canada, educated at Upper Canada College, he took an exhibition at Trinity College, Toronto, he was Wellington Scholar in 1856. Before taking his degree, he went to Cambridge, where he became a member of St. John's College, and graduated with honours in 1862. Having spent a short time in educational work in England, he received the appointment of Professor of Mathematics at Trinity College in 1863, and the late Bishop Bethune in 1868 ordained him to the priesthood. In 1891 he was appointed Dean of the University and acting Provost, and received the degree of D.C.L. He resigned the professorship in 1895, and since that time has been Bursar and Registrar of Trinity. Professor Jones was a brother of Mr. Clarkson Jones, and a cousin of Mr. Beverley Jones. Over fifty clergy, many of them old and intimate friends, were present at the funeral, the corporation of Trinity College was largely represented, and President Falconer and Professors Hutton and Fletcher represented the University of Toronto. Provost Macklem, the Rev. Mr. Duckworth, and Dr. Jenks conducted the service at Trinity College. Thence the body was taken to St. James' Cemetery. The private mourners present were Dr. Jones, nephew; Mr. Clarkson Jones, brother; Mr. A. Jones, nephew; Mr. F. Jones, nephew; and Mr. Ffolkes. The pall-bearers were the Rev. Dr. Rigby, headmaster of Trinity College School, Port Hope; Professor Mackenzie, Professor Young, Professor Simpson, Professor Oswald Smith, Professor Routh and Mr. Erin Owen. The Rev. J. B. Fotheringham acted as marshal. Amongst those present were; Archbishop Sweatman, Archdeacon Sweeney, Canon Broughall, Canon Farncomb, Canon Ingles, Canon Baldwin, Canon Tremaine, Dr. Bethune, of Guelph, Professor Montgomery, the Rev. J. Cayley, and the Rev. G. F. Davidson, of Guelph.

The accounts of the Sylvan Fete held at Ravenswood in June, having been closed and audited, the Finance Committee having the very satisfactory sum of \$682.27 to hand over to the St. Alban's Cathedral League, to be added to their Building Fund.

The Bishop of Keewatin, with his wife and daughter, have been spending a few days in Toronto before leaving for England.

The Ven. Archdeacon Trotter, Canon of Newcastle Cathedral, on his way from Queensland, Australia, to England, has visited Toronto. The Archdeacon is a versatile Churchman, an author, pioneer in Church work, and a traveller, having done duty for the Church in various parts of the British Empire.

**Appointments.**—The Rev. F. L. Barber has been appointed by the Archbishop of Toronto as incumbent of the parish of Bobcaygeon, having been transferred from that of Stouffville. The

Rev. R. L. Weaver is to be incumbent of Craighurst, and the Rev. S. A. Lawrence, formerly of Markham; but latterly in the North-West, is to take charge of the parish of Elmvale. The Rev. A. B. Taylor, of Washago, is transferred to Holland Landing. The Rev. A. F. Barr, for some years assistant to Canon Baldwin at All Saints', Toronto, is to take charge of the parish of Whitby and Pickering. The Rev. W. T. Hallam, incumbent of Cannington, will assist at All Saints', this city.

**Bowmanville.**—St. John's Church.—Harvest Home Thanksgiving services were held in this church on Sunday, the 20th September. The Ven. Archdeacon preached morning and evening. The congregations were good, and the Archdeacon's sermons were instructive and very much appreciated.

**Port Perry.**—Church of the Ascension.—The Harvest Thanksgiving services were conducted here on Sunday, September 20th, both services being well attended. The Rev. W. W. Bates assisted the incumbent, the Rev. George Scott, at both services, preaching very instructive, interesting and appropriate sermons. At the evening service, the Rev. A. Wright, formerly of Whitby, assisted. The singing by the choir was unusually well rendered and inspiring. The church was nicely decorated with grain, fruit, and flowers. The offerings at both services were very liberal.

**Rural Deanery of Durham and Victoria.**—The Ruridecanal Chapter of Durham and Victoria held their autumn meeting in Omemece, on Wednesday



Rev. Edward Costigan.

and Thursday, October 9th and 10th, 1907. The members of the Chapter present were the Revs. W. C. Allen, H. A. BenOliel, W. E. Carroll, E. A. Daniel, H. C. Aylwin, C. H. Marsh, J. H. Kidd, J. H. Teney. The visiting clergymen were the Ven. Archdeacon Warren, the Rev. Canon Greene, W. J. Creighton, Dr. Langfeldt. The Chapter assembled in Christ Church rectory on Wednesday at 2.30 p.m. The opening exercises were conducted by the Rev. Wm. C. Allen, after which the minutes of the last meeting were read by the Secretary, the Rev. J. H. Teney. Upon the approval of the minutes, Hebrews, chapter 6, was read in the Greek, and treated verse by verse exegetically, in a spirited and helpful discussion. The office of Rural Dean having become vacant by the resignation of the Rev. W. J. Creighton, M.A., who had been appointed to the parish of Lakefield in the Deanery of Northumberland, the Chapter made unanimous choice of the Rev. Wm. C. Allen, M.A., rector of Cavan, whose nomination has been submitted by the Secretary to His Grace the Archbishop. The public service in the evening was bright and joyous. It was the occasion of the annual Harvest Thanksgiving service of Christ Church, Omemece. The church was beautifully decorated for the occasion. The service was opened by hymn 382, "Come ye Thankful People, Come," the clergy preceded by the choir, marching in procession to the inspiring strains of that beautiful hymn. The Rev. C. H. Marsh, of Lindsay read Evensong to the end of the third Collect. The Rev. H. A. BenOliel, of Millbrook, read the First Lesson, and the Rev. J. H. Kidd the Second Lesson. The state prayers were read by the Rev. H. C. Aylwin, of Bethany. The sermon based on St. John 4:35, was preached by the Ven. Archdeacon Warren, and was a

masterpiece of pulpit eloquence. The congregation was large and the offertory, \$53.05, is to be devoted to missions. On Thursday morning, Holy Communion was celebrated at 9 a.m. by the rector, assisted by the Rev. Wm. C. Allen, after which the Chapter resolved itself into a meeting for the purpose of forming a branch of the Diocesan Sunday School Association. The meeting was addressed by the Rev. Canon Greene, of Orillia, on the "Relation of the Sunday School to the Church and vice versa." The subject was handled most admirably, and the relationship was declared by the speakers to be, that which exists between the mother and child and the child and mother. Every one present was profoundly impressed by the speaker's words which cannot fail to have their effect far beyond those who heard them. The officers of the Association were then appointed and are as follows:—President, the Rev. J. H. Teney; Vice-President, the Rev. C. H. Marsh; Secretary-Treasurer, the Rev. H. A. BenOliel. The first meeting of the Association is to be held in Millbrook in September, 1908. The meeting which was one of the most helpful that the writer ever attended was, after votes of thanks had been passed for all who assisted to make it a success, brought to a close by the Benediction, pronounced by the Rural Dean-elect, the Rev. Wm. C. Allen.

#### NIAGARA.

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

**Dunnville.**—St. Paul's.—A short time ago a recital of sacred music was given in the above church. The pieces rendered by the choir were: "Praise the Lord," "Now the Day is Over," "O Worship the King," "Sun of my Soul." The organ pieces were, "Gloria in Excelsis," Mozart, Offertory in E. Wely, and March Militaire, Schubert. Although the night was unfavourable the church was well-filled. Every one agreed that the recital was the best yet. A goodly sum was placed on the offertory plates. On Wednesday last an earnest Thanksgiving service was held. Special music was sung. The Venerable Archdeacon Forneret, of All Saints', Hamilton, was the special preacher. He gave a beautiful and impressive address. The services were continued on the following Sunday. The special preacher being the Rev. N. I. Perry, of St. Catharines, who gave two practical and helpful addresses. The offerings were over \$120.

**Burlington.**—St. Luke's.—With a deep sense of the loss which the parish and community have sustained, we record the death of Mr. Maitland Young, who entered into rest Friday, October 4th, 1907. Mr. Young was born in Greenock, Scotland, November 21st, 1830. He began his studies at the academy, Ayr, and completed his education at Glasgow University, being under some of the most distinguished men of learning of the Old Land. He displayed that aptitude and ability in his studies which characterized his afterlife and made him one of the foremost men in all his undertakings. Coming to Canada in 1849 he settled in Hamilton and entered the employ of the wholesale firm of C. and J. Ferrie, and afterwards went into partnership with the late S. E. Gregory, in the commission business which he carried on for a number of years. In the organization of the Hamilton and North-Western Railway Mr. Young became one of the chief promoters. He was finally appointed secretary, which position he occupied until the railway came under the control and management of the Grand Trunk. Resigning the secretaryship he took up public accounting. His offices were sought far and wide and his firm soon became celebrated throughout the Dominion, becoming accountants to some of the largest insurance companies, railways, industries and organizations in the country. During his 27 years' residence in Burlington, whither he removed in 1880, Mr. Young was closely identified with the Anglican Church. As Superintendent of the Sunday School, warden and lay delegate, which offices he held at different intervals, he rendered invaluable assistance, taking a deep interest in these and all other departments of Church work. His good judgment and wise counsel were soon sought by the diocese, and while lay delegate, he was appointed by the Synod as a member of the Standing Committee. Although, latterly, with advancing years, Mr. Young has not held any active office in the Church, yet his interest was undiminished, and all religious objects received his hearty support. He was constant in his attendance at divine service, and a regular communicant. He was of a

deep and unwavering faith, diligent in the reading and study of Holy Scripture, constant in his devotions, unswerving in the performance of duty, conscientious in all his dealings and relations with his fellowmen, gentlemanly and courteous in his bearing, affable and kindly, and considerate of others, and in his death we lose one who has ever exercised a far-reaching influence for good which will long be felt in the community in which he lived, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The funeral was held from the family residence, "Oak Bank," to St. Luke's Church, Sunday afternoon at 3.30. The rector, F. W. Hovey, officiated, assisted by the Rev. Canon Belt, a former rector and very intimate friend of the deceased. The remains were interred in the peaceful and picturesque little burial ground adjoining the church, dear to the heart of the departed one, and where he loved to worship. The deceased is survived by his widow and seven children, three sons and four daughters; J. H. Young, of Regina, district manager of the Canada Life Insurance Company; Ralph E., and Frank C. Young, members of the firm Maitland, Young & Sons; Mrs. C. E. Reiffenstein and Mrs. W. A. Grasset, of Montreal; and Mary and Margaret at home.

**Chippawa.**—Trinity Church.—Sunday, October 6th, was a red letter day in this parish when a congregation of over 350 assembled at the morning service to join in the annual Harvest Thanksgiving of the parish. The choir for the first time appeared in their vestments adding much dignity and beauty to the service. The musical part while in keeping with the season was of such a nature that all could join in heartily. The Venerable Archdeacon Clark, M.A., this congregation and gave two most practical and helpful sermons which were listened to with rapt attention. The offertory for the day amounted to \$75.

**Marshville.**—Christ Church.—Harvest Festival Services were held in this church on Sunday, September 22nd. The church was beautifully decorated for the occasion, and was crowded at both services. The rector, the Rev. D. Russell Smith, officiated at 11 a.m., and Mr. Wm. Burt, his able assistant, at 7.30 p.m., at a vestry meeting held under the supervision of the Venerable Archdeacon Clarke, M.A., this congregation agreed to pay Mr. Burt a yearly stipend of \$450, being an increase of \$150.

**Wellandport.**—All Saints.—This pretty church after being closed for two years was added to Port Colborne parish and opened on Sunday, October 6th. Though it is 20 miles from Port Colborne, the rector of that flourishing town or his assistant, will hold a service here every Sunday morning. On Sunday last there was a congregation of fifty. The church is in a good state of repair notwithstanding its long rest. The reporter for the "Ladies' Home Journal" finds some difficulty in speaking to the rector of these churches on Sunday, as he is a very busy man. During the past summer he has on nearly every Sunday officiated five times, preaching always four times, besides acting as Superintendent for a large Sunday School, and teaching the Bible Class.

**Port Colborne.**—St. James'.—The annual Harvest Thanksgiving services were held on Sunday, September 15th, and were very well attended. The church was beautifully decorated for the occasion. The choir which now numbers thirty-three voices, many of whom are Englishmen, sang two appropriate anthems exceedingly well. The offertory was the largest in the history of the church, and was devoted as on former years to missionary work. At the morning service the rector, the Rev. D. Russell-Smith, presented the church with two brass altar vases and an altar desk, upon which was inscribed, "In Memory of Edwin O. Boyle, Born May 12th, 1860. Died January 22nd, 1904, Superintendent of St. James' Sunday School, for 25 years, R. I. P." The rector preached from Rom. 16:3, 4, 5, "A Christian Family Helping Their Clergyman," and closed his sermon with a fitting reference to the life and work of the late Superintendent. The chancel Guild gave a new set of beautiful Service Books. A walnut hymn board was used also for the first time. On the following Friday night a Congregational "At Home" was held in the Guild Hall. These socials are producing excellent results. During the summer months the rector held a service at Humberstone Club, at 8.15 p.m., for the

benefit of the Southerners who resided there. These services were well attended. The summer visitors showed their appreciation by calling at the rectory and presenting Mr. Smith with an address and a purse. They hoped that he would continue with them on their return next summer.

**Barton.**—Trinity Church.—A Sunday School Conference of the Deanery of Wentworth was held October 10th, at this Church. There were present His Lordship the Bishop, the Ven. Archdeacon Clark, the Rev. Canon Sutherland, the Rev. Rural Dean, C. E. Belt, the Revs. E. A. Irving, W. G. Davis, J. Fennell, R. MacNamara, E. Lawlor, F. E. Howitt, S. Bennetts, the Rev. Canon Downie, of the Diocese of Huron. There was also a large representation of Sunday School teachers and Church workers. Every parish in the county being well represented. The meeting was opened with singing and prayer, after which His Lordship the Bishop of Niagara welcomed the delegates and expressed his great satisfaction at meeting them. His Lordship was pleased to know that these conventions were becoming an annual affair, and said that no more important subject could be considered by any body of Christian workers. The religious education of the young was one of the live questions of the day. His Lordship touched on the recent visit of the Bishop of London. The Convention was delighted to have the Bishop present and to listen to his interesting and inspiring address. The first paper, entitled, "The Home Department," was read by Miss Hamilton, of the Church of the Ascension Sunday School, Hamilton, and was followed by an address by the Rev. Canon Sutherland, who explained in detail, how the Home Department was conducted in his parish. No less than 90 families were members of it. His address was most helpful, and was followed by a very interesting discussion. The second paper entitled, "The Possibilities of the Sunday School," was read by Miss Sandler of the Church of the Ascension Sunday School, and was followed by an address by the Rev. R. MacNamara. Both were excellent and were highly appreciated by the Convention. The Ven. Archdeacon Clark followed with a most interesting and instructive paper on "Aims and Methods in Sunday School Work." The Archdeacon has just returned from New York where he had spent some time with the Rev. Dr. Smith and other Sunday School experts studying the question. He had with him samples of pictures and maps and literature suitable for all grades of the Sunday School. The question of grading of classes and training of teachers were fully gone into. There was general regret that there was but one hour for this subject. Six o'clock having arrived the delegates were hospitably entertained by Holy Trinity parish at the Mountain View Hotel. At the evening session, the Rev. F. E. Howitt gave a splendid address on "Missions in the Sunday School." He showed how the Church had suffered in the past owing to this subject being neglected in our Sunday Schools, and that if the Christian Church was ever to be really alive to her duty to the heathen special attention would have to be given to this subject in our Sunday School. The Revs. W. G. Davis and R. MacNamara then at the request of the Chairman, the Rev. Rural Dean Belt, gave an interesting account of the Brotherhood Convention at Richmond, Va., from which they had just returned. The Convention closed at 9.30 p.m., and was pronounced to be the best held in the Deanery. The officers of the previous year were re-elected and the invitation of the Rev. E. A. Irving to hold the next Convention in Dundas, was accepted. His Lordship the Bishop held Confirmation services at Georgetown and Hornby on Sunday last. The Ven. Archdeacon Clark preached at Chippawa for the Harvest Thanksgiving. The choir was vested for the first time that day. The Rev. Provost Macklem, of Trinity College, preached at St. James, Dundas, on Sunday evening last, on the occasion of the Harvest Thanksgiving of the parish. The church was prettily decorated with flowers, fruit and grain, and the ladies of the choir were vested for the first time. On Monday evening the A.Y.P.A. entertained the congregation at a tea and social. On Tuesday evening a special meeting of the vestry was held at which it was decided to make all the pews of the church free after January 1st, 1908.

**HURON.**

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

Corrie, Fordwich, Wroxeter.—Harvest Thanksgiving services were held in this parish on Sun-

**Why It Is Safe.**

CAPITAL and Surplus are the most important factors in determining the strength of a financial institution. This Corporation has:

**\$6,000,000.00 Capital**  
**\$2,500,000.00 Surplus**

That is to say, that between the depositor and any possible loss there is a fund of EIGHT AND ONE-HALF MILLION DOLLARS. The total assets of the Corporation on Dec. 31st, were \$26,206,337.54

Interest at THREE AND ONE-HALF PER CENT. per annum is credited to all Deposit Accounts FOUR TIMES A YEAR.

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

day, October 6th. The churches were beautifully decorated with fruit, flowers, and vegetables, suitable to the occasion. The services were bright and the singing excellent. The sermons were preached by the Rev. T. S. Boyle, of Wingham, whose inspiring eloquence delighted the large congregations gathered to hear him. A special harvest offering was taken at each service. On October 5th, the ladies of St. Stephen's Church, Gorrie, gave a thanksgiving dinner and the choir an entertainment in the evening. The proceeds from both amounted to over \$135. The choir was ably assisted by Miss Hucks, and Mr. Blackyer, of Harriston.

**London.**—The inaugural meeting of Huron College was held on Tuesday, the 8th, at 8 p.m. In spite of it being the annual meeting of the Canadian Club, the hall was well filled with men, the majority of the city clergy, and the members of Brotherhood of St. Andrew, senior and junior. The Bishop of Huron took the chair at 8 o'clock. He was supported on the platform by the Reverend Principal Waller, the Venerable Archdeacon Richardson, the Reverend Canon Webb, of Calgary; Mt. Birmingham, the Western Travelling Secretary of the Brotherhood of St. Andrew, and Mr. Norman, of the Brotherhood in England. Prayers were said by the Reverend Mr. Andrew, and the Lesson read by the Archdeacon. The general subject of discussion during the evening



**A PROFITABLE INVESTMENT**

A Fur Coat represents one of the most profitable investments a woman can make because it means both comfort and service.

Whether the Coat should be made of Sealskin, Persian Lamb, Musquash, Caracule, Nearsel or Squirrel is a matter of taste. But the essential thing is to get the best that money will buy.

Our reputation for reliable and stylish furs is continental. We make everything we sell and guarantee everything we make.

We invite personal inspection of our goods or correspondence.

Write for Catalogue "K."

**J. W. T. FAIRWEATHER,**  
84-86 Yonge St., TORONTO.

he congrega-  
3-05, is to be  
orning, Holy  
by the rector,  
, after which  
, after which  
eting for the  
Diocesan Sun-  
ing was ad-  
of Orillia, on  
o the Church  
handled most  
declared by  
between the  
and mother.  
impressed by  
to have their  
them. The  
en appointed  
Rev. J. H.  
H. Marsh;  
benOliel. The  
o be held in  
the meeting  
at the writer  
nks had been  
it a success,  
pronounced  
m. C. Allen.

**D, Hamilton,**

me ago a re-  
n the above  
choir were:  
s Over," "O  
Soul." The  
sis," Mozart,  
h Militaire,  
unfavourable  
agreed that  
dly sum was  
Wednesday  
e was held.  
erale Arch-  
amilton, was  
eautiful and  
re continued  
cial preacher  
harnes, who  
resses. The

leep sense of  
munity have  
r. Maitland  
ay, October  
n Greenock,  
e began his  
ompleted his  
eing under  
of learning  
aptitude and  
cterized his  
remost men  
Canada in  
ered the em-  
d J. Ferrie,  
with the late  
siness which

In the or-  
orth-Western  
ie chief pro-  
etary, which  
came under  
rand Trunk.  
s up public  
ht far and  
ted through-  
nts to some  
railways, in-  
ntry. Dur-  
ton, whither  
osely identi-  
As Superin-  
len and lay  
ferent inter-  
ce, taking a  
departments  
nt and wise  
diocese, and  
ted by the  
Committee.  
years, Mr.  
fice in the  
inished, and  
rty support.  
t divine ser-  
fe was of a

was the Bible in relation to the College, the Church, and the living agent in the field. Principal Waller spoke on the necessity of having the ministry of the Church thoroughly trained in the knowledge of the Word of God and of the prominent position given to the Bible in the English Church services. The Reverend Canon Webb spoke of the work of the clergyman in the field. He emphasized the absolute necessity of doing the Church's business for Jesus Christ in a business-like way. He referred to the work of Huron College students in the Diocese of Calgary in eulogistic terms. The senior student of last year, the Rev. H. M. Shore, B.A., he said, was already making his mark in the Diocese, though he had only been at work since June. He referred in detail to the importance of punctuality and neatness and common sense in the clergyman's work. He mentioned, incidentally, that in his travels, he had shared sleeping accommodation with a hundred different men, not one of whom had knelt in prayer before retiring. The needs of the Church for a consecrated ministry who will live Christ were tremendously apparent at this time, especially in the West, where, if we arise to the opportunity, the Church may reap a golden harvest of souls. He was followed by the representatives of the Brotherhood of St. Andrew who also spoke of the tremendous need for devout service by men among men, and of the value of lay help. Mr. Norman spoke of the need for grace, which would be best obtained in regular attendance at the Lord's Supper. The last address was by the Rev. R. J. Bowen, who described some of the difficulties of the ministerial work which he had been privileged to share with Bishop Bompas and of the tremendous rush to the Yukon on the discovery of gold. He referred to the temptation of the world to give up the service of Jesus Christ for temporal gain and pointed his audience to the only service of strength to overcome such temptation. The addresses were all brief and to the point, and the audience was highly delighted with the evening programme, which concluded with light refreshments in the Principal's house.

**Listowel.**—Christ Church.—Successful Harvest Thanksgiving services were held in this church on Sunday, the 6th inst. The interior of the church was very prettily and tastefully decorated with grain, flowers, fruit, etc., typical of a bountiful harvest. The services throughout were hearty and interesting, the vested choir rendering the special music in excellent style. The Rev. N. A. F. Bourne preached thoughtful and timely sermons at both services.

**Owen Sound.**—The Bishop administered the Rite of Confirmation in this parish on Tuesday, October 1st. The service began promptly at 8 p.m., when 24 candidates, 9 males and 15 females, were presented for the sacred and scriptural rite of laying-on of hands, with prayer. His Lordship took his text from the words:—"Give an account of thy stewardship." The address was a lucid and powerful exposition of the responsibility of life in all its relationship to God. There can be no doubt that the Bishop's words went direct to the hearts of all present, the close attention paid to the discourse being a clear evidence of this. The administration of the sacred rite was most impressive, and the profound reverence of the large congregation was most apparent.

**Clarkesburg and Thornbury.**—Sunday, September 29th, was a red letter day in St. George's Church, when about seventy candidates received the rite of Confirmation (in the afternoon), at the hands of the Bishop of Huron. The church was crowded to the doors, and numbers could not gain admittance. The Bishop spoke very feelingly to those who were just entering into the service of God, and after they had received confirmation, he shook hands with each one, and welcomed them to the Church. The choir under the leadership of Mrs. Ulbricht rendered excellent music, and the service was most impressive. The Rev. E. Appleyard, B.A., is to be congratulated upon the excellent results of his faithful labours in this parish, during the two years and a half that he has been rector of both St. George's, and Holy Trinity, 8th concession Collingwood Township. Mr. Kerwood Alexander, a valuable young member of St. George's Church, has just entered Huron College, to prepare for the ministry. The young people of the church presented him with a Bible, and with him every success in his noble undertaking.

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold; what is most worth our finding calls for the greatest search.—Stilling-fleet.

#### RUPERT'S LAND.

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

**Deloraine.**—St. Andrews' Church.—Successful harvest services were held in this church on Sunday, October 6th. The Rev. Rural Dean Johnson, of Killarney, preached appropriate sermons both morning and evening. The collections which were on behalf of the Home Mission Fund of the diocese, were satisfactory. In the evening while the offertory was being taken up the choir rendered Barnby's, "O Lord How Manifold are Thy Works."

**Arden.**—Harvest Thanksgiving services have recently been conducted in this mission. In every way they were a great success. The churches were artistically decorated with grain, flowers, plants and vegetables. The attendance at each church was splendid, but evidently the people did not come merely as spectators as the singing and responses were entered into very heartily. The Rev. G. T. Spriggs, incumbent of the parish, preached at the various stations and made an appeal for the Home Mission Fund of the Diocese. The Grants' Committee of the Synod assessed this mission with \$100 for the Home Mission Fund; it is pleasing to note that the several churches have met this demand to the full as will be seen from the following figures:—Arden, \$70.30; Keyes, \$21.60; Florenta, \$12.55; Plumas, \$2.55; making a total of \$107. This sum is made up by collections and promise cards.

#### QU'APPELLE.

**John Crisdale, D.D., Bishop, Indian Head, Sask.**

**South Qu'Appelle.**—St. Peter's Pro-Cathedral was the scene of an interesting ceremony on October 2nd, when the Venerable M. M. Harding, Archdeacon of Assiniboia, was married to Mrs. Caswell, a long time resident of that place. The ceremony was performed by the Bishop of the Diocese in the presence of a large and reverent congregation. The Very Reverend Dean Sargent, rector of the parish in which the bride has been for many years a resident and an active Church worker, gave the bride away. After the marriage ceremony there was a celebration of the Holy Communion, at which the Rev. Nelson Dobie, rector of Indian Head, was the celebrant. Since coming to the diocese, Archdeacon Harding has been active in helping the Bishop in the development of Church work, and much interest has been shown in his marriage by his numerous friends. Mrs. Harding is also well-known, and her work in connection with the Junior W.A. has been much appreciated in Qu'Appelle. The church, although the service was held at an early hour—8 o'clock—was quite filled by the well-wishers of the happy pair. After the honeymoon Archdeacon and Mrs. Harding will take up their residence at Indian Head, where the Archdeacon has lived since his coming to the Diocese.

#### CALGARY.

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

**High River.**—St. Benedict's Church.—The annual harvest thanksgiving services were held in this church on Sunday, October 6th, the special preacher for the day being the Rev. George A. Ray, M.A., incumbent of St. John's Church, Calgary. The services, which consisted of Matins and Holy Communion at 11 a.m., a children's service at 2.30 p.m., and Evensong at 7.30 p.m., were of a bright and inspiring nature, and were entered into heartily by the large congregations present. The sermons preached at the morning and evening services, were both helpful and suggestive, and cannot but result in much benefit to those who were privileged to hear them. The offertories, which went for general purposes, were very satisfactory.

#### CALEDONIA.

**F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.**

**Port Essington.**—St. John's Church.—The Rev. W. F. Rushbrook, B.A., of Toronto, who two years ago came west to take charge of this church, has left for Ontario to be married, and will return about the end of November. The men of Essing-

ton presented him with a purse of \$250, and the women have undertaken to carpet the rectory. Mr. Hall, of the Montreal Diocesan College, will take charge of St. John's Church during the Rev. Rushbrook's absence.

### Correspondence.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—It was on the assumption that the law in Lev. xviii., is intended to be consistent that I made the suggestion that the clause in v. 18, "beside the other in her lifetime," should be read back into v. 16. Mr. Holmstead's reasoning would appear to imply that that clause has no meaning. Secondly, though a man and his wife are one it by no means follows her relations are ipso facto his. Could a man base a claim for support by his brother-in-law on the ground that he is his brother? In Holy Scripture the wife appears to have no claim upon her own people for protection. The whole Levitical legislation is based on the assumption common to all primitive peoples that a woman belongs to her father until marriage, and then she belongs to her husband. Solomon bids his wife to "forget also her own people and also her father's house." Ruth claimed protection from Chilion's kindred. Orpah would have followed Naomi had the latter not commanded her to return. Not only were her relations not her husband's, they were not even her's so far as any obligation to support her went. Thirdly, it is not clear that marriage with a deceased husband's brother is explicitly forbidden in Lev. 18:16. The words do not necessarily imply a jot more than they say; i.e., adultery with one's brother's wife. Marriage with a brother's childless widow is commanded in Deut. 25. Would it be made legal by God if it were against Nature? Lastly, Mr. Holmstead refers the English law, recently abrogated, to 28 Henry, 8, c. 7, p. 7. In view of the fate of Catharine of Aragon it is to say the least a very suspicious origin.

—E. W. Pickford.

Sir,—Perhaps the following, which I take from the "Westminster Gazette," may help Mr. Holmstead. "The logical conclusion of Lord Hugh Cecil and his party seems to be that two brothers should not marry two sisters. For if my wife's sister is as much my sister as my own sister, then it follows that she is just as real a sister to my own brother, therefore, it is "sexual" vice if they marry each other—which is absurd.

—Euclid.

#### EVERY DAY A NEW ONE.

Here is a pretty bit of optimistic philosophy, inspired by so ordinary an occurrence as the daily sunrise:

"Did you know the sun rose every morning? There are many persons who do not know this important fact, or if they do know they do not act accordingly. These persons carry yesterday's burdens and successes around with them to-day. They would be better off if they carried only to-day's burdens and successes and failures. The failures of yesterday should be forgotten because they dishearten us for to-day. The successes of yesterday should not be remembered because they will weigh against the large possible successes of to-day. The burdens of yesterday should have been buried yesterday. That is one meaning of the sunrise. It shuts off yesterday. The sun rises as fair and bright and new this morning as though it had not risen anew every morning of these six thousand years. It brings a new day with new opportunities, new duties and new possibilities. Yesterday is shut off from to-day by the curtain of the night and the sun rises in the morning to usher in the new day. There are men in this town who are gray with the burdens of yesterday, when they might be buoyant with the brightness of to-day's dawn. They have forgotten that the sun has risen."

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

**British and Foreign.**

The dedication of the ancient screen in St. Winnow Church, which had become dilapidated and has been restored at a cost of about £350, took place in connection with the harvest festival.

The new clock and bell which have been erected in the tower of St. John's Church, West Vale, were dedicated by Canon Ivens, Rural Dean of Halifax and Vicar of Sowerby Bridge, at a special service recently.

A stained-glass window, which has been put into Northfield parish church to commemorate Agnes Mary Clarke, wife of a former rector of the parish, was dedicated lately by the Bishop of Kingston-on-Thames.

The Bishop of Derby (Dr. Were) consecrated the new church at Stonebroom. The building, which has been erected at a cost of about £2,000, and has seating accommodation for about 350, is really a chapel-at-ease to Shirland Church.

A beautifully-carved oak credence table has just been placed in Frenchay Church. It is given by the parishioners as a memorial of the late Mr. William Pearse, who was for thirty-two years churchwarden. It was dedicated at the early celebration on a recent Sunday.

A somewhat unusual method of summoning the people to church was adopted at Dulverton, Somerset, on a recent Sunday. As the church bells needed repairing, the services of a bugler connected with the local volunteer corps were secured, and he duly sounded the "call to service."

Canon Bell, who has just resigned the living of Alderley, has received a cheque for £350 from the parishioners as a mark of their esteem. Canon Bell, who is nearly eighty-six years of age, has been the rector of Alderley for nearly forty years, while his father was curate for thirty-five years.

Another notable priesting was that of the Rev. W. Newman Hall, nephew of the famous Nonconformist divine, who, it will be remembered, recently left Congregationalism for the Church. Mr. W. Newman Hall received priest's orders at the hands of the Bishop of Oxford at High Wycombe Church. This was the first ordination held at this ancient parish church, and it was attended by Earl Carrington, the patron of the living. Mr. Newman Hall is one of the assistant clergy at High Wycombe.

The ceremony of cutting the first sod in connection with the erection of St. Chad's Church, Wolverhampton, was performed on a site adjoining Owenroad, Wolverhampton, by the Rector of Wolverhampton, the Rev. Prebendary Penny. The site was purchased about ten years ago, and on a portion of it a mission church was erected, the foundation-stone being laid by the Hon. Mrs. Augustine Legge. The new church will provide accommodation for about 800 people, and will cost about £5,000. Towards this sum £2,700 has been subscribed.

One of the parishes adjoining Crowborough is Withyham, "The jewel of Sussex." In the church is a famous chapel, in which are monuments of the Earls and Dukes of Dorset and other representatives of the great Sackville family. One of the monuments is by Caius Cibber, the father of Colley Cibber, one is by Flaxman, and another by Chantry. But what interests the ordinary curious visitor to Withyham, perhaps, even more than the Dorset Chapel and the (reputed) Giotto painting on the walls of the nave is "a dead man's window" that is shown in the churchyard. On the side of one of the grave mounds is a small iron grating. This is the end of a shaft which runs down to a coffin below, or what may remain of it, into which

a small pane of glass was inserted. It seems that a certain eccentric parishioner left in his will that a window should be fitted in his coffin communicating with the outside world, so that as he lay in his grave he could look out over a farm adjoining the churchyard. The farm was occupied by someone for whom the dead man had a great affection, and his idea was that as he lay at peace he could still keep his eye on the place where the loved one lived and worked. The conditions of the will were literally carried out, and the "dead man's window"—or the grating leading to it can be seen by all.

**Children's Department.**

**BUTTERED BREAD.**

By M. M. N. S.

"It's getting colder every minute!" cried a cheery voice from the hall, accompanied by a stamping of feet and the sounds of rubber boots flung into a closet. "And the wind's blowing like anything from everywhere at once; the drifts—" the voice was lost as its owner seemed to follow the boots into the closet's depths, then—"We're in for a regular nor'wester, I believe." Here the voice became embodied in the person of Louisa, big and rosy, and beaming upon the family gathered cosily around the table in the living-room.

Although it was only four o'clock the short December day was darkening into twilight and the lamp was lighted. The father turned a page of his book and glanced with a far-away expression at his daughter in the doorway rubbing her hands. The mother's smile rested upon her lovingly and she paused in her busy sewing to push a chair nearer the stove with an inviting gesture.

"I hope not really a bad storm," she said, "I'm anxious about the poor Hansens and we're not very abundantly provided with wood ourselves. We may have to go to bed early as it is."

The two little girls who were playing checkers looked sober at this prospect. Early to bed was not a pleasant thought to them, but Anna, the oldest sister, cheered them up. "Why not turn our necessity into a dissipation?" she asked. "Let us burn midnight oil and midnight wood and then when we do go to bed stay there until noon, so we would save on the breakfast too, and yet nobody would feel imposed upon."

"Good for you, Nan!" cried Louisa. "I say we try that plan before the actual need is upon us; it ought to be rehearsed."

Just then some one tapped at the window and they saw through the uncurtained pane a little hooded face gazing in at them.

"It's little Tiny Hansen!" they exclaimed in chorus.

"I'll let her in," said the mother; "she will want to see me," and she left the room.

"Marmee is a guardian angel to that family and I don't think they deserve her. They know we're just as poor as we can decently be and yet they do all their asking here. I wish they'd make friends somewhere else

**IN FALL WEATHER YOU REQUIRE  
A NATURAL FOOD SUCH AS**

**SHREDDED  
WHEAT**

It supplies in palatable form the material for making sound muscle, bone and brain. Keeps the body healthy and serves as a buffer against colds and other ailments.

**TRY BISCUIT FOR BREAKFAST, TRISCUIT FOR LUNCH.**  
All Grocers—13c a carton, 2 for 25c.

and give us a chance to divide the blessing that follows giving." Anna broke her thread with energy, looking as stern as if she were lecturing the collected Hansens.

"I agree with you," said Louisa, glowering at the stove. "I don't mind giving them our dinner now and then or knitting their stockings and petticoats, but I do object to Marmee's going over there and nursing them through diseases, and if this is a simple request for her to help to-night with measles or small-pox I'm going to forbid it."

She glanced at her father's profile; the good man deep in his Plato was quite evidently unconscious that any change had taken place in the room. Louisa sighed and shook her head, and meeting Nan's eyes they both smiled affectionately at the absorbed scholar.

The door opened and their mother appeared. "Listen, dear," she said, laying her hand across the pages of Plato, "you must decide what is to be done."

Her husband put down the book and folded her hand in his. "It is the small-pox," muttered Louisa. They all looked up expectantly.

"The Hansen baby is sick and the doctor told them not to let it feel cold or breathe the cold air, so they have had to keep the fire up for the last two nights, and now they have only half a dozen small sticks left. Tiny and Carl have come to ask for some wood to carry them over Sunday. We have just barely enough for our own use; if we give any away we shall be in their plight before to-morrow night."

The girls looked at their father, awaiting his answer but knowing perfectly well what it would be.

"It is our plain duty—as well as privilege—to share God's good gifts," he said, opening his book again. "He will see to it that we do not suffer. His goodness will never fail if we are not selfish with our mercies."

"Plainly this is where we take to our beds and while away the time by telling stories," Louisa remarked cheerfully. "We four children can tuck ourselves into the big bed and be as gay as you please."

"My dear, good little girls!" said their mother, seeming to embrace them all with the love in her voice and her smile. "Now come help Tiny

and Carl to load their wheelbarrow in the woodshed."

Half an hour later the cosy group around the lamp was disturbed again, this time by a loud "thump, thump" on the door. "It's the raven with the prophet's supplies," said Louisa with a mischievous glance at her father, "only it's in the shape of an angel with a cord of wood this time. I'll let him in; 'twould do me good to see an angel."

In less than a minute she was back, laughter and excitement making her words tumble over each other so that her announcement sounded like this to the family—

"Thewutsrillycum! Thewutsrillycum!"

"What!" shouted the little ones, dashing their game to the floor, "what's come?"

"The angel," replied their sister with sudden solemnity, and ushered in a big man in snow-covered overcoat, his beard as white from the glistening powder as any Kris Kingle's.

"Why, Mr. Collins, where do you come from? How do you happen to be in our neighbourhood in such a storm?" Have you met with an accident? Surprised inquiries greeted him from every one.

"Good day, sir. Thank you, ma'am; no'm, no accident; my team's a strong one and the wagon's good too," he

**USE ONLY THE BEST**

**GILLETTS  
PERFUMED  
LYE**

Is the **STANDARD** article  
**READY FOR USE  
IN ANY QUANTITY.**

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA.

**SOLD EVERYWHERE.**

**E.W. GILLETT COMPANY LIMITED  
TORONTO, ONT.**

THE  
**DOMINION  
BANK**  
PAYS SPECIAL ATTENTION TO  
**SAVINGS  
ACCOUNT**  
Interest Compounded four times a year.

1854 THE 1854  
**HOME BANK**  
OF CANADA.  
FULL COMPOUND INTEREST  
Paid on Savings Accounts  
of One Dollar or more  
Head Office  
8 King Street West, Toronto  
Toronto Branches, open 7 to 9  
every Saturday night:  
Queen St. West, cor. Bathurst St.  
Bloor St. West, cor. Bathurst St.  
78 Church St.  
Alliston, Belle River, Cannington, St. Thomas  
Lawrence Station, Melbourne, Walkerville  
Ferne (B.C.) Winnipeg, Man.  
The National Park Bank, New York  
The National Bank of Scotland, London, Eng.  
JAMES MASON,  
General Manager.

**The Pioneer  
Trusts Corporation  
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR  
EXECUTOR  
GUARDIAN  
TRUSTEE  
ASSIGNEE  
RECEIVER  
LIQUIDATOR or  
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General  
Trusts Corporation**

Ottawa Toronto Winnipeg

**EAGLE AND RAIL LECTERNS,**  
Altar Rails, Crosses, Vases, Desks, etc., Candelsticks, Vesper Lights, Memorial Bases, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

**CHADWICK BROS.**

Show Room, 193 East King St., Hamilton.  
Factory, Oak Ave., near Barton St.  
Send for Catalogue



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

responded. "I've just stopped to ask what you might call a favor of you folks. I started to town with a load of wood along about noon, having nothing more to do on the farm: I thought as how maybe some folks I serve might be kind of low and glad to add to their woodpiles in view of this storm, so unusually early in the season. But I hadn't counted on its being quite such a storm as it is, and down here below Sewall's place I commenced to realize that it wern't possible for me to get to town and home again this night. Come to turn 'round, the thought struck me that pulling up Harvey's Hill with a full load in the teeth of this blow wern't a comfortable enterprise to face either, so I remembered you wern't far off and with a good-sized barn you don't use much, and the end of my story is I'd be obliged if you'd let me unload my wood in it. You can keep it and pay when you use it, or I'll haul it away soon's the roads are good again, whichever you please."

"It makes me feel queer!" Nan exclaimed.

"It is certainly wonderful!" said her mother. "You must have felt prophetic bones awhile ago, dear," she added, smiling at her husband.

"When Mr. Collins greeted me with 'Good afternoon, miss, I've a load of wood I'd like to leave with you,' I just said, 'Sir, you are a raven,' and he looked scared enough to run away." Louisa laughed at the memory.

The good farmer looked distracted enough now in the midst of these, to him, bewildering allusions, but when the situation was explained to him he was quite as much impressed as any one. Indeed, the serene prophet himself was the only one unruffled by the event, for as his faith had been complete he had no reason for astonishment at its reward.

Very soon Mr. Collins was homeward bound at a rattling pace and the family once more settled down to their various occupations.

"I think I've never felt so pleasant a fire," Louisa remarked, adding another stick with wanton extravagance; "and it's comfortable to think of the Hansens with theirs. I wasn't so pleased with the Hansens an hour ago as I am now."

"Well, it's a lesson to us never to miss an opportunity of helping others," said Nan in a tone of pious wisdom that made them all laugh.

"I'll tell you what it is," said Louisa, "it's a good illustration of Marmee's proverb, 'Cast your bread upon the waters and it will return to you again—battered.'"

After all, I see no reason why I should not tell names and story too, in this case. It was Louisa Alcott's mother, the "Marmee" of the "Little Women," who used to speak of "battered bread" in this fashion, and this is a true story of a happening in their lives when Miss Alcott was a little girl of thirteen.

**THE STORY OF ST. CECILIA.**

The pathetic story of St. Cecilia, the numerous pictures of her, and the beauty of her life, have made her one of the best-known and well-beloved

**Unusual Piano Bargains**  
IN OUR  
**STOCK-TAKING SALE**

**10 Upright Pianos** EVERYONE AS GOOD AS NEW.  
**4 Square Pianos** ALL OF THE VERY HIGHEST GRADE

THERE is not an Upright Piano on this list but you would take to be absolutely new. They are in such perfect order. We have to use a price ticket of a different color from usual to enable our own salesmen to tell the difference between them and new pianos.

The four Squares we offer are unusually good and under-priced at these figures. We have many pianos cheaper in price, but this is an unusual list of unusual pianos.

**TERMS OF PAYMENT**

Square Pianos \$10 cash and \$4 per month  
Upright Pianos under \$250, \$10 cash and \$6 per month  
Upright Pianos over \$250, \$15 cash and \$7 per month  
A Ten Per Cent. Discount for Cash

**SQUARE PIANOS**

**DOMINION**—Square grand, 7 1-3 octave piano by the Dominion Co., Bowmanville, in handsome rosewood case with carved legs and lyre, serpentine and plinth mouldings, full overstrung scale and heavy iron plate. In perfect order. Original price \$450. Sale price.....\$115

**VOSE & SONS**—A beautiful 7 1-3 square piano by Vose & Sons, Boston, in rosewood case finished all around, back and front alike, with four round corners, heavy plinth mouldings top and bottom of case, carved legs and lyre, full iron frame and overstrung scale. Original price \$500. Sale price \$127

**DECKER**—A genuine 7 1-3 octave square Grand piano by Decker Bros., New York, with patent overstringing, full iron frame, carved legs and lyre, serpentine mouldings. Original price \$600. Sale price.....\$145

**STEINWAY**—A genuine Steinway square piano in handsome rosewood case, with carved legs and lyre, full iron frame and overstrung scale, 7 octave. Original price \$650. Sale price.....\$148

**UPRIGHT PIANOS**

**MENDELSSOHN**—An attractive small piano, 4 ft. 3 in. in height, by the Mendelssohn Co., in simple walnut case with full length panels, 3 pedals, trichord overstrung scale, &c. Used only six months. Original price \$275. Sale price.....\$198

**DOMINION**—A small Dominion upright piano, also 4 feet 3 inches in height, in mahogany case, by the Dominion Co., Bowmanville, with full length panels, double folding fall board, 3 pedals, ivory and ebony keys, etc. Used less than nine months. Sale price.....\$198

**EMPRESS**—Cabinet grand upright piano of a design made for us and sold under our special guarantee and registered name. Has full length plain panels, Boston fall board, 3 pedals, ivory and ebony keys, etc. Used only seven months. Original price, \$325. Sale price,.....\$228

**KARN**—Handsome circassian walnut upright piano of medium size by the D. W. Karn Co., Woodstock, full length music desk, Boston fall board, Wessell, Nickel & Gross action, ivory and ebony keys, etc. Original price, \$375. Sale price.....\$238

**HOWARD**—7 1/2 octave upright piano by the R. S. Howard Co., in dark mahogany case with full length plain panels, Boston fall board, 3 pedals, with practice muffler, ivory and ebony keys, etc. Used less than a year. Original price, \$350. Sale price.....\$243

**MENDELSSOHN**—A very beautiful upright piano of medium size by the Mendelssohn Co., Toronto, in very handsome burl walnut case, double folding fall board, Colonial pillars and trusses, 3 pedals, ivory and ebony keys, etc. Used less than a year. Regular price, \$350. Sale price....\$245

**GERHARD HEINTZMAN**—A handsome upright walnut piano of medium size by Gerhard Heintzman, Toronto, with full length music desk, 3 pedals, ivory and ebony keys, etc. Regular price, \$400. Sale price....\$263

**GERHARD HEINTZMAN**—A very handsome upright piano in rich mahogany case by Gerhard Heintzman, Toronto, full length music desk, Boston fall board, 3 pedals, ivory and ebony keys, etc. Regular price, \$450. Sale price.....\$278

**GOURLAY**—A cabinet grand upright piano of our own make of Etruscan design, full length panels and music desk, Boston fall board. The very highest quality of material and workmanship and finish, and in no way impaired by its fifteen months' use. Sale price.....\$305

**GOURLAY**—7 1/2 octave upright piano of ornate Colonial design, in rich mahogany case. It is the new grand scale Gourelay that has won the highest praise from musicians all over the Dominion, and though it is a high-priced style of a high-priced piano, because of less than eighteen months' professional use, we offer it for.....\$328

**Gourelay, Winter & Leeming**  
188 YONGE ST., TORONTO.

**SEND YOUR NAME**

for the new edition of our Jewelry Catalogue—illustrating and pricing

**DIAMONDS, WATCHES, JEWELRY, SILVERWARE, CUT GLASS, ETC.**

it's free for the asking and is of great convenience and advantage in your purchasing.

WRITE TO-DAY.

**AMBROSE KENT & SONS LIMITED**  
**156 YONGE ST. TORONTO**  
 ESTABLISHED 1864.

of the saints. I expect, children, many of you know something of her history, but as all of you should do so I will tell you briefly about her here, and then you can read more for yourselves elsewhere; and when, as you often will, you hear or read references to her, you will understand them.

She was the child of noble Romans who were Christians, and brought her up in the Christian faith, and even when she was a little child she loved her faith so dearly she carried a copy of the Gospels with her everywhere, and dedicated her life to Christ. When she was sixteen her parents wished her to marry a noble named Valerian, and though he was a heathen, she did so, but she soon taught him to love Christ as she did, and he was baptised by St. Urban, who was then hiding in the Catacombs, so fierce was the persecution of the Christians.

After his baptism, says a beautiful legend, as Valerian returned to his bride, he heard exquisite music proceeding from her room and saw an angel with her, and the angel placed on the head of each of them a crown of roses. Then the angel told Valerian that God was so pleased with him. He would grant him any wish he asked, and Valerian asked that his brother Tiburtius might also become a Christian, a request which was granted, and the three—Cecilia, her husband, and his brother—devoted themselves to good works. But not for long, alas! could they escape the fury of the persecutors. They were denounced to the Prefect, and the brothers were thrown into prison, and presently were brought before the Emperor and commanded to sacrifice the false gods. They refused, and were sent to be beheaded.

Poor Cecilia escaped, but only to meet a worse fate, for on refusing to worship in the temple of Jupiter she was tortured horribly. She endured it all without flinching, and with a sweet smile on her lips. At last the angry Prefect ordered her to be scalded to death in her own bath, but she was unhurt, and finally was ordered to be beheaded. But when the executioner came to carry out his task his hand trembled so he could not accomplish it, and he inflicted

**PIMPLES, BLACKHEADS.**

**Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart's Calcium Wafers.**

**Trial Package Sent Free.**

You cannot have an attractive face, or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and then the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c. box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

three severe wounds on the poor girl's neck and breast.

For three days she lived in great suffering, during which time she sent for St. Urban, and gave him her house that he might consecrate it as a Chris-

tian Church. They buried her beside her husband and other martyrs of that time, and years after, when search was made for her body to give it a more dignified resting-place, she was found lying on her right side as though in a calm sleep, with the three wounds on her neck plainly visible. They then laid her in the Church of St. Cecilia, where she still rests.

St. Cecilia excelled in music, and for that reason she is known as the patron saint of music. Musical instruments and palms are her symbols, and are to be seen in most paintings of her. Because of her great beauty, and her perfect life, artists of all ages have painted her, and you will doubtless see, as you go through life, many fine pictures of her. Should any of you visit the Uffizi Gallery, you must look for the fine painting by Cimabue, originally intended for an altar-piece, in which the saint is represented seated, holding a book in one hand, and a flower in the other. There is another of her in Bologna, painted by Raphael, where she is represented standing between St. John and St. Paul. There are also many others.

There is one beautiful representation of her that perhaps some of you know, and others will be able to see some day. It is in Christ Church Cathedral, Oxford. There, there is a stained-glass window, designed by the late Sir Edward Burne-Jones, which tells in brief the legend of the martyred girl, and very beautiful it is. All of you who have an opportunity to visit the beautiful cathedral must pay particular attention to the St. Cecilia window.

**A BUNCH OF ROSES.**

Poor Mollie was an orphan, and to earn enough money to buy food and pay for a night's lodging she went out every day to sell flowers in the busy London streets. Her bright smile and cheerful voice, as she addressed the passersby, attracted a great many people to buy her flowers, but even then Mollie found it difficult to make the small sum she needed for her daily food and shelter.

But there was one day in the week when she always felt sure of emptying her basket, and often of having an extra penny or two. That was the visiting day at the great hospital, near which she usually stood, when many of the visitors were induced to take a bunch of fresh sweet-scented flowers to the invalids they were going to see.

It was on one of these visiting days that a small boy, looking very forlorn and neglected, stopped before Mollie's basket of roses, and gazed at them wistfully. Then he held out a halfpenny very timidly.

"Please, will you give me a ha'porth of them for mother in the hospital?" he said.

The girl who stood next to Mollie laughed rather scornfully.

"Why, kiddie, those roses cost twopence apiece in the market!"

The boy's face fell, and he was about to move on when Mollie stopped him.

"Here you are," she said, with a bright smile, as she thrust into his hands a bunch of the sweet red roses. "There, run along with them to mother," she said, and the astonished child obeyed very happily.

"Whatever did you do that for?" asked Mollie's companion. "You could have sold them for at least a shilling."

But Mollie only laughed cheerfully, as she arranged the rest of her flowers.

I think, though, that someone who sees every kind action would say: "Inasmuch as ye have done it unto the least of these—,"—Irene A. Davidson.

**"I Want the Proof" You Say**

**WHEN TOLD THAT NERVOUS EXHAUSTION AND PROSTRATION ARE THOROUGHLY CURED**

**Dr. Chase's Nerve Food.**

What is more discouraging and disheartening than trying to cure nervous exhaustion and prostration by means of ordinary treatments? Because you do not look sick and are not suffering great pain, and because they cannot realize your feelings of weakness, helplessness and discouragement, your friends fail to show much sympathy for you, and most doctors are simply helpless in the face of exhausted nerves.

Of course you need not expect Dr. Chase's Nerve Food to work a miracle and cure you in a day or a week, but you can be absolutely sure that you will be benefited, to at least some extent, by every dose of this great restorative that is taken into the system.

The dreadful weakness and helplessness which makes life miserable to you and leads to all sorts of dark forebodings, will gradually and certainly give way to strength and vigour under this treatment, headaches will disappear, your appetite will improve, you will sleep and rest better and you will find that day by day your nervous system is being built up to health and strength.

That Dr. Chase's Nerve Food is actually bringing about just such cures is proven in thousands of cases, of which records are kept on file in these offices. The invigorating, up-building influence of this great medicine will surprise you if you only persist in its use.

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto.

**Your Teeth Saved by Using TEABERRY**  
 ALL DRUGGISTS

**Gains**

**SALE**

ONE AS  
 AS NEW.

THE  
 HIGHEST

ould take to  
 We have to  
 le our own  
 ianos.

under-priced  
 ice, but this

month  
 per month  
 per month  
 ash

inion Co.,  
 and lyre,  
 7 iron plate.  
 .....\$115  
 ns, Boston,  
 four round  
 ved legs and  
 Sale price \$127  
 cker Bros.,  
 gs and lyre,  
 .....\$145  
 ewood case,  
 le, 7 octave.  
 .....\$148

ight, by the  
 ls, 3 pedals,  
 l price \$275.  
 .....\$198  
 es in height,  
 full length  
 s, etc. Used  
 .....\$198  
 us and sold  
 length plain  
 Used only  
 .....\$228  
 size by the  
 fall board,  
 riginal price,  
 .....\$238  
 Co., in dark  
 rd, 3 pedals,  
 than a year.  
 .....\$243

1 size by the  
 case, double  
 y and ebony  
 price....\$245  
 o of medium  
 usic desk, 3  
 e price....\$263  
 ano in rich  
 music desk,  
 egular price,  
 .....\$278  
 of Etruscan  
 1. The very  
 id in no way  
 .....\$305  
 sign, in rich  
 has won the  
 ough it is a  
 han eighteen  
 .....\$328

**eming**  
**o.**

**TORONTO CONSERVATORY OF MUSIC**

EDWARD FISHER, Mus. Doc.,  
Musical Director.  
**ONE OF THE STRONGEST MUSIC SCHOOLS IN AMERICA.**

Faculty of 85 specialists. Attendance last year 1,710. Every branch of music, vocal, instrumental and theoretical. A carefully graded and fairly conducted system of examinations in Artists' and Teachers' Courses, with corresponding certificates and diplomas. Also Local Examinations throughout Canada. Free and Partial Scholarships. Lectures, Concerts, Recitals and other free advantages. Two Conservatory Orchestras (string and symphony). Languages, Piano Tuning. A specially strong department is the

**CONSERVATORY SCHOOL OF EXPRESSION.**

F. H. Kirkpatrick, Ph. B. Principal. It embraces Public Reading, Oratory, Voice Culture, Physical Culture, Dramatic Art and Literature. New Conservatory Calendar of 150 pages sent free on application. Separate Calendar for School of Expression.

**WESTBOURNE School for Girls**

340 Bloor Street W., - TORONTO, Can.

Re-opens September 10th, 1907.

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

**ST. MARGARET'S COLLEGE, Toronto**

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS.

MISS J. E. MACDONALD, B.A.,  
Lady Principal

TEACHERS—14 in Academic Department; 4 (European trained) in Modern Languages; Specialists in every Department.

CLASS-ROOMS—Designed and built for the work.

LOCALITY—Beautiful and picturesque surroundings.

RECORD—1905, 1906; 14 at Universities; 20 passed examinations in Music at Toronto University, winning 11 first-class honors, and 5 second-class; 10 passed at Toronto Conservatory winning 3 first places.

Autumn Term begins September 12th. Write for Booklet.

DIRECTORS—Mrs. George Dickson, George Dickson, M. A. (formerly Principal Upper Canada College, Toronto.)

**Spencer's Pipe Organ Works**  
38-44 Rebecca Street, HAMILTON.

All Work Warranted Established 1885.

WALTER SPENCER.



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

**Glen Mawr**

651 SPADINA AVENUE, TORONTO

A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training.

Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers.

Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

For Prospectus and full information apply to  
MISS VEALS, Lady Principal.

**Schools of The Sisters of The Church**

106 Beverley Street, Toronto, Ont., and 330 Kent Street, Ottawa, Ont.  
**BOARDING AND DAY SCHOOLS FOR GIRLS**  
Visitor: The Lord Bishop of Toronto.  
TERMS MODERATE. VACANCIES FOR BOARDERS.  
Next term will begin Wednesday, Sept. 11th, 1907.  
ADDRESS—Sister in Charge.

**DUNHAM LADIES' COLLEGE, DUNHAM, - QUE.**

Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

**Trinity College School PORT HOPE, Ont.**

Residential Church School for Boys.  
Next Term begins September 12th.  
For Calendar and all particulars apply to  
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster



**Bishop Bethune College, OSHAWA, Ontario**

Visitor, the Lord Bishop of Toronto,

Preparation for the University.  
Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine  
Major St., Toronto



**ST. AGNES' SCHOOL, BELLEVILLE, ONTARIO**

Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and fuller information apply to  
MISS F. E. CARROLL, Lady Principal.



**Bishops College School, Lennoxville, P.Q.**

HEADMASTER: REV. E. J. BIDWELL, M.A. (OXON) D.C.L.

Well known Boarding School for boys. Preparation for Universities; R. M. C. Kingston; or business life. Fine buildings, beautiful situations. Separate Preparatory School. Next term begins Sept. 19th F. W. FRITH, Sec.

**DRINK HABIT**

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential.

Fittz Cure Co.,  
P. O. Box 214, Toronto

**Bates & Dodds, Undertakers and Embalmers.**  
931 Queen St. West

Opposite Trinity College Gates.  
Charges Reasonable. Phone Park 81

HIGHER EDUCATION FOR GIRLS

**The Bishop Strachan School**

Forty-First Year

PRESIDENT The Lord Archbishop of Toronto.

Wykeham Hall, College Street, Toronto.

FULL MATRICULATION COURSE ALSO ELEMENTARY WORK.

Re-opens for resident pupils September 11th; for day pupils, September 12th, 10 a.m.

For Calendar apply to  
MISS ACRES, Lady Principal.

**St. Alban's Cathedral School**

M. E. MATTHEWS, Prin., TORONTO

For Boarders and Day Boys, Boys prepared for honor matriculation in the Universities and the Royal Military College. Special attention given to boys entering commercial life. RE-OPENS SEPT. 11. For Prospectus apply to

**EDGEHILL, CHURCH SCHOOL FOR GIRLS, Windsor, Nova Scotia.**

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

**University of Bishop's College**

Lennoxville, P.Q.  
A RESIDENTIAL COLLEGE FOR MEN

SESSION OF 1907-1908  
Michaelmas Term opens Saturday, September 14th, 1907. Matriculation and Supplemental Examinations begin Tuesday, September 17th. Lectures begin Thursday, September 19th.

For information, &c. in regard to the Arts Course, apply to Rev. Principal Parrock, LL.D., F. J. B. Allnatt, D.D.,  
For the Divinity Course, apply to the Rev. F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

**Ridley College, St. Catharines, Ont.**

RESIDENTIAL SCHOOL FOR BOYS.  
Lower school for boys under fourteen; completely separate and limited in number.  
Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
REV J. O. MILLER, M.A., D.C.L.,  
Principal.

**THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.**

The next Academic Year will begin on Thursday, Sept. 19th, 1907.  
Special Students admitted and Graduate Course for Graduates of other Theological Seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

**STAINED GLASS**

MEMORIALS  
DECORATIONS  
INTERIOR  
FITTINGS

**Castle & Son,**  
568 St. Catherine St. West, MONTREAL.

