

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, OCTOBER 1, 1908.

No. 38.

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Lessons for Sundays and Holy Days.

October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25-5, 22.
Evening—Nehem. 1 & 2, to 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Colos. 1, to 21.
Evening—Jeremiah 22 or 35; Luke 9, 51-10, 17.

October 18.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; 1 Thess. 3.
Evening—Ezek. 2; or 13 to 17; Luke 13, 18.

October 25.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 1, 18 & 2.
Evening—Ezek. 18 or 24, 15; Luke 18, to 31.

Appropriate hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 46, 161, 381, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

THE SIXTEENTH SUNDAY AFTER TRINITY.

It is interesting to note from time to time the agreement between St. John the Divine and St. Paul as to their theology, and also their insistence upon the recognition of certain fundamental principles of Christianity. We are called upon to deal with one of those principles to-day. Writing to the Ephesians St. Paul gives an outline of his prayer to God on their behalf. And part of his prayer is "that Christ may dwell in your hearts by faith." Personal communion between Christ and the believer forms an important and necessary part of St. Paul's theology. In

his addresses and epistles we have a constant recurrence of the thought. "Christ in you, the hope of glory" (Col. 1:27). "I can do all things in Him that strengtheneth me" (Phil. 4:13). Then turn to the writings of St. John. He represents the Christ objectively to be sure when he speaks of Him as the Mediator. Then we think of the Christ as in Heaven. But St. John knows that He is close to men, and he writes accordingly, "And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (I. John 5:20). Look at the prayer of Humble Access. What does it indicate as the ideal, the object, of our attendance at the Blessed Sacrament? "That we may evermore dwell in Him, and He in us." To which we devoutly say, "Amen!" For Jesus Christ has revealed the necessity, the marvel, and the glory of this sweet communion between Himself and His disciples. The necessity: "Apart from Me ye can do nothing" (St. John 15:5 pt.). All our Christian activity is conditioned by it. For we must look upon God before we think of Him, or reflect upon His Being; we must receive from Him before we can speak for Him. Christian workers never forget that truth! What do the Apostles declare unto us? "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled" (I. John 1:1). The marvel: "Christ in us" is the only hope of our glory. For the Christ is omnipotent. Therefore by reason of His presence the miracles of grace occur. He raises us from death in sin and restores us to a happier life. He opens our eyes and ears, and loosens our tongues. He is the peacemaker who gives back friend to friend. The glory of the union is seen not only in the regenerated life but in the life which is a regenerating influence wherever its sphere may be. And by His help and goodness we and the whole company of saints are preserved in peace for evermore.

A Pillar of the Church.

Widely regretted in the Canadian Church is the death of Bishop Carmichael. The late Prelate united within himself so much strength, gentleness and sympathy. His life was noble and exemplary, his intellect clear, his learning sound and his eloquence attractive and convincing. Long before Dr. Carmichael was advanced to the Bishoprick he had won for himself a foremost position amongst his brethren of the clergy, and when the deserved distinction was awarded it was greeted on all hands with general satisfaction. The passing from amongst us of the beloved Bishop has brought to thousands of Canadian homes the sense of the loss of a dear and intimate friend. The spirit of the good Bishop has been called to its well earned rest; but the remembrance of his pure and upright character and beneficent life remains as a benediction and inspiration to us all.

Half Truths.

It is regrettable, but it seems inevitable, that many people are not only content but often provokingly insistent in maintaining and advocating half truths. Indeed most people prefer to devote their time and energy to a microscopic examination of some favourite half truth when a judicious telescopic investigation would reveal its real dimensions and its true relation to other important cognate truths. This constitutional bias is noticeable amongst students of, what are called, the exact sciences, as well as in the field of Theology. The result is deplorable in either case, but especially so in the latter.

An Illustration.

Many and varied are the ways in which half truths are attempted to be taught. One which pleases the popular religious fancy goes under the name of "Simple Bible Teaching." On this subject the Church Times writes plainly: "It is a favourite calumny on the part of some of our opponents to say that, because we will have nothing to do with what is absurdly called 'Simple Bible Teaching,' we are opposed to Biblical instruction. It is not the Bible that we object to, but a particular way of treating it. To us it seems a travesty of Christian teaching to use the Bible as either a purely literary classic, or a collection of books on the history and geography of an Oriental people and country, or a storehouse of moral precepts not necessarily related to belief and to membership of a Divine Society. The Committee of the Lambeth Conference, which considered the subject of Religious Education, put the case, from our point of view, with admirable definiteness, when it affirmed that 'Bible teaching misses even its true educational value, when it does not definitely aim at preserving faith in God through our Lord Jesus Christ, and living fellowship with the Church of Christ.' Our children are taught that they are introduced into this fellowship in Baptism, and it follows that the rest of the teaching which is required by them must continue to be built up on this basis. Its aim must be to inculcate the belief that, for them, the highest ideal is to live the Christian life under the laws and in the society of the Catholic Church."

The Excessive Drought.

The drought from which the greater part of this Dominion, but more especially Eastern Canada, has been suffering for the past five weeks or more, is almost unprecedented. We read day by day in our newspapers of vast areas of country devastated by forest fires, and the navigation on the Great Lakes and the St. Lawrence on some days completely tied up, and on other days most seriously handicapped on account of the thick smoke arising from these forest fires lying like a dense pall over both land and water. The River Thames in London, Ont., has barely six inches of water in it, and is lower than it has been known to be for more than fifty years past. It is sad to think of the very great destruction which has been caused by these bush fires, hundreds of acres of trees being destroyed. The general damage which has arisen in one way or another from lack of water has been incalculable. We hear of several cities suffering from a water famine, of the destruction of root crops, of the total inability of the farmers to do any ploughing owing to the extreme hardness of the ground which is now in some places more like the rocks that we meet with in Muskoka than the ordinary everyday soft earth which we are accustomed to see as a usual thing around us day by day. In many of the churches throughout the country on the past two or three Sundays, prayers have been offered that it may please God to send us rain which is now so urgently needed, the coming of which will alone put an end to the unprecedented state of things which has existed for such a comparatively long period of time in this part of the world.

The Hedjaz Railway.

The "Times" publishes a telegram from its correspondent in Medina, who went thither to see the inauguration of the Hedjaz Railway from Damascus. The first message from Medina to a Christian paper, telegraphed in English and without delay, seems a startling proof of change in Turkish ways. The ceremonies began before daybreak, the act of inauguration being performed by the Grand Mufti of Damascus with the most solemn acts of devotion. Thanks and

honours were bestowed upon the Turks who had completed the last section of the line, the German engineer-in-chief not apparently having been allowed to supervise this section personally. At the request of the people the newly appointed Vali of the Hedjaz swore to do his utmost to complete the line to Mecca. The Mosque of the Prophets' tomb is now lighted by electricity, and while it is not known how far South Europeans will be permitted to travel on the new line, it seems hardly possible that anything like the old exclusiveness can long prevail.

Woman in Thought and Action.

The day has gone by when men can dispose of the claim of woman to think and act with power and effect with a wave of the hand. We are uncompromising advocates of the weighty truth that a woman's peculiar realm is her home. At the same time we maintain that the true woman who lovingly and faithfully discharges her duty to her home may at the same time be the very woman whose influence for good in every line of beneficent thought and helpful action is infinitely more extended than that of the most clamorous suffragette in her neighbourhood. There is no such disparity between the scope and strength of thought in man and woman as some people suppose. It is quite true that as a rule men are more practical than women. On the other hand, are not some women far more practical than some men? It is interesting to know that at the recent Pan-Anglican Congress when practical subjects were dealt with the attendance of men exceeded that of women, but when matters relating to "The Church and Human Thought" were being considered the men were largely in the minority.

Prayer Book Revision.

Just now there is no scarcity of talk about Prayer Book revision. It is important for those who contemplate this step to consider carefully all that it involves. The late Dean Vaughan's valuable little book, "The Revision of the Liturgy," states the problem clearly and shows some of the perils that must be encountered if it goes on. Dean Vaughan exerted an extraordinary influence in school work, and his books had, and still have a wide circle of readers, and he led hundreds of men into the Christian ministry, and might have been the Archbishop of Canterbury if he had desired that office. He was, therefore, well qualified to speak of the needs of the Church and the value of the Prayer Book in the ordinary life of the Church; and he never complained that the Prayer Book was out of date, but thought that explanation rather than revision was what was wanted, and in the book referred to he did explain the chief matters that then formed subjects of controversy. Whatever view we hold on the subject of revision, Dean Vaughan's book is well worth reading at the present time. Among the changes in the use of words with changed meanings now proposed, there is one that might very well be made, viz., to turn "Bishops and curates" into "Bishops and pastors" in the prayer for clergy and people, for "pastors" now represents exactly what "curates" did represent when it was put in that prayer.

Farm Pupils.

We acknowledge our indebtedness as a nation to the veteran journalist, T. P. O'Connor. In his Weekly he has given narratives of the personal experiences on Canadian farms of young Englishmen, told as far as possible in their own words. Recently there appeared the records of a young tradesman and two young men friends who applied to an emigration agent at Chippenham, with the result that they were sent out to Ontario to a farmer and had to do the hardest work of the hired man at far less than his usual wages. As T. P. says, had these men applied at the Government offices they would have received reliable

information free of cost and so have escaped much personal suffering and loss of time and money. A harder case was a rector's son captured by the usual farm pupil advertisement. Strange how, notwithstanding the Birchall tragedy and all the publicity of such impositions, English middleclass people still believe in paying premiums, and committing their sons to strangers on the strength of mere advertisements. We can believe the callous boast of the man who says his pupils pay him better than crops. By giving them tough jobs he gets rid of them in two months and fills up with more.

A Farm College.

While these stories of imposition are too true it is a wonder to us that no one qualified and honest establishes a farm for young English lads. When the Guelph school was started it was overrun with them at first. An esteemed clergyman who has returned to England came out as a pupil and would have made an ideal teacher. But there must be jealous care taken not only with the treatment and care on this side of the ocean but still greater pains in selecting the desirables in England. If these points are looked after a young fellow ought to be able after two or three years preparation to make his way in Canada. He would then be about twenty, and if his winters had been utilized in getting a thorough business college training and a knowledge of how to use axe and saw and do other handiwork he would be better fitted to succeed in Canada than our own town bred boys. As T. P. says of the bright side: "The life, for all its strenuousness and monotony, soon becomes enjoyable. It is healthy, profitable, expansive, hopeful. It engenders the big-hearted fellowship, the ready helpfulness, the buoyancy and hopefulness characteristic of colonial life. It lays the deep foundations of religion and patriotism, by trust in God and reverence of Law. A liberal education is open to every child of the Dominion. Here, if anywhere, exists the toilers' Utopia, where man's land hunger is appeased and the 'Back to the Land' problem solved."

A True Man Amongst Men.

There is much to be said for the view that a prime requisite in a clergyman is that he should be a true man amongst men. All classes and conditions of men respect a consistent man—in other words a man who so bears himself in his daily life within doors, mark you, as well as without, that those who know him are not only attracted but are improved by his personal character and conduct. If the every day life of a man does not influence those who know him for their good it is quite certain that the every-day talk of him, whether it be on the street, in the home, or even in the pulpit, will not avail much. It is the palpable inconsistency between the life and teaching of such men that gives point to the jibe of Professor William James in the Hibbert Journal for July, where he writes of "Hypocrisy, which," he alleges, "Church Christianity brought in." True Christianity has no worse enemies than its own plausible and hypocritical professors. He who demonstrates true Christianity must have the faith, courage, and grace to be a godly man amongst worldly men.

THE CAMPAIGN AGAINST CONSUMPTION.

All our readers, we feel sure, will heartily agree with us when we say, that it would be impossible to find a cause which more directly and imperiously appeals to the sympathy and co-operation of all "men of good will," than the above-named movement. The campaign against consumption has verily become a national affair, and consequently something which no good or enlightened citizen can deliberately ignore without laying himself open to grave blame. For it is a battle in which every man and woman of ordinary intelligence, and we may add children of a certain

age, can take active and effective part. Every Canadian who has arrived at the years of discretion may become a member of the army which is waging war against this, on the whole, deadliest enemy of the human race, and positively or negatively help forward the accomplishment of that hoped for state of things whose arrival will mean the final and permanent curbing, if not total extirpation, of this devastating scourge, which counts its annual armies of victims among the youngest and most potentially valuable of our citizens. At a recent medical convention we listened to an exceedingly interesting and able paper by a physician, entitled "The Economics of Consumption," and for the first time began to realize the frightful waste involved in the hundreds and thousands of deaths that are its direct result on this continent and elsewhere. The loss in one county of average population, it was shown by unimpeachable figures, mounts up annually to some hundreds of thousands of dollars, for provinces it runs into millions, and for the whole Dominion into a sum that in a few years would pay the national debt. And then again, what of the bodily suffering and mental anguish inseparable from all lingering diseases, which no figures can express, and the long lingering agonies for those who are fated to be its helpless spectators. We welcome, therefore, with enthusiasm this crusade against the "great white plague," and earnestly bespeak the active and intelligent co-operation of all patriotic citizens. Much, these past ten or fifteen years, has already been accomplished. The bygone treatment of the disease, if, indeed, the feeble palliative methods of those days may be so dignified, has been revolutionized. Thousands of years have been already added to the lives of sufferers, who a generation ago would have succumbed to the first onset of the enemy. People, who in those days would have fought a losing battle of a few months or even weeks, now live on for years, sometimes to a fairly advanced age, and many apparently with a reasonably bright prospect of attaining old age. We have numerous cases in our mind at this moment of individuals in the forties and fifties who, thanks to the new system of treatment, have kept consumption at bay for years, and apparently continue to hold their own. Of the thousands of incipient cases which have been permanently cured, we can only surmise. They must, in every large community, be very numerous, and probably for the whole country aggregate many thousands. Still we have only made a beginning, and by far the larger part of the work remains to be done. We have thought often of late that it would be an excellent plan for the Governments, Dominion, Provincial or Municipal, to offer prizes for designs for some cheap and simple way of ventilating dwelling houses. Our houses, in the matter of ventilation, are, to put it mildly, decidedly not up to date. To this day the great majority of them are designed and constructed in such a way, that it is Hobson's choice for the inmates to run the risk of contracting a severe cold or of breathing polluted air. Of the two evils, it is hardly necessary to say, they choose the latter, and what they think the lesser. The invention and general introduction into our dwelling houses of some inexpensive system of ventilation, would be a great boon to thousands of people, whose means at present will not admit of the introduction of such appliances as are at present available. It is not perhaps too much to hope that the day will come when laws will be passed compelling every house builder to provide for ventilation. But we need, as we have already pointed out, some plan well within the humblest means. Is there not someone among us competent to invent or devise such a plan, by which fresh air, consumption's arch enemy, can be introduced into houses of every size and construction? We heartily commend this noble cause, about which poor Mr. Hammond so feelingly appeals. Did space permit we might say very much more, in all its bearings and phases to the good offices and liberality of our readers.

BISHOP CARMICHAEL.

Early on Monday morning, September 21st, Bishop Carmichael passed to rest. On Sunday he preached a most eloquent sermon in Christ Church Cathedral, Montreal, and almost immediately afterwards began to suffer from weakness. He made a temporary rally and was able to return to Bishop's Court. In the early afternoon the weakness returned. His son, Dr. Carmichael, perceived its seriousness, and every effort was made by medical skill to restore the Bishop to strength and consciousness. He lingered until a few minutes after seven on Monday morning. In the midst of as many of his devoted family as could be gathered together, he quietly passed away. His death coming so suddenly and unexpectedly after his brilliant utterance in the Cathedral was a shock to the entire community. Seldom is it given to any man to pass away from earth amid more general admiration, more sincere regret and in more magnificent circumstances. The Bishop had just returned from attendance at the Pan-Anglican Congress and Lambeth Conference where his unsurpassed eloquence had excited the admiration of the Anglican world, and where his genial disposition had won him a host of friends. In Montreal his friends thought that they had never seen the Bishop look better than upon his return. He was looking forward with enthusiasm to the meeting of the General Synod at Ottawa, and frequently spoke of feeling exceedingly well and strong.

For the chief events of the great Bishop's life the reader is referred to Morgan's "Canadian Men and Women," and to the various newspaper reports that have been published about him. This article prefers to speak of the man, his character and ability, as these were manifested to the Canadian Church for nearly fifty years.

Of Bishop Carmichael's eloquence it is almost unnecessary to speak. Privileged as he was for so many years to occupy the chief Anglican pulpit of Canada, as Rector of St. George's Church, Montreal, his inimitable public ability was known not only to the city of Montreal but to visitors from all parts of Canada and the United States. His rich Irish voice, his perfect mastery of that voice, for purposes of pleasantness or pathos, his dignity of bearing, his remarkably handsome face surrounded by an abundance of silvery hair, his unerring use of pauses that were often more eloquent than words made him one of the most attractive public speakers that any country has ever produced. His smile, his ready wit, his humour, his histrionic power, added to his other oratorical gifts, made him nothing short of a genius before the public. He was the master of every occasion. As preacher, lecturer, after-dinner speaker, he always said the right thing, and when he had finished the listener felt that there was no need for any one else to say more. For another to say more would break the charm that the Bishop's words and manner invariably carried with them.

Perhaps the Bishop's characteristic that was most noticeable after his impressive eloquence was his power of making friendships. He was so thoroughly human, so genuinely genial, so unerringly tactful, so naturally open-hearted, that he attracted the confidence and love of all with whom he came in contact. His congregations at Clinton, Hamilton, and Montreal enthusiastically rallied

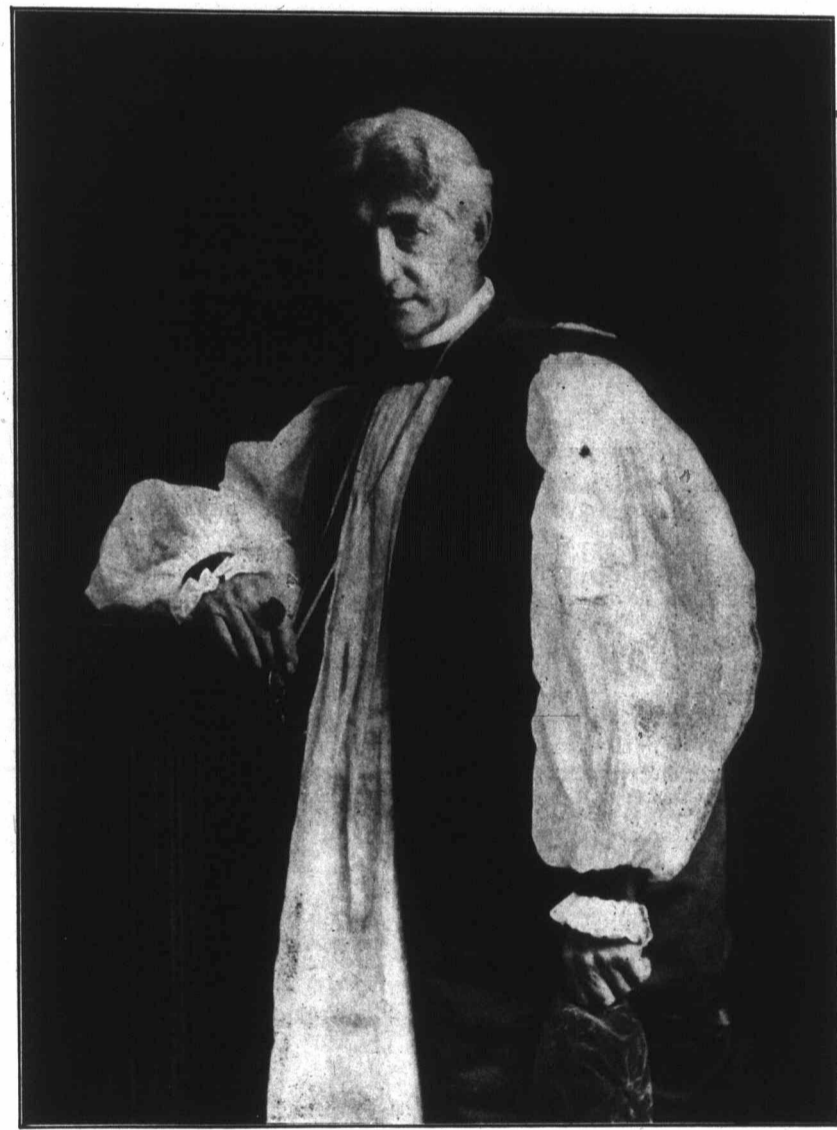
about him and loved him as a friend. Whether as a country missionary in the back woods of Ontario in the early 'sixties, or as the Lord Bishop of the Metropolitan City of Canada, he was equally approachable, equally kindly in demeanour, and equally beloved. His heart never grew old, his joy in friendship never waned, his ability to make friends with young and old alike never left him. His magnetism in attracting friendships was one of his richest gifts, and was equalled only by his loyalty to every man who called him friend. Leading professional and business men in Montreal to-day are saying, "He was the best friend I ever had." His nature was large enough for unlimited friendships.

Equally marked was the Bishop's unswerving devotion to duty. In none of his parishes did his parishioners ever complain that he was forgetful of them in sickness or in health. Throughout his life he believed that work is a part of worship and the discharge of duty a religious act. He was

General and Provincial Synods, and in these great councils of the Church he showed the masterly power of his personality. His chairmanship of such gatherings was unique. Not only was he the complete master of all parliamentary procedure but he was also able to see in advance the turn that many a complicated debate was likely to take and was thus ready with his ruling when the crucial moment came. His ready wit, thrust in at the proper time, saved him many a difficulty in the management of such gatherings. He turned difficulty aside and softened the acrimony of heated opponents by pleasantries that would convulse the whole assembly with laughter. This wit was never caustic but, like himself, always refined and kindly. In all his onerous and exacting duties as president of synods he never forgot to be just to every member of the house before him and was as patient of delay as the seriousness of the business in hand would permit. He ruled with a strong and masterly judgment but was never overbearing or inconsiderate. For the timorous speaker he always had encouragement, while for the brow-beater who would break rules and disregard order he had a strong reserve of sledge-hammer discipline.

After all is said, and great as the Bishop undoubtedly was, those characteristics which endeared him most to people, and for which he will be remembered longest, were those which were fostered and intensified by religious faith. His religion was intensely practical and entered into everything he did. In his religious life he was as thorough as in everything else. To him the Person of Christ was everything—salvation, life, guidance, inspiration. He preached Christ and lived Christ. In private and in public he was the finest product of our race—a Christian gentleman. He was too large and too sincere for cant or hypocrisy. After fifty years of public ministry he has gone to rest respected by the entire community as a thoroughly conscientious and consistent Christian believer—one who could say from the heart, "For me to live is Christ." His preaching bore the unmistakable impress of this heartfelt sincerity. The large congregations that for years thronged St. George's Church, and hung upon his eloquence were impressed by nothing more than by the fact that this choice preacher believed in and acted upon what he said. Though dead, the Bishop's sincerity of belief and unflinching consistency of life yet speak more powerfully than did ever his eloquent lips. Whether pleading with men to relinquish evil—as Bishop Carmichael alone could publicly plead—or denouncing error in outspoken fearlessness, or exalting Christ as the Saviour of men, behind and beneath all the eloquence that attracted there was the consecrated personality of the preacher whose sincerity convinced. The charm and music of his eloquence were intensified by the reality of religious conviction and practice. Men knew that he meant and practised what he preached. They believed in him and then they believed in his message. Greater than his eloquence, greater than any thing else about him were the man's simple faith and transparent sincerity.

Bishop Carmichael's life-long position as a public man, occupying an important place in the Church, naturally leads us to speak of his attitude on social theological, and ecclesiastical questions. First and foremost he was a preacher of salvation through Christ. His sermons



The Rt. Rev. James Carmichael, D.D., D.C.L., Late Bishop of Montreal

one of the most industrious of men. He had a passion for knowledge and to the last was a zealous student of all the newest developments in theological thought. He wrote largely on theological subjects, read incessantly, patiently laboured at sermons and parish work, and later at the arduous and trying responsibilities of his large diocese. In the midst of so many duties he always found time for diocesan and inter-diocesan affairs. He was foremost in the councils of the Church, active in the forwarding of every good cause that would advance the welfare of men, and always ready to spend and be spent for what he thought was right. Those of us who knew him best were astonished at the ceaseless industry of one who through delicateness of constitution constantly had to husband his strength.

No attempt to give an appreciation of the Bishop's abilities can omit a reference to his admirable power in presiding over great public gatherings. For years he was Prolocutor of the

breathed a spiritual fervour, and he never tired of presenting Christ as the "Author and finisher of our Faith." Social aspects of the Gospel claimed his thought and support. He was ever an ardent advocate of temperance. Some of his most impassioned eloquence was called forth in favour of prohibition. In relief of the poor, and in all movements of social betterment he was ever a leader. He was deeply interested in the modern movements of theological thought. To many of these he found himself uncompromisingly opposed. He read widely and deeply on the subject of Higher Criticism, and was most outspoken in his advocacy of the "Traditional View" of the Old Testament's composition. His last charge to the Synod of Montreal dealt with this subject. He was also deeply interested in all movements regarding Church Unity. By writing and speaking he strove to forward the approach of all the Evangelical Churches towards an understanding of each other's positions. The position he held was that on all the great verities of our religion the Evangelical Churches are practically agreed. In order to unity (not uniformity) he urged the necessity of rallying about the "Historic Episcopate." In all these matters he was fearless in the expression of his opinion. He was not ashamed of his conservative theology. He was buoyed up to optimism in the conviction that the old positions in theology are true and that truth will eventually prevail. He may be described as, "One who never turned his back but marched breast forward." It is not quite two years since Mrs. Carmichael was called away. "When she passed it seemed like the ceasing of exquisite music." The Bishop had never been quite the same after this great loss. Now that he has gone their friends feel that one of the most delightful homes that earth has known has had its ending. It was a home full of love and true Christianity—a home for which the community is infinitely better. Its generous and unostentatious hospitality was a joy to a multitude of homeless young men who were its grateful recipients. The sympathy of the entire community goes out to the four sons who mourn the loss of father and mother. Their sterling character is the best monument that can ever be raised to the worth of Bishop and Mrs. Carmichael.

Oswald W. Howard.

THE LIMITS OF "CIVILIZATION."

This is said to be an artificial age. Our lives, it is claimed, are becoming more and more unnatural. We are reversing natural conditions, defying natural laws, creating unnatural wants, and disregarding natural demands and cravings. Is there then a limit to what we call "civilization?" Are there, as some hold, certain basal instincts and tendencies embedded in humanity, which repressed, or perverted, or, to put it less harshly, diverted from their natural channels, are bound sooner or later to reassert themselves at a ruinous cost to the present elaborately constructed social system? Is mankind, in other words, only capable of enduring a certain amount of civilization? Is there a point, perhaps already reached, or not far ahead, and in all events to be reached sooner or later, when Nature rising in irresistible might will say, "Thus far and no farther?" Or is our progress to continue indefinitely, to as yet undreamed of developments? Are we to go on and on, becoming more and more artificial, until human life is transformed out of all semblance to what we hitherto regarded, and still to a certain extent regard, as its fundamental conditions? There is much in an age like the present to suggest these questionings. "Where will it all end?" is a query which forces itself at times upon the most sluggish imagination. We cannot go on forever moving steadily in the same direction. A stopping or a turning point, it would seem, must at last be reached. On the other hand is our progress all a delusion? Are we losing as much as

we gain? Are the evils of civilization just as grievous and destructive as the evils of savagery? Is mankind, therefore, so far as his mundane life is concerned, doomed to move in an eternal circle? These questions will no doubt elicit many indignant and contemptuous replies, they will set a few people thinking, and, in some cases, they may meet with strong endorsement. In our own opinion whatever direct reply may be given to them, and this we most certainly are not prepared to vouchsafe, they are well worthy of a serious, if passing, consideration. Are we in other words in danger of perishing of our civilization, as the Romans, to take only one instance, most undoubtedly did? Is "civilization" simply an organized attempt to substitute artificial for natural law, and to enable mankind to deliberately and systematically violate the principles upon which his whole physical, moral and intellectual being has hitherto depended? The one weak spot in modern civilization, to our mind, is the horror of suffering in every shape and form and the determination to banish it at every cost. The diminution and elimination, where possible, of pain of every kind is most undoubtedly the supreme aim of modern civilization. "Pain, that is the enemy," is the watchword of Twentieth Century progress. Thus there is a growing disinclination to patiently accept and a correspondingly growing inclination to evade suffering, which does not bring immediate gain. People are still capable of voluntary suffering, but they must clearly see their way to what it brings. Fewer and fewer people are willing to suffer on general principles. This, it seems to us, is the specially weak place in our present day civilization,—the horror of suffering. The sight of suffering has become almost as intolerable as its experience, and this undoubtedly inspires a great deal of the "philanthropy" of the age, which is, therefore, perhaps not all clear gain. This may not be a selfish, but it is certainly a self-indulgent, age. Men were never so ready to share with others, and at the same time never so bent upon having a "good time." If our Twentieth Century civilization ever perishes, it will perish from this cause, by the world being made too easy a place to live in. Now we are far, very far, from taking this view of the situation. We hold that the present age is by far the best, so far, that the world has seen. In stating the opposite case at the beginning of this article and giving it all due weight, we remain, on the whole, convinced optimists. But this does not blind us to the fact of the dangers that confront our modern civilization, which, like everything else in this world, has to fight for its life. And it may be, after all, that mankind can only, on this plane, stand a certain amount of "civilization," that is, of course, of the material kind.

FROM WEEK TO WEEK.

The passing of Bishop Carmichael has been on the lips of all Churchmen in Canada, and in many parts of the world during the past week. A few days ago the people of Montreal welcomed him home from the Pan-Anglican Congress and the Lambeth Conference where he had played a more than ordinary part and to-day his spirit has gone hence and his body rests on the side of Mount Royal, whither a constant tide of citizens is forever flowing. On Sunday morning he preached the first of a series of sermons on the great assemblies he has recently been attending with the same musical voice and the same skill in jesticulation that had so often charmed his hearers, and on Monday morning the people who heard him awakened to learn of his death. On Sunday, the 20th, he stands in the pulpit of his cathedral and speaks of his love for the Church and his confidence in the Church, and his visions of the Church to come, and on Sunday the 27th, a friend stands in the same pulpit and speaks of the Church's love and confidence in him and of the

happy memories and the services rendered, and the triumphs won and the loss that is felt. There was something touching, dramatic, beautiful in the fragile old prelate after fulfilling his duties on the other side of the Atlantic turning homeward with eagerness and landing only to die in the country he had grown to love with peculiar tenderness. To him the old world was good but the new world was better. His home was here, his work was here, his struggles were here, his triumphs were here. He first saw this country as a young man rejoicing in his youth, he comes back for the last time with the weight of years bearing heavily upon him. The sun was going down and the shadows of the long night were gathering. But there was no shrinking no restlessness, no sign of impatience, no forgetting of the old friends. There was the same winning smile, the same compelling handshake, the same cheerful salutation, the same keen repartee, and the same sound judgment. It was so even unto the end.

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It is not an easy matter to compress into a paragraph any just idea of Bishop Carmichael. He possessed many qualities that seemed to be the antithesis of one another. He was very democratic and very approachable, and yet no one could deport himself with greater dignity or courtliness. In some respects he had the characteristics of an ecclesiastic of the early church, in others he was the embodiment of the man of the western hemisphere of to-day. He had many sides to a very remarkable personality. He was wonderfully loyal to his friends, and was constantly remembering them in gracious ways. When he left St. George's rectory to take up his residence in the episcopal palace he still turned to his old vestry clerk who had served under him for a quarter of a century, and when he went abroad he brought some remembrance from Rome or Naples that touched the heart of his old associate. That was the man. In the midst of his big undertakings and his influential friends he did not forget those of less note. He always possessed a large fund of money which he used in "secret service." Wealthy friends would place money at his disposal for which he had to render account to no one, nor had he to ask any one in respect to how he should expend it. That probably gave him as much pleasure as any feature of his ministry. Cases of emergency were met with bounty. Gentlefolk who had been overtaken with misfortune and too proud to seek the good offices of friends were generously and systematically remembered in the most delicate and tactful manner. He had the most sensitive instinct regarding the fitness of things. No occasion took him unprepared. In mirth, in sorrow, or in debate he seemed to be always able to see and do the fitting thing. His humour was one of his notable characteristics; but unlike many men he never allowed his humorous instincts to get control of him, he controlled the humour. He would never drag in a funny story merely to create a laugh. It would be sure to be most fitting and effective. His good taste and judgment were seldom more remarkable than in the restraint in which he held himself when he knew that his audience would let him go to any length. The late Bishop was a man that seemed to harbour no personal grudge against one who had thwarted or offended him. He was capable of looking beyond these things and chivalrously honouring an opponent. In many things "Spectator" could not see eye to eye with the deceased prelate, and on many occasions he had to stand in opposition to his plans, but it made no difference in the heartiness of his welcome or the apparent warmth of his friendship. "Spectator," with thousands of other Anglicans, will long miss the unique personality of this great Doctor who was had in reputation of all the people.

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The General Synod has the right to name a representative to what is known as a general con-

sultative body brought into existence at a former Lambeth Conference and remodelled at the late Conference. A pretty determined effort was made to form a court of final appeal under the title, "a central authority" with the Archbishop of Canterbury at its head; but the effort failed. When the men who were left stranded in this attempt to add another wheel to the already highly-gearred Anglican coach, they appear to have turned their attention to the more innocent name of a "consultative" something, and now they ask us to join in electing a representative to this "something." One would imagine that the only thing necessary to the final blessedness of the Anglican Church was to add some new cog to the already excruciatingly intricate machinery, to add one more office to which her Bishops and clergy may aspire. The evangelization of the dark corners of the planet is before us. The crying needs of some of God's great family call for our intervention. The uplifting of the ideals and conceptions of our people is a duty pressing upon us. We have therefore no time just now to be floundering about constituting bodies that will magnify what is trivial and eat into the vitality and independence of national churches. What does the Church in Canada want to consult about? It should settle its own problems in its own way. If you set up another body to deliberate upon our problems the defeated party will always want to send the question on to the last resort. He can lose nothing and there may be a chance of winning. Our advice to the General Synod would be to look well before you leap. Our English brethren are exercised about all sorts of problems that are of no earthly interest to us, and we do not desire to have the findings of a consultative body import these questions into our Church. Moreover, we understand that in order to elect a representative the "colonies" have to bind themselves to accept the conclusions of this "consultative" something. That looks very much like a "central authority" under a new name. All we have to say is, let not Canadian Anglicans be carried away with the glamour and glitter of high-sounding schemes from abroad, but let us think this thing out very carefully on our own account. It will do us no harm to let this stand over for three years, and if then it looks feasible, why we can act. But at present it looks like the planning of men who ought to be engaged in the solution of problems that are of vital importance to living men.

The election of a Bishop in the Diocese of Montreal will take place within a month. Already the hum of busy workers for their favourite candidates may be heard. Where two or three Anglicans are gathered together it is safe to say the subject, "who shall be our next Bishop" is being discussed. This is inevitable, and the prospects are that while the contest will be keen it will be carried out in perfect good humour. It is only natural that men who have reached the canonical age and feel within themselves their power to fill the office, should desire it. We do not think they personally should seek it, but they may desire it and say so frankly if they choose to speak on the subject. We sincerely hope there will be no cant and nonsense of any kind. To roll your eyes and say you "never thought of such a thing" when a hustling campaign is going on under your nose is hardly edifying. The office must seek the man and they who promote the interests of this or that man must remember their responsibility to the Church. Let us have a straightforward manly exemplification of an episcopal election.

"Spectator."

BISHOP CARMICHAEL'S LAST SERMON.

The following is the full text of the sermon on "The Pan-Anglican Congress and the Lambeth Conference," preached Sunday morning, September 20th, before a large congregation, in Christ

Church Cathedral, upon the completion of which the Bishop was stricken, never to recover: Genesis xlix., 10: "Unto Him shall the gathering of the peoples be." I desire to speak to you this morning on the subject of the Anglican Congress as seen in the light of the two great meetings lately held in London: The Pan-Anglican Congress of Bishops, Clergy and Laity, and the Lambeth Conference composed solely of Bishops. Although the Congress preceded the Lambeth Conference, the latter comes first in order of thought, for, humanly speaking, it would have been impossible to have held the former unless a world-wide Anglican episcopate was in existence. And, indeed, as far as the thought of such Congress was concerned, it was purely episcopal. The idea emanated from Bishop Montgomery, the Secretary of the S.P.S., and every Bishop in the world was consulted before the idea was made public, and in the actual meetings of the Congress, the Episcopal bench furnished all the chairmen. A few thoughts, then, on the Lambeth Conference held in Lambeth Palace, under the presidency of the Archbishop of Canterbury, the most able of chairmen, fully seized of the intricacies of the many questions that came before the Bishops, possessed of perfect command of the House and singularly lucid in all his utterances. It was said that the chairmen of the different committees were specialists in the different subjects dealt with by each committee. How far this was the case I know not, but it seemed to me that the Archbishop might have been regarded as approaching that almost impossible combination of gifts—a specialist in everything. I have met men who posed as such, but I never came in touch with one that approximately reached the position until I sat under the presidency of Archbishop Davidson. As we sat in the quaint old library in Lambeth, the room filled with Bishops from all parts of the world, one felt amazed at the thought that it would have been utterly impossible to have held such a meeting 100 years ago; a comparatively short term of time in the life of a great historic Church. For, 100 years ago, the Anglican Episcopate was almost wholly composed of the Bishops of England and Ireland, and Anglican missionary work was a comparatively small enterprise. England was not thinking of missions in those days, but of the great French Emperor, entering Rome and Madrid, creating kingdoms, making kings, calling new orders of nobility into life and threatening an invasion of England from across the narrow channel. Indeed, apart from the circumscribed work of the S.P.G., and the efforts of the Moravian Church and one other Nonconformist body, the spirit of missions practically did not exist, and Protestantism as a whole seemed dead to the command, "Go ye into all the world and preach the Gospel to every creature." And yet in that quaint room, if a world roll east and west and north and south had been called, few would have been the countries that would not have answered to their names; putting one in mind of the old world roll call as then known of the infant Church: "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." In a word, that little room with its 230 Bishops, was a microcosm of the greater world in which they worked and laboured for their God and Saviour Jesus Christ—a mighty and surely a miraculous change within one hundred years. Another thought seemed natural. Apart wholly from disputed points as to divinely given official graces—in no sense disputed by the preacher—this quaint old room became the home of a great fact, namely, that those who sat within it were the spiritual descendants of the few Western Bishops that sat in the Council of Nicea, in 325, and part of the outcome of that fervour which led the great Apostles of Christ to go into the whole world and preach the Gospel to every creature. Rome may to her pleasure assail Anglican orders. Others may belittle them as unnecessary to fullest Church order, but there was the great solid fact. If it had been the custom of the Church to hold such meetings once in every ten years throughout the various national Churches from their foundation in the Anglo-Saxon Church and Church of England, 1031, such meetings would have been held, or taken the British Church as the starting point in 1059. Within that room was the outcome of the oldest British institution—older than Parliament, older than United England—first the British branch, then the Anglo-Saxon branch, and then England's branch of the Catholic Church of the Lord Jesus Christ as seen in the ordinary succession of its Bishops. Another thought was borne in upon one, here was a world-wide gathering of leaders and rulers of one branch of the Christian Church met together, not at the call of a great State, not to coerce through anathema erring

members, not to publish drastic Canons, but to strive and put into action for the good of the whole body, that greatest of all powers that a Church can wield, that moral and spiritual power meant for the good of all; contained in the words of divine promise: "Lo, I am with you always to the end of the world." I do not say this to make little of the great Councils of the Church which exercise powers of far-reaching ecclesiastical legislation, for I would venture to prophesy that the day is not far distant when the whole of at least the British and Colonial Churches will combine, to make the Lambeth Council the great ultimate body of England's Church, but I do say that a Church that can gather its rulers together from all the world, apart from the exercise of legislative commands, or even claiming the unused right to legislate authoritatively, gives testimony that should cheer every heart as to the tremendous spirit and moral power of such a Church. It dispenses of the oft-repeated accusation that the strength of England's Church lies mainly in its connection with the State and Royal Court. For here there was not a shadow of State control. Royalty, save in gracious reception was in no sense present, hence it might be regarded as the freest, and because free, the strongest assemblage of Bishops perhaps ever called together in the annals of the Christian world. To one taking part in it, the very weakest could not fail to realize, that if the day should ever come (which God forbid), that rude hands should tear from England's Church the purple and fine linen which a State connection almost necessitates, or a reckless policy of spoliation should sequester endowments laid up in long centuries by the loving faith and loyalty of her children—that nothing of this nature could ever tear from the Church the divine gifts which God has given her and not man. Her seed is in herself, her strength in the divine promise. "Lo, I am with you always to the end of the world." One other thought. It is oftentimes said that the Church of England can never prosper because of the most unhappy divisions that nestle in her rent and torn bosom—a figure of speech and like many such figures—blood-curdling, but too much so to be harmful. Of course, there were High Church Bishops, Low Church Bishops, a few broad Church Bishops present, in that assemblage, but I defy anyone that did not know the personal virtues of such beforehand, to classify them under these headings, from the drift of their spoken utterances or written words. These Bishops were there to do God's work, spiritually, ecclesiastically, socially; irrespective of all party bonds, badges, or watchwords and conscious of the tremendous trust that God had committed to them. That recognition of a "trust" seemed ever to be present—a sense that they were there to preserve intact—"the faith once delivered to the saints," whilst seeking to apply it wisely to the needs of modern times, but also such a great deep sense of the divine reality of the trust that would not permit of the bartering of one iota of it for the gain of popular or personal advancement. A short review now of the Pan-Anglican Congress—a most unique gathering, unexampled in the history of the Church, a giant mass of divinely touched life pouring into one centre from all parts of the world, and with but one object before it—the glory of God and the welfare and extension of His Church. Unquestionably there was to a fervent mind, something divinely solemn in the assemblies. The mighty crowds, the calm majesty of the devotional spirit characteristic of the widespread meetings, the unobtrusive, yet decidedly churchly tone that, like blood hidden in veins, ran through all the organism, the perfect absence of all sensational effort in the working out of the great project, the palpable delight with which reference to the old Gospel, the old Sacraments, the old Bible, were received by giant crowds of intelligent and well educated people, the awfully solemn sound of supplication, and the glorious outbursts of united praise—who that has ever heard and seen such things, can ever forget them while memory holds its seat. As day after day passed onward there seemed to be no abatement of the magnificent spread of enthusiasm that marked the progress of the open sessions, and that culminated in the noble service of thanksgiving and offering held in St. Paul's Cathedral. Grandeur, because more ornate services have been offered in that noble Church wherein no service to God, however simple, can ever appear insignificant, but I doubt if a more remarkable service was ever held. The thrilling influence of its devoutness; the beauty and solemnity of its simple ritual, the soul-inspiring power of its music, and the constantly recurring sense of silence broken only by a single voice; that, again and again, awed the soul as at times silence will, causing one present almost to wonder whether the vast nave itself were not empty. And all this, not the result of artfully planned effects, for the service apart from an an-

them of striking beauty, was "simplicity itself," but because that giant congregation was surely spell-bound by one thought: "This is no other than the House of God, and this is the Gate of Heaven." Taking these two great meetings together, these lessons, I think, may be learnt. First, Religion. The work of God, the Holy Ghost acting on the souls of men—belief in the revelation and inspiration of God's word; an earnest desire to extend the Gospel throughout the world; personal piety; and a devotion to the Lord Jesus Christ that I earnestly believe would lead millions to hail Him with joy inexpressibly if he appeared in the world to-morrow—these things are not dead relics of the past; they are as real and vigorous as politics are real or business real. As one of the greatest newspapers in the world, in describing the Congress, said: "The spectacle of this more than Imperial Conference of federated Churches has meant nothing less than a revelation, and a revolution in many minds not accustomed to devote any very special reflection to spiritual things." It was a "revelation"—the revealing of the fact that perhaps never in the whole history of religion was a more spontaneous offering of faith and fealty laid at the feet of the Lord Jesus Christ, the Saviour of the world—than that offered by the Pan-Anglican Congress. Second—Again—the Anglican branch of God's Church; its faith and allegiance to the Master; the power of the Mother to call her World-spread children to the hearth of the old home and the response of the children in joyous answer to the call; the burning desire of the whole assembled family to do greater things for God than ever it has done,—these are not relics of the past, laurel wreaths worn by other and worn by us in quiet ease. No, thank God, this is the Church of England of today—the guardian of all the inherited truth that God has given her, a sentry keeping watch and ward over treasures committed to her charge—"A Good Soldier of Jesus Christ ready to suffer hardships, ready to face difficulties, ready to go anywhere, ready to live unto the Lord or die unto the Lord, so long as the name of the Great Captain of her Salvation may be made known unto the sons of man.

The Right Reverend Dr. Carmichael died at Bishopthorpe, the episcopal residence, whence he had been removed from the cathedral after his seizure in the vestry on Sunday morning, the 20th September, on the following morning, at 7 o'clock, without recovering consciousness. The body of the deceased prelate was conveyed to the cathedral in a black cloth-covered coffin at 7.30 on Thursday morning, the 24th. Following the remains were the late Bishop's four sons, the Ven. Archdeacon Norton, and Mr. G. F. C. Smith. Outside the door in the east transept they were received by the earliest of the watchers in their cassocks. Tenderly the body was borne to the chancel, where, directly beneath the centre of the tower, it was placed, to lie in state throughout the morning. In the presence of those who had accompanied the casket and the watchers who had donned their robes, the cover was removed, revealing the loved form fully robed, the thin line of scarlet of his hood showing across his breast. Lying, as if asleep, his face calm and kindly as always, his hands at rest after his long life, lying folded forever. The shadows from the chancel lights, which alone were burning, cast at times a flickering shadow over his face, which altered the expression and made him seem about to wake. Cut down suddenly, without the long period of suffering he had always hoped might not be his portion, the Bishop looked as he did but a few days ago, almost untouched by age, because of the spirit of youth that was in him. Surrounding the coffin were placed many tributes of love and esteem, a great cross of roses on a stand at the head of the coffin being from the Shamrock A.A.A.; a wreath and anchor from St. George's Band of Hope; a crozier from the Diocese of Montreal; a cross from the old choir of St. George's Church; a pillow from the Irish Protestant Benevolent Society, and a cross from the Woman's Auxiliary; as well as flowers from a few personal friends. The watchers who received the body of the late Bishop were:—The Rev. J. J. Willis, B.A.; B.D.; the Rev. F. L. Whitley, M.A.; the Rev. F. J. Sawers, M.A.; the Rev. H. B. Stevenson, M.A. At nine o'clock they were replaced by the Rev. W. W. Craig, M.A., B.D.; the Rev. A. P. Shatford, M.A.; the Rev. W. Windsor, the Rev. J. M. Almond, M.A. From 11 a.m. to 1 p.m., the Rev. G. Abbott Smith, M.A., D.D.; the Rev. O. W. Howard, M.A., D.D.; the Rev. A. Bryant, the Rev. H. Jekill, B.A., kept watch, and from 1 p.m. to 2 p.m., the Rev. D. Larivière, B.A.; the Rev. Rural Dean Robinson, the Rev. Rural Dean Lewis, B.A.; the Rev. H. E. Horsey, M.A., B.D. Throughout the morning the people who had loved him passed by the coffin, which was surrounded by large numbers of beautiful floral

tokens, being admitted by the door in the East Transept, and going out by the door in the West Transept, the body of the church being roped off. All classes gathered to pay their tribute and many sad little scenes were enacted by those to whom the Bishop had been both kindly adviser and friend. Fortunately the gloom and wet of the early morning passed off and fitful gleams of sunlight found their way through the windows and brightened the Cathedral, robbing it of some of its gloom, but of none of its solemnity. The funeral service took place at 2 p.m., and the cathedral, large as it is, was totally inadequate to accommodate the immense throngs of people who had gathered together in order to show their respect, esteem and affection for the deceased prelate. Seldom, if ever, in the history of Montreal has the funeral of any one of its citizens been attended by such a vast concourse of people as was that of the late Bishop Carmichael, who was universally beloved and esteemed by all. As the hour approached for the service, the scene became most impressive. The great church, a stately monument of stone, formed a fitting place for the obsequies of one who loved simplicity, softly lighted throughout, it was filled with a vast congregation, while from without came the dull tolling of the bells. Pulpit, reading desk, and lectern were draped in purple. The altar covering was of the same rich tone embroidered in gold. The Episcopal Throne, which had been occupied by the Bishop less than a week ago, was also hung in purple. In the chancel, directly beneath the centre of the tower, lay the body of the Bishop, facing the altar, a Bishop's crozier of white roses, the tribute from his Diocese, lying across the casket. At 1.30 o'clock the clergy (vested) and the lay-delegates to the Synod, assembled in the Synod Hall, the Bishops assembling in the Chapter House. Between half past one and two o'clock the public were admitted to the Cathedral by the Union Avenue and University Street transept doors, and during the same time the wardens of the Cathedral received at the St. Catherine Street entrance those for whom seats were reserved. Promptly at the hour appointed, the procession appeared, headed by the vested choir, which was formed of the combined choirs of the Cathedral and St. George's, augmented by singers from other churches. Following came the clergy in their robes, walking two and two in order of precedence, the Bishops closing the procession. Then the procession opened up, allowing the prelates to pass between to the chancel. The Bishops and those taking part in the service took places near the choir stalls, while the clergy took the pews reserved for them in the centre isles. When all had assembled the scene in its stateliness and dignity, was one which could never be forgotten. On the left of the centre aisle, the front pews were reserved for the mourners, while those on the right were reserved for the representatives of the Governor-General and the Lieutenant-Governor of Quebec, who were Col. A. Roy, M.V.O., A.D.C., and Lt.-Col. Dunbar, D.A.A.G., respectively. The other pews in the centre aisle were reserved for the staff officers, the clergy of the Diocese, the Presbyterian, Congregational, Methodist, and Baptist clergy, the Synod delegates and wardens, the representatives of the Irish Protestant Benevolent Society, and the Woman's Auxiliary. The Mayor and members of the City Council, the delegations from the Board of Trade, the Bar, the Bench, the federal and Provincial Parliaments, were placed in the chancel. In accordance with the express wish of the family the service was as simple as possible in character, and while it lasted there were few dry eyes throughout the great congregation. The opening sentences of the service were read by the Rev. Dr. Paterson Smyth; the Psalms by Ven. Archdeacon Norton; the Lesson by Bishop Newnham; the committal by the Very Reverend the Dean of Montreal, and the closing prayer and Benediction by Archbishop Sweatman of Toronto. The musical part of the service was in charge of the Cathedral organist, Mr. Linwood Farnham, assisted by Mr. Percival J. Illsley, organist of St. George's. Before the service Mr. Farnham played the Prelude in C Sharp minor (Rachmaninoff); Adagio from 6th Sonata (Merkel), and Funeral March in A Flat (Beethoven). Only two hymns were sung, the first No. 437, "For All the Saints who from Their Labours Rest," and No. 537, "Peace, Perfect Peace." Just at the close of the service the "Nunc Dimittis" was sung; and while the casket was being removed from the Cathedral, Mr. Percival J. Illsley played "The Dead March in Saul" (Handel). When the cortege left the Cathedral, the hearse was preceded by the lay delegates and the clergy, and followed by the mourners, then the representatives and delegations in order of precedence. The final rites and the committal of the body of the late Bishop to the grave, which took place in Mount Royal Cemetery, were conducted

by the Ven. Archdeacon Ker. In addition to the very large and representative body of clergy from the Diocese of Montreal the following clergy attended the obsequies from outside the Diocese, namely, the Rev. Canon Hannington, Ottawa; the Rev. Canon Dyson Hague, London; the Rev. Dr. Parrock, Lennoxville, and the Ven. Archdeacon Forneret, Hamilton; and besides a strong delegation of laymen from the home Diocese, the following attended from other dioceses, namely; Mr. John Ransom, Diocese of Huron; the Hon. Mr. Justice Hannington, Diocese of New Brunswick; Mr. Chancellor Worrell, of the Diocese of Toronto, and Mr. Chancellor Kirwin Martin, of the Diocese of Niagara. The Montreal Board of Trade, was represented by a strong delegation, and the Provincial Government, by the Hon. W. A. Weir.

GOOD WORDS.

We are continually in receipt of kind words of appreciation from Bishops, Clergy and laity of the Church in Canada, as well as from members of our Communion in various parts of the world which are a source of encouragement. We quote a few from the thousands received recently:—

A Bishop writes: "You have kept up the old excellencies of your paper and added new ones."

A prominent Bishop in the United States writes: "I consider the Canadian Churchman a most excellent Church paper and ably edited."

A Clergyman: "I consider the Canadian Churchman very much superior to any other Church paper published in Canada. In general news, Church teaching and illustrations, it is unsurpassed, and is a marvel of cheapness."

A Clergyman: "You deserve great credit for the very able manner in which you have conducted the Churchman, and ought to receive the support of the whole Church. You have been very fair and just to all."

A Layman: "We have subscribed to your very valuable paper for many years (over 30 I believe) and always look forward to seeing it with much pleasure. In fact it has become 'one of the household' we could ill spare."

A Layman: "The very able editing of the Churchman should be a source of pleasure and a spur to emulation in their own spheres to all true sons of the Church."

A Layman: "The Canadian Churchman is a much prized paper in our home and having subscribed to it for about 20 years we do not like to be out of even one number."

A Layman: "In renewing my subscription it affords me great pleasure to say that the Churchman is an excellent paper and ought to be at least in the home of every Churchman in the Dominion."

A clergyman in the diocese of Ohio writes: "I find the Canadian Churchman not only interesting in its news columns but very helpful and suggestive in its editorials."

A clergyman writes: "I congratulate you upon the whole appearance, character and tone of the Canadian Churchman and am most glad that at last we have a periodical which represents the whole life of the Canadian Church. I shall do all in my power to increase its circulation in the See City where I have just taken up my residence."

A Judge in sending five subscriptions writes: "I have a high appreciation of your paper. It is strong, reasonably broad, a good representative Church paper and I wish it every success as well as yourself personally."

A prominent Clergyman in the United States writes: "I value the Churchman most highly, not only for its news but for its many inspiring and helpful articles."

A Layman: "I would not do without the Canadian Churchman. There is so much good reading matter in it and I hail its weekly advent with delight."

A Clergyman: "We are more and more taken up with the Churchman and always look with pleasure to the coming of the mail."

"As a layman of the Church I find great pleasure in reading the Churchman as a medium for conveying the thoughts of Churchmen whether Bishop, Priest, Deacon or Layman. Wishing the Churchman all the success it deserves."

A Layman: "Have been a subscriber for about thirty years. I congratulate you on its many

clever ring noble A (to do through there A I in the are t of the A I period the C it nev A (the t paper year work A ment in yo A (the p it as Chur A) a gre every Pet in th left man. A out y A and Chur A the C so, b and s Ou usual ary f follow Christi consi equa scrib will Ot Fifth of E and pain telling comp Day Almi ablec prese may with lister exper out sessi able futur enac mutu the c matt topic calle port: a ma and is of thro 10.30 hars. was one Dove seml

clever editorials. They all have the proper Church ring with them. Wish you all the success your noble choice of reading deserves."

A Clergyman: "It would be difficult for me to do without the Canadian Churchman, and if through any cause I fail to receive it on time there is a sense of loss."

A Layman: "I noticed a marked improvement in the Canadian Churchman. Its editorial notes are to the point with many another desideratum of the past supplied."

A Layman: "I may say that during the short period of my subscription I have enjoyed reading the Churchman very much and have always found it newsy and instructive."

A Clergyman: "I must congratulate you upon the tone and general usefulness of your Church paper during the past year and trust the coming year you will be spared to continue the good work in which you are engaged."

A Clergyman: "I notice a marked improvement in your paper. Wishing you much success in your work."

A Clergyman: "I am very much pleased with the paper and no Churchman should be without it as it keeps one alive to the work of the Church."

A Lady: "The paper coming weekly to me is a great comfort in every way as it would be to every Canadian."

Peter Lombard, in commenting on an article in the Church Times writes: "That very excellent Transatlantic journal, the Canadian Churchman."

A Layman: "We feel that we cannot do without your valuable Church paper."

A Clergyman: "I express to you my pleasure and satisfaction in the manner you conduct the Churchman."

A Layman: "If there is anything I can do for the Churchman I will be only too pleased to do so, because I think it an excellent Church paper, and should be in every good Churchman's home."



OUR CHRISTMAS NUMBER.

Our coming Christmas number will be, as usual, a very fine production. A prominent literary gentleman referred to a previous number as follows:—"I congratulate you on your beautiful Christmas number. It is a work of art and I consider there is not anything in Church papers equal to it on this side of the Atlantic." Subscribe now for the Canadian Churchman, and you will receive the Christmas number free.



GENERAL SYNOD.

Ottawa.—September 28th.—The first week of the Fifth Session of the General Synod of the Church of England in Canada closed on Saturday night, and after four long days of as strenuous, earnest, painstaking and business-like work as human intelligence and endurance could be expected to accomplish, the delegates adjourned for the Lord's Day rest, with feelings of deep thankfulness to Almighty God for what in His mercy he had enabled them to carry through. To those not present who may read these lines, the terms used may appear extravagant, but no one could mingle with the delegates, observe their demeanour and listen to the conversation of the oldest and most experienced members, both clerical and lay, without realizing that in a most marked degree the session so far had been a memorable one—memorable in the work done, in the importance to the future of the Church in Canada of the legislation enacted and above all in the splendid spirit of mutual tolerance and broadminded consideration for the convictions of others with which most delicate matters had been debated and deeply controversial topics disposed of. Seldom has the Synod been called upon to decide a matter of such vast importance as the adoption of the new Hymn Book, a matter involving such vital questions of doctrine and also of personal sentiment, which unhappily is often quite as dangerous to deal with, and yet throughout the entire day of that debate from 10.30 in the morning until 10.30 at night not a harsh word was spoken, scarcely an interruption was offered to any speaker and the statement of one speaker at its close that he verily believed the Dove of Peace had indeed hovered over the assembly throughout the day, found instant re-

sponse in every heart as the Synod rose, and in a burst of deepest thankfulness and praise sang the first hymn in the new Book of Common Praise, "Holy, Holy, Holy, Lord God Almighty," and then the Doxology. It was a moment that will long remain in the memory of all present.

Not a little of the credit for the excellent record for statesmanlike conduct of the business of the Lower House must be accorded to the Prolocutor. As Chairman, the Very Rev. the Dean of Ontario, had no sinecure. Possessed of a thorough knowledge of procedure and of the governing canons and rules of order, a genial manner, a capacity for close attention to all that is transpiring, extreme courtesy combined with unflinching firmness in enforcing a ruling when, as occasionally it is inevitable, a member may be tempted to become restive, Dean Farthing proved an ideal presiding officer and if, as one experienced clerical delegate remarked on leaving the hall on Saturday night, the Synod has accomplished more important business in the time so far than at any previous session, a lion's share of the credit is due to him. Much, yet, of course, remains to be done, and the insatiate capacity for long sessions which the House has developed will be taxed to the limit if the Order paper is to be cleared up by Friday next, when it is hoped the session will be brought to a conclusion.

The session was opened by divine service in the Cathedral at 11 o'clock on Wednesday morning, the 23rd inst. The members of both houses assembled in the Lauder Hall adjoining the Cathedral and marched in procession to the Cathedral, the long line of prelates and clergy in their gowns and hoods, led by the choir and followed by the lay delegation, making an imposing and striking picture. The members of the Upper House present were: His Grace the Archbishop of Toronto, Primate of all Canada; His Grace the Archbishop of Rupert's Land; Metropolitan, Their Lordships the Bishops of Ottawa, Quebec, Niagara, Algoma, Nova Scotia, Huron, Fredericton, and the Assistant Bishop of Toronto, all of the Ecclesiastical Province of Canada, and Their Lordships the Bishops of Calgary, Saskatchewan, and the Yukon, in the Province of Rupert's Land, and the Lord Bishop of Caledonia. The Right Rev. Dr. Edsall, Lord Bishop of Minnesota, of the Episcopal Church of the United States of America, the preacher of the day, was also in the procession, when the members of Synod had taken their places in the sacred edifice, and the general public were admitted to the remaining seats, there was scarcely standing room for the vast concourse which desired to participate in the inspiring and solemn service. The Litany was sung by the Rev. A. G. Hamilton Dicker, rector of St. Luke's, Toronto, after which the Primate read the Ante-Communion Office, Bishop Edsall reading the Gospel and the Archbishop of Rupert's Land, the Epistle. The sermon from Ephesians iv., 1 to 7, was a masterly effort which held the vast congregation in closest attention, and the Bishop's touching and most feeling eulogium upon the late Bishop of Montreal, whose tragically sudden removal but two days previously had removed so familiar and dearly beloved a personality from their midst, called forth a deeply sympathetic response from all.

At three o'clock in the afternoon the Synod assembled in the Lauder Hall for business, the opening prayers being read by the Primate. Immediately at their conclusion Mr. D'Arcy Scott, Mayor of the city, ascended the dais and in felicitous terms extended the civic welcome to the Synod. Having expressed the appreciation of himself and the citizens generally of the honour conferred on the city by its selection as their place of meeting, His Worship spoke of the splendid spirit of tolerance which dominated the life of the capital, where he, a member of the Roman Catholic Church, had been elected to the highest office in the gift of the citizens by a large majority—his election he acknowledged was due in large measure to the votes of his "separated brethren." The Mayor closed by extending the freedom of the city to the assembled delegates, and mentioned that it was the intention of the City Council to offer tangible hospitality on some convenient evening next week in the form of a Conversation. His Grace the Primate responded in befitting terms, expressing his gratification at the knowledge of the amity and mutual tolerance in which all classes lived and laboured together, pointing out that one of the purposes of the work of Synod was to promote and further that spirit of concord.

The civic deputation having retired the regular proceedings began with the Primate's Charge. In the opening sentences His Grace referred in touching and appropriate terms to the loss sustained by the Synod and the Church in Canada by the sudden death two days previously of the Lord Bishop of Montreal, and also to the passing

away since the last session of the General Synod of his predecessor in the Primacy, the Most Rev. the Archbishop of Montreal. The sympathetic concurrence of the entire Synod in His Grace's remarks was impressively shown by the assembly rising and standing with bowed heads as the venerable prelate uttered his eloquent tribute. Proceeding, the Archbishop referred at length to the proceedings of the Pan-Anglican Congress and the Lambeth Conference, summarizing the work done at those historic gatherings, with special reference to the effect certain decisions, arrived at by the latter body, should have upon the deliberations of Synod. He referred with expressions of regret to the failure to secure a larger amount in the general thankoffering, but observed that the Mission work of the Church in the North-West would benefit largely by grants therefrom. He informed the Synod that the central consultative body had been reconstructed so as to be representative of all the independent provinces, and it would therefore be the duty of the Upper House to appoint a representative thereon. In the matter of the proposed revision of the Prayer Book His Grace stated that the Conference had laid down certain specific principles of revision and he would therefore urge that any action taken by the Synod be referred before final adoption to the Canadian representative above referred to. Speaking of the work of the Hymnal Committee, whose report will be one of the most interesting and important matters to be taken up by the Synod, the Primate observed: "In order to reassure the minds of any who were apprehensive that the Synod would be called upon to endorse all the teaching that may be read into any and every hymn contained in the collection, let me point out that it is not proposed that the Church should assume any responsibility of the kind. To do so would be to raise the hymn book to an equality with the Book of Common Prayer, but this could not be. It is safe to assert that neither the Church in England nor in the Colonies has ever set the precedent of giving by any authoritative act its imprimatur to a collection of hymns to be sung in the Churches." Of the work of the committee the Primate added that it had "achieved the most complete, the most valuable, and the most ably edited hymnal that has yet been submitted to the judgment of the Christian public. It is as catholic and comprehensive as the Church herself, every shade of theological views, every school of Church politics, every temperament of the spirit of devotion can find satisfaction in the expression of its feeling of praise. In conclusion His Grace declared that as one result of his attendance at the Lambeth Conference had been to impress him with the exceptional advantages enjoyed by the Canadian Church. The Church can frame her own Canon law, and the Act of Incorporation gives it the force and sanction of the civil law, she has a complete system of ecclesiastical courts, Diocesan and Provincial, with the supreme and final court of appeal in the General Synod. Further, we enjoy, through Dominion legislation, the most stringent divorce law that exists in any English-speaking country. Thus, young though the Canadian Church is, she is building on solid foundations with a glorious heritage and a future of illimitable promise.

The comprehensive and eloquent address from the Primate's lips was closely followed and warmly applauded, and upon its conclusion His Grace made formal announcement of the place of meeting, etc., and the Upper House retired.

The roll of the Lower House was then called, and for a few moments the House was in suspense as it became evident that the attendance of lay delegates was perilously near the danger point of a bare majority, a suspense at length relieved by the lay secretary's announcement that 52 was a quorum of the lay delegation, and there were 53 present.

With the Very Rev. Dr. Farthing, Dean of Ontario, in the chair as Prolocutor the election of Prolocutor for the present session was the first order of business, and upon motion of the Hon. S. H. Blake and the Rev. Canon Welch the unanimous choice of the House fell again upon the worthy Dean, who had already so admirably met the requirements of a somewhat exacting position. The other officers of the House were chosen as follows: Clerical secretary, the Ven. Archdeacon Clark, Hamilton; lay secretary, Robert Campbell, K.C., Quebec; treasurer, Judge MacDonald, Brockville; auditors, E. J. B. Pense, Kingston, and Lansing Lewis, Montreal; registrar, F. H. Gisborne, Ottawa. These were all re-elections with the exception of the clerical secretary, which office had been most efficiently filled for the past six years by the Rev. Dr. Bethune, Guelph, who was to the great regret of the House unable to accept renomination.

The Prolocutor nominated the Very Rev. Dean Coombes, Rupert's Land, as his deputy, and Dr

Davidson, Montreal, and Matthew Wilson, K.C., Chatham, as his assessors.

The officers being chosen the House at once proceeded to give effect to an understanding arrived at before the Upper House retired earlier in the afternoon and chose an official deputation to represent the House at the obsequies of the late Bishop of Montreal the following day. Those chosen were the Very Rev. Dean Coombes, Ven. Archdeacon Ker, and the Rev. Canon Hannington; Mr. Chancellor Worrell, Mr. Chancellor Kirwin Martin, and Mr. John Ransford. These representatives joined the delegation from the Upper House, viz., His Grace the Primate, the Bishop of Calgary and the Assistant Bishop of Toronto, and went down to the funeral on Thursday morning, returning the same night. Considerable routine business was then disposed of, reports of committees and memorials were received and prospective motions placed on the notice paper. The usual Nominating Committee was appointed with the Ven. Archdeacon Balfour, convener, and the House concluded the first part of its first sitting by taking recess for dinner.

Reassembling at eight o'clock a message from the Upper House expressing warm thanks and appreciation to Bishop Edsall for his eloquent sermon, and requesting permission to incorporate the same in the journal of Synod was heartily concurred in. The balance of the evening session was taken up with a further onslaught upon the routine business on the order paper, and after a whirlwind rush which reduced the secretaries to the verge of despair in their efforts to keep record of the business, adjournment was made at 10 p.m.

Second Day.—Thursday.—When the Lower House reassembled on Thursday the members got down to business with commendable promptness and punctuality, and the fact that it took over half an hour to read the simple minutes, opened the eyes of the House to the mass of work accomplished on the opening day. A number of reports were received and laid on the table for future consideration and at 11 o'clock the Archbishop of Rupert's Land (acting president of the Upper House in the absence of the Primate attending the funeral of the late Bishop of Montreal), entered the hall, accompanied by a number of the Bishops and an official delegation from the Church in the United States. The members of this deputation were the Right Rev. Dr. Edsall, Bishop of Minnesota; Rev. Dr. Allsop, of Brooklyn; Mr. Barton Mansfield, Connecticut, and Mr. E. C. Gibson, Vermont, and they came with the greetings of their Church to the General Synod. Opening with an expression of the pleasure he had in being commissioned to greet the Synod Bishop Edsall, went on to speak of the warm friendship existing between the Churches of Canada and the United States. His diocese was on the line of demarcation and so he was continuously in touch with Canada. With his usual happy gift of metaphorical language he said: "Although the smoke of your forest fires hangs thick in the air, covering the light with a black, pall-like canopy, yet even as thick and dark as the forest fires of Minnesota, yet before a kindly wind and bright sun it dissolves and all is glorious and bright. Hence our relations as worshippers of the one true and living God, make us kith and kin." They in the United States, he continued, were deeply interested in the Canadian Church which was engaged in the self-same problems, missionary effort, the new Hymn Book (which they had dealt with a few years ago), the revision of the Prayer Book, the betterment of the Sunday Schools, etc. The Canadian Church had a supreme court of appeal which they in the States were now trying to get and he would be glad if they could get help from the experience of their Canadian brothers.

The Rev. Dr. Allsop, who was the next speaker, has recently returned from a trip round the world, undertaken for the purpose of investigating missionary work and effort. His address was a magnificent tribute to the work of the British people in uplifting and Christianizing the world, and his fiery eloquence aroused his hearers to a high state of enthusiasm. This speech was one of the features of the day's proceedings.

Mr. Barton Mansfield made touching reference to the death of Bishop Carmichael, saying the Sister Church he represented could deeply sympathize, for five times in the past nine months had she been called upon to mourn the death of one of her Bishops.

His Grace, the Archbishop of Rupert's Land, suitably replied for the Synod and the Prolocutor added a few words in behalf of the Lower House.

The members of the Upper House, and the delegation having retired, business proceeded, and a note of sadness was again struck when it was announced that word had been received that His Honour Judge Macdonald, of Brockville, the venerable Treasurer of the Synod, and Mr. Walker Taylor, a delegate from Vancouver, had

each of them that day suffered sore bereavement in the death of his wife. Suitable resolutions of sympathy and condolence were passed and ordered to be forwarded to both of these gentlemen.

The Nominating Committee presented its report, which was adopted nem. con., and the Standing Committees of Synod for the next three years will be as follows:

Statistics and State of the Church.—The Venerable Archdeacon Ker, Convener, Very Rev. Dean Coombes, Venerable Archdeacons Armitage, Membrane, Webb, Pentreath, Balfour, Revs. T. G. Beal and James Boydell, Dr. John Hamilton, and Messrs. G. O. Dixon Otty, George Johnstone, E. J. B. Pense, Percy Wollaston, F. W. Godsal, E. G. Henderson, Dr. L. H. Davidson and His Honour Judge Senkler.

Amendments to the Constitution.—Chancellor J. A. Worrell, K.C., Convener, Very Rev. Dean Davis, Very Rev. Dean Evans, Ven. Archdeacon Smith, Venerable Archdeacon Raymond, Rev. Canon Welch, Rev. Canon Murray, Dr. L. H. Davidson, K.C., Dr. Travers Lewis, K.C., Messrs. Chas. Jenkins, G. C. Cowan, K.C., Jas. McKay, K.C.

Committee on Canons.—Very Rev. Dean Davis, Venerable Archdeacons Harding, Pentreath, Scriven, Naylor, and Smith, Canon Cody, Dr. J. A. Worrell, K.C., Judge Senkler, Mr. Justice Hannington, Dr. R. V. Rogers, K.C., Matthew Wilson, K.C., Robert Campbell, K.C., Kirwin Martin, Hon. G. R. Coldwell, K.C.

On Rules of Order.—Same as Committee on Amendments to the Constitution.

On Elections and Credentials.—The Venerable Archdeacon Ker, Convener, Rev. G. R. Beamish, Dr. Chancellor Worrell, Judge Macdonald.

On Finance and Expense.—Dr. John Hamilton, Convener, Judge Macdonald, A. McC. Creevy, W. M. Jarvis, Dr. R. V. Rogers, K.C., J. R. Dargavel, M.P.P., W. H. Rowley.

On Memorial to Deceased Members.—Rev. Canon Welch, Convener, Very Rev. Dean Crawford, Very Rev. Dean Evans, Very Rev. Dean Sargent, Ven. Archdeacon Scriven, Ven. Archdeacon Fortin, Rev. Canon Cowie.

On Unfinished Business and Printing.—E. J. B. Pense, Convener, Messrs. A. B. Wiswell, Chas. Jenkins, Lansing Lewis, J. A. Machray.

On Transportation.—Messrs. Lansing Lewis, Convener, R. Campbell, K.C., Spencer Page, R. J. Carson, A. C. Fairweather, F. H. Gisborne, W. H. Rowley, T. Mortimer. After further routine the House adjourned for lunch.

At 2 o'clock a special funeral service was held in the cathedral, coincident in time with the obsequies of the late Bishop of Montreal then proceeding. The prelates officiating were His Grace the Archbishop of Rupert's Land, the Bishop of Ottawa, and the Bishop of Calgary, the Prolocutor of the Lower House reading the lesson.

On resuming business the House took up a motion by the Rev. Canon Scott, Quebec, laid over from last Synod, which, as finally submitted, read as follows: "That this Synod, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James, do request the House of Bishops to permit the use of a prayer for the administration of unction."

The Ven. Archdeacon Harding, Indian Head, seconded the motion, and the entire afternoon and most of the evening session was devoted to the discussion, which was carried on with much earnestness and in the best possible spirit. Much stronger support of the proposition developed than was anticipated and as the event showed the majority of the clergy favoured the proposal. Finally an amendment was introduced to refer the question to a committee with instructions to report at the next Synod, but when the vote was called neither motion nor amendment carried, the amendment being supported by a majority of the laity and the motion by a majority of the clergy. Each failing to secure a majority of both Orders they were, of course, thrown out.

Before the adjournment of the afternoon session a deputation from the Lord's Day Alliance was introduced, and their appeal for the support and co-operation of the Synod in their work received a sympathetic response.

The Hon. S. H. Blake made a strong plea to the Synod to be sensible enough to accept the offers of the Indian Department and not pull against the Government. To do so would be most deplorable and would result in throwing back the work perhaps for years. He defended the statements in his much discussed pamphlet by quoting extensively from letters from Bishops and others and declared that he would not take back a word. Proceeding, Mr. Blake went at considerable detail into the facts in connection with the various actions taken by the Indian Department. He explained the action proposed with reference to the closing of certain schools, defending it in each case, and proceeded to quote in extenso the regu-

lations proposed in connection with the new policy of schools about to be put in force by the Government. In conclusion, Mr. Blake stated that the Hon. Frank Oliver had promised to give the whole question his personal attention; the Minister of the Interior knew more about Indian matters than all the experts put together. He would take the word of Mr. Oliver as soon as that of any man he knew.

The Bishop of Algoma deeply regretted the action Mr. Blake had taken in issuing his pamphlet, as he felt it was unfair to the noble men who had given up their lives in the work. So far as his diocese was concerned there had only been a few hundred Indians there unappropriated by the Roman Catholic Church when the Church of England entered the field, and of those few hundred practically all were now cared for by our Church.

The discussion was still in active progress when the meeting adjourned at six o'clock, and upon reassembling after supper the debate was immediately resumed, the Rev. A. E. O'Meara moving an amendment calling for the appointing of a strong special committee to go into the whole Indian question and report at the present session of Synod. This was seconded by Archdeacon Tims. The Archbishop of Rupert's Land and others pointed out that the matter was too vast to be dealt with during the session now in progress. It was also called to mind that the Board of Missions had already passed a resolution requesting the Primate and His Grace of Rupert's Land to appoint a special committee to take the place of the present Indian Committee to deal with the whole Indian Question, and that there was danger of a conflict between the two Committees if Mr. O'Meara's proposal was adopted. A somewhat heated discussion followed, "in which the Western men spoke vigorously for the O'Meara proposal, which they claimed would lead to the enunciation of a policy agreeable to the Western men, and workable, with promise of greatly improved results, a policy which the committee contemplated by the Board would proceed to carry out.

The Primate ruled that Mr. Jenkins' resolution adding a clause and the Report recording the appointment of the special committee above referred to was not in conflict with Mr. O'Meara's resolution. Both were, therefore, voted on, the first carried and the latter failed to carry.

The Bishop of Ottawa, seconded by the Bishop of Algoma, moved that the Board be requested to appoint an expert, and the Government be asked to appoint another, and these two be instructed to inspect the Indian schools and report to the Government and to the M.S.C.C. The mover explained that the object of this was to specifically and finally clear the Western clergy of the charges brought against them. It was pointed out, however, that it would involve heavy expense and the information sought was already to be found in the Blue Books, annually published by the Government. The motion was lost.

With the atmosphere somewhat cleared by the final disposing, at least for this session of Synod of this most vexed question, and with the fact pressing that the hour was late, very little discussion was provoked by the next few clauses of the report. Of the "Foreign Field" the report said: "The present condition of the heathen nations of the earth reveals the fact that a turning point has been reached in the history of the world and of the Church. By a truly wonderful Providence, in which he is spiritually blind who cannot see the finger of God, barriers have been broken down and doors have been opened wide in regions that, within our memory, were beyond the reach of the Messenger of Christ. . . . Where is the Canadian Church to take her stand in this world-wide enterprise? By universal consent the missionaries already sent forth by our Church are as devoted, able and successful a body of men and women as are to be found in the Mission Field to-day. Should they not be reinforced at every point? Should they not be brought into closer and more direct contact with the Church at home? While still there is room should we not claim a field as our own and bend our most strenuous efforts to its adequate occupation? And while there is time should not the Canadian Church, now fully organized and equipped, justify her existence by taking an adequate share in the supreme effort that is now being made by the whole Christian Church to claim the whole world for Christ?"

In the "Home Field" the report recorded great activity in the forming of local organizations and the delivering of thousands of sermons and addresses, etc., and added: "The time has come when members of the Church, both clerical and lay, in every diocese, should devote special attention to the scientific study of Missions so as to become, in some degree, missionary experts; and from these some members of the Board should be chosen, who thus would be thoroughly competent

to deal with the weighty and often complicated and delicate matters that are constantly coming up for settlement at our hands. The time has also come when every clergyman should feel that the work of M.S.C.C. is not something extraneous and optional, but is an essential part of his parochial duties. And every member of the Church, the child in the Sunday School and the adult in the home, should, through Mission Study Classes, literature and otherwise, have an opportunity of becoming conversant with the work of Missions in general and of M.S.C.C. in particular; and so tend towards the ideal, which is surely capable of realization, that every baptized member of the Church should be an intelligent and active member of the Missionary Society."

The statement of receipts and disbursements for the three years of the triennial period showed the following figures: 1905, receipts, \$95,850, disbursements, \$90,763; 1906, receipts, \$102,519, disbursement, \$94,740; 1907, receipts, \$102,135, disbursements, \$96,040.

The work of the Sunday School Auxiliaries was reported to have materially added to the resources of the Society, but added: "The most superficial acquaintance with the subject will realize the fact that a large proportion of our Sunday Schools have not fallen in with the plan (of Lenten collections) and in but few Sunday Schools has the plan been thoroughly worked. If united diocesan action could be secured, during the Season of Lent, for the advocacy of Missions in the Sunday School, by the Incumbent, the Superintendent and the teachers, the results would far exceed those which have been already attained. The financial returns would be materially increased and a substantial contribution made to the parochial apportionments. But far beyond any such pecuniary and temporary advantage a fruitful educational work would be accomplished—a deeper and more earnest spirit of prayer would be aroused; Missions would be given their proper place in the minds of the children; and early training, in self-denying and systematic giving, would prove of inestimable value to the future membership of the Church. We commend this subject to the serious attention of the General Synod with the recommendation that a resolution be passed and sent to the children of the Sunday School with a suitable letter, signed by the Primate and the Prolocutor, in the name of the whole Church, thanking them warmly for their valuable aid in the past, as auxiliaries of the Church and helpers of the Lord, and setting before them the privilege and honour of extending the Kingdom of God on earth and the blessedness of sending the Gospel of Christ to the millions of whom He said, 'Suffer the little children to come unto Me.'"

Third Day.—Friday.—Under the canons governing the proceedings of General Synod the third day of the session is specifically set aside for considering the work of the Missionary Society of the Church. Immediately, therefore, after prayers had been said by the Prolocutor on Friday morning, His Grace the Primate and the members of the Upper House entered the hall, and the Archbishop took the chair, calling upon the Rev. Dr. Tucker, General Secretary of the M.S.C.C., to present the triennial report of the Board of Management. The Report dealing first with "White Work" commented upon the great changes that

had taken place in every department of missionary work in the past six years, consequent upon the tremendous influx of population into the West, where over 1,000,000 immigrants had come in in that period, and where there was not a single settler six years ago there are now hundreds of thousands of souls in scores of thriving towns and hundreds of rural communities. Added to this there were the vast stretches of New Ontario and the valleys of Northern British Columbia filling up and calling for the ministrations of the Church, with small facilities for helping themselves. It was encouraging to be able to report that this call had met with a fair measure of response, but even the large increase in the resources of the M.S.C.C. would have been totally inadequate had it not been supplemented by generous aid from the S.P.C.K., the S.P.G., and the Colonial and Continental Church Society, "notwithstanding all this," continued the report, "we must not close our eyes to the fact that the progress of settlement has far outstripped our ability to overtake it, so that many fields still remain unoccupied. And the developments of the next few years are likely to surpass anything that has taken place hitherto. We must therefore brace ourselves to continued, nay to increasing, effort for some years to come; for there is little room for question that the vital interests of the whole Canadian nation and of the whole Canadian Church are inseparably bound up with this work among the white settlers in the West."

The second clause of the Report dealt with "Indian Work," and here it was that discussion became animated, being first provoked by the statement that "but few of the aboriginal inhabitants of the country remain in heathen darkness." One after another, clergy, whose fields included territory inhabited by the red man and the Esquimaux rose and declared there was unhappily insufficient ground for this assertion—there were still many thousands of the aborigines who had not been reached with the Gospel tidings. Criticisms upon the work of the Indian Department and upon departmental reports and blue books were also strong and frequently reiterated, several speakers not hesitating to charge that the Department had broken faith with the Church, had discriminated against her work in favour of others, particularly the Roman Catholics, and had published grossly biased reports of the Church schools in order that they might be justified in their policy of closing them and withdrawing government support thereto. Moreover, a pamphlet had been recently issued by the Honourable S. H. Blake, one of the oldest and most respected members of Synod and one of the most indefatigable members of the Indian Committee of the M.S.C.C. Board, in which he had presented the condition of the Indian in very sombre colours and charged that the Church was losing her heritage therein through her own apathy, and these statements called for most vigorous and even impassioned remonstrance and denial from many of the Western clergy and others, including the Archbishop of Rupert's Land, the Bishops of Algoma and Calgary, Archdeacon Tims of the Diocese of Calgary, Archdeacon Gillmor of Algoma, and the Rev. A. E. O'Meara of the Yukon, all of whom declared with all the earnestness of strong conviction and the force of actual knowledge, born of personal work in the field, that the strictures of the Hon. S. H. Blake were inaccurate and most unfair, casting a stigma alike upon those noble men who had spent their lives in the Mission work of the past, and on those who had succeeded them in the field.

At the afternoon session the capacity of the hall and galleries was taxed to their utmost limit, for the delegates to the Woman's Auxiliary Triennial Convention had adjourned in order that they might hear the discussion on Missions. They crowded the galleries and the outskirts of the floor of the House. Continuing the debate Mr. Chas. Jenkins, Petrolea, considered that the Indian question was one that should be at once dealt with and disposed of. The Ven. Archdeacon Lloyd, Prince Albert, Sask., agreed that the Indian question was a most important one and time must be taken to formulate a correct and effective policy. He suggested the appointment of an Indian Committee for the West by the Archbishop of Rupert's Land, and another in the East, appointed by the Primate. The Hon. S. H. Blake, one of the best friends Indian Missions had in the country, should be a member of the Eastern Committee. Incidentally Archdeacon Lloyd denied that the Indian schools were hotbeds of disease. The chief need was improvement on the Reserves and for that the Indian Department must be looked to, but that Department had not done all they might. He had no very high opinion of the officials on the Reserves with whom he had not had satisfactory experience in the past. In conclusion he urged the appointment of a special Indian Secretary. The Rev. A. E. O'Meara, Conrad, Y.T., denied the truth of the statement in the Report of the

Board that very few Indians remained in heathen darkness and quoted startling figures to show how unfortunately far from the truth this was. The Ven. Archdeacon Gillmor, Sudbury, entered a vigorous protest against the charge that there was apathy in the Church in dealing with the Indians in his diocese. The apathy was among those on the outside. The Ven. Archdeacon quoted from the Hon. S. H. Blake's pamphlet, "Don't you hear the Red Man cry?" and strongly contended that those charges were unjust, unfounded and misleading.

The Rev. A. E. O'Meara declared that he yielded to no one in his admiration for the Indian Committee. He had the greatest interest in the Indian question for the reason that he had in the past few years been in the closest touch with the Indians over the great Yukon Territory. He strongly criticized what he claimed had been the apathy of the Indian Department in dealing with the education of Indian children. The Department had admitted the necessity of definite and strong action, but had neglected to implement this admission by action. It had been alleged that the responsibility was with the Church, but he declared emphatically that the responsibility lay with the Government. The health of the children was far better in the schools than on the Reserves. In conclusion the speaker eloquently appealed to the Synod to face the responsibility—the heavy responsibility—which undoubtedly lay upon them to deal with the Indian question in the West.

The Rev. A. J. Warwick, of the Diocese of Mackenzie River, pleaded for the work in the Peace River district. He declared the work was passing away from the Church and in a short time the Church of Rome would be in sole possession of the field in the Far West.

Archbishop Matheson (Rupert's Land) vigorously denounced Mr. Blake's campaign as unfair. At the same time he agreed with the general principles Mr. Blake was advocating, and he was ready to let bygones be bygones and stand by the Board in its work. He charged that the Government was not keeping faith with the Church, the Department was closing the Church schools and no others. The suggestion to have an Eastern and Western Committee did not meet with His Grace's approval, for, he said, there would be friction. One good strong Committee, with supreme authority, that would not allow even an Archbishop to kick over the traces was all that was needed. If that Committee represented the Church, let the Church stand by it against Government and favour to other denominations—then there would be good work done.

The Bishop of Calgary supported Mr. O'Meara's proposal.

Of the Laymen's Missionary Movement the Report said: "One of the most remarkable evidences of the awakening of Christian people to a sense of their duty in regard to Missions is to be found in the Laymen's Missionary Movement. It arose spontaneously, some two years ago, in New York, among earnest laymen engaged in prayer, as if by a divine impulse. It aims at being an inspiration not an organization. It collects no money, it disburses no money; it neither secures, trains nor sends out missionaries; but its aim is to act as an inspiring impulse to a more generous support of Missionary endeavour by every layman and to enlist his active co-operation in this work in his own parish. It means the recognition by laymen of their responsibility in the matter of Missions and of the possibility of evangelizing the world in this generation and their voluntary assumption of the burden which this entails. On its appearance in Canada about a year ago it revolutionized the method of presenting and regarding the whole subject of Missions and lifted missionary giving to an altogether higher plane. Laymen who were never known to engage in Church work before became eloquent advocates of its cause. In Halifax the laymen have assumed \$12,000 in place of \$5,117 raised in 1907. In St. John the aim is at least to double the missionary contributions. The Movement has been launched with the greatest promise in Montreal, Hamilton, Brantford, Sarnia and elsewhere. In Toronto the greatest enthusiasm has been aroused and the laymen have undertaken to increase the offerings of the Church from \$41,000 to \$150,000; and an energetic campaign is now in progress in all the principal centres of the Dominion, in East and West, from Halifax to Victoria. It only remains for us to fall in heartily with the Movement and to work it to the utmost of our power in order to bring vast increase to our missionary funds and new life and rich blessing to the whole Church."

Continuing, the Report urged the claims of "The New Era" upon the Synod, and this was met by a resolution unanimously passed urging the clergy to press these claims in their several parishes. By this time the hour of eleven had been reached and the meeting adjourned until Tues-

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day evening, provided the Lower House would make way for the meeting to be held.

The following resolution concerning the death of the Bishop of Montreal was presented on behalf of the House of Bishops by the Bishop of Niagara:

"For as much as it has pleased Almighty God to take unto Himself the soul of our beloved brother, the Bishop of Montreal, we bow in humble submission to the Divine Will. We render our devout thanks for the long and useful life of our departed brother and for his peaceful entrance at the last into the rest of Paradise. His Master's message to His people having just passed from the lips of the beloved Bishop in the Cathedral Church of the Diocese. We bear our loving witness to our departed brother's deep and earnest interest in all department of the Church's work; to the inspiration of his words, and example through our long intercourse with him in the councils and activities of the Church; to his ability, to his loving nature, so that each one of us feels to-day that he has lost, not only a fellow-worker in the Kingdom of God, but also a dear personal friend. We desire to convey our words of loving sympathy and benediction to the sons of our dear departed brother in this hour of their great affliction through their bereavement of such a father. We also desire to express to the bereaved Diocese of Montreal our fatherly love and sympathy in this their great loss."

(To be Continued.)

The following resolutions were passed unanimously at meetings held by the members of the Executive Committee of the Synod of Montreal, and the Council of the Montreal Board of Trade respectively:—"That the Executive Committee of the Synod of Montreal, in special session assembled, tenders the profound sense of the magnitude of the loss which this Diocese of the Church in the Dominion of Canada and in the whole Anglican communion has sustained in the removal by death of the Right Reverend James Carmichael, Doctor of Divinity, Doctor of Civil Laws, and Lord Bishop of Montreal, and does now order the following to be placed on permanent record in its minutes:—We desire to bow in submission to the will of God in the great sorrow which has been laid upon His Church; we desire also reverently to express our deep thankfulness to the great Head of the Church for all He permitted and enabled His servant to be and to do for His glory and the uplifting of his fellow-men; for his faithful labours as a missionary in the days of his youthful ministry; for his ministrations as pastor in all the parishes where he was called to labour, pre-eminently that of St. George's in this city; for his personal piety, ever deepening as the years passed over him; for his life-long testimony to the truth as it is in Jesus Christ; for fearless loyalty to the Holy Scriptures as the inspired Word of God; for his able defence of the Christian virtues as theologian and apologist; for his eminent services as a Bishop in the Church of Christ in the important office; his exemplary life and his loving heart were a blessing to this Diocese where his splendid efforts gave him an honoured place among all the members of our community; for these and many other excellent gifts as priest and chief pastor of His Church we thank our God; in bearing this loving testimony of our honored Father in God for whom in common with the entire Christian public we mourn to-day, we pray that the Holy Ghost, the Comforter, will comfort the hearts of his sorrowing family, to whom we offer our heartfelt sympathy." The Very Rev. Dean Evans presided.

"That the Council of the Montreal Board of Trade deeply deplores the death of the Right Rev. James Carmichael, the Anglican Bishop of Montreal, which removes from the life of this city one

who for forty years had been prominent in all movements for its moral and spiritual welfare; that Bishop Carmichael was not only a most distinguished ecclesiastic, who by his labours in the cause of religion glorified the high offices to which his Church called him, but he also was a wise, broad-minded, and energetic citizen, ever ready to join with his fellows in any movement for the welfare of the people of Montreal; that the council tenders to the family of the deceased prelate its sincerest sympathy in their irreparable loss."

The Churchwoman.

MOOSONEE.

The delegates from the Diocese of Moosonee to the Triennial Meeting of the W.A. are Mrs. Soanes, Diocesan President; Mrs. Nicholson, Mrs. Hemer, Mrs. Winter, Mrs. McMullen, Mrs. Woodard, and Mrs. Dunnert.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Annapolis Royal.—Dominion Day was celebrated by a Strawberry Festival on the grounds of Eben Rice at Perotte. The people erected lots of handsome booths. Besides dancing and quaits there was rifle shooting. This attracted much attention. Thomas Goldsmith won the rifle. The sum of \$200 is in hand towards needed improvements on the interior of St. Mark's. On July 27 Mrs. How organized a concert for our Parochial Charity Fund, which grew by \$38. Several visitors most kindly assisted. Rev. Professor Carruthers, of Pine Hill, Halifax, gave a most humorous recitation. On August 7 our Sanctuary Guild had a Garden Party. They cleared \$177. The Guild had installed water in the S.S. House, thus greatly increasing its usefulness. They have undertaken the embellishment of the floor by the font. Parquetry will be used. The approach will be improved by a rail and posts similar to those of the sanctuary. Sedilia are to be put in as soon as possible, handsome chandeliers, etc. A portion of the profits will be devoted to Missions.

St. Luke's has been, during August, in the hands of the painter. The Mite Society pay the bill—some \$250. The improvement in the house of God is most marked.

Our Sunday School Picnic was held with that of Holy Trinity, Granville. We had a steamer load. Both parishes made money, and had a fine day of sports at Port Wade. General regret at the departure of Rev. J. Hackenley is everywhere expressed.

On 20th September St. Alban's L'Equille was filled for our Harvest Festival. There was a baptism. The young people had tastefully decorated the church with wild hop, fruit and flowers. The music was so attractive that a second service was held on Monday night. A large, though smaller, congregation assembled.

Rev. G. Johnston, of Sabrevois, collected \$30.78 for this interesting institution. He kindly took all the duty at St. Luke's, and thus let the rector free for one day's Mission work in outlying parts.

QUEBEC.

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

Lennoxville.—Bishop's College.—On Tuesday, September 22nd, Viscount Milner, the late High Commissioner in South Africa, paid a visit to this college. He was escorted through the institution and over the grounds. Afterwards in Bishop William's Hall he addressed the students briefly. Principal Parrock and the Rev. E. J. Bidwell also spoke and gave a welcome to his lordship.

MONTREAL.

Montreal.—Church of the Advent.—The Rev. H. Archer Collins, M.A., an old Montrepler, and

a son of Mr. Henry Collins, of this city, has accepted the vacant curacy of this church. He is a graduate of Bishop College. He was for a time assistant master at St. John's School, Montreal, after which he left for Lennoxville, where he graduated and then entered as a student the Theological College at Lincoln, England. Ordained deacon in 1905, and priest in 1906, by Dr. King, the present Lord Bishop of Lincoln. Mr. Collins was appointed curate of the church of St. Botolph, Lincoln, which position he is now resigning in order to return to Canada. His present duties will, however, prevent his entering upon his work at the Church of the Advent until the end of the present year.

The Diocesan Synod will hold a special meeting in this city on Wednesday, October 28th, for the purpose of electing a Bishop in the place of the late Right Rev. Dr. Carmichael.

Rawdon.—Christ Church.—The anniversary thanksgiving services for the late bountiful harvest were celebrated in this church and the Church of the Advent (Wexford) on Sunday, September 20th. The attendance was fairly good at both churches. The decorations at Wexford Church showed good taste on the part of the ladies of the place. The musical portion of the services was very heartily and sweetly rendered in Christ Church. Mr. C. P. Rice, of Montreal, presided at the organ. All were delighted at his skilful manipulation of the instrument. The Archdeacon of Montreal preached the sermons at all the services. The offertory was much greater than in previous years.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Lord Bishop of Nova Scotia preached in this cathedral on Sunday morning, September 20th, an eloquent and impressive sermon, in the course of which he made a striking reference to the recent meeting of the Pan-Anglican Congress in London.

The Rev. Canon Starr has been appointed by Col. Gordon, under the new Act which provides that a chaplain be appointed to each depot where troops are stationed, chaplain to all the troops in barracks here in this city.

St. Luke's.—The Lord Bishop of Nova Scotia preached in this church on Sunday evening, September 20th. His Lordship was formerly rector of this parish, and his old parishioners gathered together in large numbers to hear him.

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Tweed.—St. James'.—The annual harvest festival was held on the 3rd inst., and it passed off successfully. The Rev. A. S. Dickinson, of Rawdon, preached in the afternoon, and Rev. J. C. Dixon, of Roslin, at the evening service. They gave excellent discourses. The church was beautifully decorated. Mrs. Robert Elliott presided at the organ. The proceeds amounted to \$63.59.

New Boyne.—St. Peter's.—The congregation have presented their rector with a new buggy, for which useful gift he is very grateful.

TORONTO.

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

Toronto.—Trinity.—The Rev. Canon Dixon, the rector of this parish, in making a general appeal for cast-off garments for the use of the poor in his parish, writes as follows:—"It may appear very early in the season to make an appeal for cast-off garments for the poor, but already a large number of applications have been made to us for clothes, which we have not been able to supply. Children are unable to come to Sunday School, and many parents have to keep away from church. Although summer and fall is naturally the time when labourers and that class of people have regular employment, yet very few have had steady work for several months past, which means a hard winter in prospect. Within a few weeks, the fall and winter clothing will be brought out to light, and tons of it will be laid aside as "not quite good enough" for future use; but to the poor (and we have them by the score in this parish) they would be of great value. We do not give them away, and thus pauperize, but sell them for a trifle, and use the money in the same kind of work. The members of our wealthy churches cannot fully understand what these clothes mean to us in our church work among the poorest people in the neighbourhood; and also what it is to those, who have to see their little ones, without proper protection from the weather. It is a case of the strong helping the weak, and that help will be much appreciated. Our friends were more than good to us last winter, and through their kindness we reached people for the Church, the result of which only eternity will reveal. We will gladly on receipt of a card or phone message, send for parcels, or if our friends in the country will forward by freight, we will pay the charges. It was to this neighbourhood, that so many of the Old Country emigrants settled last winter, and the majority are here yet, with the prospect that is anything but bright. Will you kindly insert this for us, for the request made through your paper before brought a great quantity of clothing and other things. Anything that is of value to a poor family we can handle. H. C. Dixon, Trinity Rectory, Toronto."

A deputation from the Prison Reform Committee of the Diocese of Toronto, consisting of Rev. Canon Welch, Rev. Frank Vipond, and Rev. John Bushell and Robert Hazelton interviewed the grand jury of the County of York on September 22nd to advocate steps being taken by the jury in their inspection of the county jail, and in their presentment towards the enlargement of the prison or its removal to a more suitable location and a proper provision for the complete isolation of all youthful offenders during confinement.

The various Branches of the A.Y.P.A. are now actively engaged in planning for their season's work. The Toronto A.Y.P.A. Presidents' Association, which has been such a stimulus to the organization in this city are holding a conference in the Schoolhouse of Holy Trinity Church on Wednesday and Thursday evenings the 7th and 8th October. Everyone interested in the work of this rapidly expanding organization is cordially invited to attend both evenings.

Thornhill.—Trinity.—The annual Harvest Thanksgiving service was held in this church on Wednesday evening the 23rd September. It passed off most successfully. The Rev. C. A. Seager, the rector of St. Cyprian's, preached an eloquent sermon.

Eglinton.—St. Clement's.—The wardens of this church have issued a financial statement covering a period from April 20 to September 20, which shows a total of collections at the services of \$1,008.44; collection to building fund on Whit Sunday, \$837.14; altar contributions, \$50.10; papers negotiated, \$302.85; total, \$2,342.74. The wardens say that the collections show a shortage of \$14 per Sunday, and hope that the congrega-

tion will contribute liberally on the harvest thanksgiving day, October 4.

Weston.—St. John's.—On Sunday morning, September 20th, the Rev. J. Hughes-Jones, M.A., dedicated to the service of God in this church, a brass alms dish, the gift of Miss Brain, of the rectory, Weston. The dish is a very handsome one, fifteen inches in diameter, and hammered in a beautiful design. The centre bears the letters, I.H.C., while round the edge runs the text, "He that giveth to the poor, lendeth to the Lord, and He will repay." On the back is the following inscription:—



To the Glory of God
and in Loving Memory of
Mary E. Brain, of Hornby,
who died July 6th, 1908.

"Then are they glad, because they are at rest."
Psalm cvii. 30.

R.I.P.

The Harvest Thanksgiving services were held last Thursday and Sunday. There were large congregations at all the services. The Revs. Canon Macnab and E. C. Cayley of St. Simon's Church, Toronto, were the special preachers.

The first sod of the new Toronto Cathedral School, which is to be erected here, was turned by His Grace Archbishop Sweatman on Monday afternoon, the 14th inst. A large number of those interested in the school and all the boys at present attending drove out to the ceremony. The proceedings were opened with prayer, and after turning the sod the Archbishop briefly addressed the gathering, referring to the success which the school had achieved in the past and the greater scope it would enjoy in its new and more favourable situation. The Rev. Canon Macnab and the Rev. J. Hughes-Jones, rector of Weston, also spoke. The recent sale of the property at present occupied by the St. Alban's Cathedral school and the growth of that institution had made necessary the securing of new and more suitable accommodation, and twenty-two acres of land, splendidly situated on the Humber River, just outside Weston, was selected. By an odd coincidence this site is the same as was about forty-three years ago selected by the late Rev. Jukes Johnston, father of Dr. Johnston, Toronto, as the site of what is now Trinity College School, Port Hope. Work on the new building will be proceeded with at once, and it is hoped that the school will be opened after the summer holidays of next year.

Norway.—St. John's.—The Rev. E. R. C. Bigge has been appointed to the curacy of this parish, of which the Rev. W. L. Baynes-Reed is the rector.

NIAGARA.

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

Fort Erie.—St. Paul's.—The rector of this parish, the Rev. A. Cameron Mackintosh, who was appointed rector in August, 1905, received an invitation to become the rector of St. James', Buffalo, N.Y., a short while ago. After carefully considering the question, Mr. Mackintosh declined the invitation. He then received a more urgent appeal to reconsider his decision, but after taking counsel he still adhered to his former decision to remain at Fort Erie. This is very gratifying to his parishioners, as they feel Mr. Mackintosh acted very unselfishly in staying with them. St. James' Church being one of the largest in the city of Buffalo, having a communicants' list of 800, and possessing a valuable property, consisting of rectory, guild house, and church, which is worth \$44,000 clear of all encumbrances.

Nanticoke and Cheapside.—On Sunday, September 20th, the Rev. Prof. Cotton preached at the Harvest Thanksgiving services assisted by the Rev. H. J. Leake, and the united choirs of both congregations. The churches were beautifully decorated and the singing most effective. Much labor and self-sacrifice had been expended upon both the music and the decorations. The churches were crowded. At Nanticoke two rows of seats extended up the aisles while the porch and the pavement outside were used for seating purposes and people seeing the conditions were obliged to drive away. The apportionments were practically raised by the collections. Much

splendid work has been done in this parish and for some time past both congregations have been steadily growing. The rectory has recently been renovated within and without. The Cheapside church has been painted. Cement walks are being built approaching the church and Parish Hall at Nanticoke, while the Parish Hall has been moved to a cement foundation and is being enlarged to admit a vestry and infant class-room. The vestry in consequence has been taken out of the church thereby adding to the seating capacity and enhancing considerably the appearance of the sanctuary.

Norval.—St. Paul's.—The annual harvest services were held in this church at eleven and half-past seven on Sunday, September 20th, and were largely attended, particularly in the evening, when the church was filled to the doors. The church was beautifully decorated for the occasion, with grain, fruit and flowers by the ladies of the congregation, who are noted for their good taste in such matters. The music was especially hearty and attractive, the choir being assisted by Miss Pettigrew and Mr. Green, of St. Augustine's choir, Toronto. Mr. Green possesses a rich baritone voice which was heard to good advantage in the anthem, "Ye shall Dwell in the Land," which was sung during the offertory at the evening service. It was expected that the Venerable Archdeacon Clark, M.A., of Hamilton, would preach, but, finding that his duties would not allow him to come, he sent as his substitute the Rev. Jos. Fennell, of Hamilton, who was warmly greeted by many old friends.

HURON.

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

Huntingford and Zorra.—The utmost regret was expressed at the meeting of the Executive Committee when the application of the Rev. Wm. Johnston for superannuation was read. Not long ago Mr. Johnson was nearly killed in a dangerous accident, and he is now afflicted with paralysis and quite disabled. He has been a hard-working, faithful, unselfish worker in every field, and has greatly endeared himself to all who knew him, both clergy and laity, and there were many expressions of deep regret when his enforced retirement became known.

St. Thomas.—Trinity.—Harvest Thanksgiving services were held in this church on Sunday, September 20th. The large and beautiful church was tastefully decorated for the occasion. The rector, the Ven. Archdeacon Hill, M.A., conducted the services, and the Lessons were read by the curate, the Rev. T. H. Berry, M.A. The special preacher for the day was the Rev. N. I. Perry, M.A., rector of St. Thomas', St. Catharines, who delivered two very thoughtful and eloquent sermons. In the morning he spoke from Ps. 1:2, 3, and in the evening from Romans 8:6, "To be spiritually minded is life and peace." Very efficient music was rendered by the large choir under the able management of Mr. J. H. Jones, and the solos by Miss Jones in the morning and Mr. Fred. Jones in the evening were much appreciated.

On Thursday evening, September 22nd, a Young Men's Club was organized, and the following officers were elected:—Hon. President, Ven. Archdeacon Hill, M.A.; President, the Rev. T. H. Perry, M.A.; Vice-President, Mr. E. M. Anderson; Secretary-Treasurer, Mr. E. D. Bennett.

A chapter of the Brotherhood of St. Andrew will be organized in the near future.

Auburn.—St. Mark's.—In the afternoon of September 20th, the annual harvest service was held in this church, a large congregation was present and the church was elaborately decorated for the occasion. The rector, the Rev. W. H. Hartley, assisted in the service, and the Rev. Wm. Henderson preached an eloquent and powerful sermon. The offering, which is to be applied toward Missions, amounted to \$51.70.

COLUMBIA.

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

Victoria.—Christ Church Cathedral.—There was an important and well attended meeting of the vestry on Tuesday evening, September 8th, when plans were discussed for the improvement of the church edifice. It was decided to paint both the exterior and interior of the church and to reseat the building with comfortable modern pews. The remodelling of the organ was also authorized, the whole to cost in the neighbourhood of \$3,000.

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British and Foreign

Twenty-six women and four men, members of the congregation, have scrubbed and cleaned the interior of Ashdon (Essex) Parish Church.

We are more sure of the unity of God and man in Jesus than we are of the definition or description by which the Creed attempts to explain the mystery.—The Bishop of South-wark.

The primary object of our home work for Foreign Missions is not to gather in shillings or even pounds; it is to secure an adequate realization of the whole great need which cost our Lord His life.—Bishop Ingham.

The death occurred lately at the Minster Precincts, Peterborough, of Mrs. Mansel, widow of the late Dean of St. Paul's, who did so much to infuse life into the services at the Metropolitan Cathedral. Mrs. Mansel was eighty-three years of age.

The public funeral of the late Bishop Potter of New York will take place at

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TORONTO, ONT.

Grace Church, New York, on October 20th, which is the 25th anniversary of the late prelate's consecration in that church. After the service has been held the interment will take place in the cathedral crypt.

Interesting services have been held at the ancient church of St Julian's, Benworth (mentioned in the Domesday Book), to commemorate the partial restoration of the plain but interesting structure, and the restoration of the old rood screen. The latter dates from about the middle of the fifteenth century.

The old wooden windows in the nave of Cappoquin Church, in the Diocese of Waterford, Ireland, have lately been removed, and leaded lights with tinted cathedral glass substituted in their place. The windows are of a soft and pleasing shade of colour, with a handsome ornamental border, and are a great addition to the appearance of the already very beautiful church.

The Rev Canon Fleming, the well-known vicar of St. Michael's, Chester Square, London, died in London on September 1, after a short illness, aged 78. He was for 35 years vicar of the parish, and for many years an honorary chaplain to our late Queen. In 1876 the late Earl of Beaconsfield appointed him a residentiary Canon of Yorkminster, which position he held at the time of his death.

There was completed at Matlock parish churchyard recently a lychgate of old oak which has been presented by Miss Lawton. The inscription over the entrance to the gate is "Quem delecta Tabernacula," and on the reverse side, "Let not your heart be troubled." Inside is the inscription that the gate has been erected in memory of the late Mr. and Mrs. Henry Knowles by their niece, Miss Charlotte Lawson.

The Rev. Prebendary Hutchinson, vicar of Blurton, Staffs., who is believed to be the oldest clergyman of the Church of England on the active list, celebrated his 98th birthday recently. He graduated at All Souls' College, Oxford, four years before the accession of Queen Victoria, and was curate of Dunchurch from 1833 to 1836. Forty-three years ago he was appointed to the living of Blurton, where he still preaches regularly.

Lord Wenlock presided on a recent date at Selby at a meeting of the executive committee of the Selby Abbey Restoration Fund, which now stands at nearly £40,000. It was decided to re-floor the restored choir with black and white marble squares at a cost of £450. The most important business was the question of the new organ, and the meeting decided upon a four-foot manual instrument, to occupy north and south, the first bays of the choir and Latham Chapel.

The Rev. Canon Davies, who was the first curate-in-charge of St. Bartholomew's, Nottingham, where he laboured for five years, is at present taking charge of his old parish for a fortnight in the absence of the vicar, who is undergoing an operation for appendicitis. Canon Davies has for the last fourteen years been working as a missionary in Zululand and at the beginning of September is leaving England for Canada to take up work in the Diocese of Toronto.

Mr. and Mrs. Stephen Kent, for thirty-nine years the highly-respected parish clerk of Binsted, and his wife, celebrated their golden wedding recently. Mr. and Mrs. Kent were married at Binsted Church, and have resided in their present abode ever since. In the evening of the anniversary the Rev. A. Harre, rector of the parish, presented them with a beautifully illuminated framed address, containing the names of the past and present parishioners and landowners, and a purse of gold.

In celebration of the anniversary of the patron saint of their parish lately clergy and choir of St. Lawrence Jewry, in the city of London, walked in procession about the neighbourhood of the church singing hymns to the music of a cornet. From the steps of the memorial fountain in Guildhall Square the rector, the Rev. Stephen Barrass, conducted a service, facing a large crowd, and in the course of a three minute address gave a history of St. Lawrence Church. When William the Conqueror came to England—and possibly for one or two centuries before then—a Church of St. Lawrence stood upon that place. The name Jewry was added when the Jews who came over with William settled down in the district. The present church is 1,000 years old.

The memorial to the martyrs of Rayleigh, in the district of London-over-the-Border, is rapidly approaching completion. It is to stand 10 feet above ground and will take the form of a drinking-fountain. The following, we understand, is to be the inscription upon it: "Near this spot suffered for the truth Thomas Causton, March 26, 1555; John Ardeley, June 10, 1555, who in reply to Bishop Bonner said: 'If every hair of my head were a man I would suffer death in the opinion and faith I now profess.' 'Thy word is truth.' Also to commemorate Robert Drakes, minister of Thundersley, and William Tys, curate of Hockley. Both suffered in one fire at Smithfield, April 26, 1556. Erected in 1908 by Protestants of Rayleigh and district. 'The noble army of martyrs praise Thee.'"

In referring to the death of the late Rev. Canon Fleming, whose fame was truly world-wide, an English paper says:—"As an organizer in the cause of charity he has left a decided mark, and the great collections for the London hospitals at St. Michael's, Chester Square, are almost common knowledge. His record was £1,508, which was collected in his church on one hospital Sunday. In twenty-four years he gathered from his congregation £35,445 for this object alone. He was a Chaplain-in-Ordinary to the late Queen Victoria, and was present at Windsor when the late Duke of Clarence died. Queen Alexandra, then Princess of Wales, asked him to preach the funeral sermon at Sandringham. His famous utterance on that occasion, 'Recognition in Eternity,' was afterwards published and the £1,630 which was realized by the sale was divided by the Queen between the Gordon Boys' Home and the Home for Incurables. Canon Fleming presented the copyright to Her Majesty."

On a recent Sunday in Richhill Church a beautiful mural tablet was dedicated by the rector, the Rev. A. Wade Johnston, LL.D., to the glory of God and in memory of Francis James Best, J.P., C.C., Cushenard House, Richhill. The tablet, which was presented by the widow and family of the deceased, stands about six feet high, and is about three feet six inches wide, is of one piece of beautiful marble from the Carrara quarries, and is placed in the transept wall of the church, and represents a rough-hewn rock against the side of which stands the figure of an angel, in bas relief, with outstretched wings, and whose graceful flowing robes rest against the trunk of an olive tree, the foliage of which forms fitting background of the subject. The angel is pointing with the right hand to the inscription which is engraved in the polished face of the rock in black enamel letters. The grouping, the perspective, and the bold treatment of the work show an originality and beauty in design, the artistic skill of the Italian sculptor, Angelo Sarti, by whom the work was executed, and of W. Costigan & Co., sculptors, Bel-

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fast, and by whom it was designed, and under whose supervision the work was completed.

The total sum received by the C.M.S. during the past year was £376,104, as compared with £375,757 the previous year; but, after adjusting the appropriated contributions, only £372,807 can be set against the year's expenditure, which has been £376,212, besides £3,018 applied to the sinking fund under the new scheme for providing the needed working capital fund. The deficit on the year was £6,333, to be added to the previous accumulated deficit of £21,240. The Medical Mission Auxiliary paid the whole cost of the society's medical missions, raising £35,000, and handing over a surplus of £1,280 to the general fund against previous deficits. The statistics relating to the present operations of the Society show that it now occupies 554 stations and employs a staff of 9,492 workers, 1,361 being European missionaries and 8,131 native agents. Included in this total are 803 clergy, 7 of whom are qualified medical practitioners; 5,941 lay agents, 52 of whom are qualified medical practitioners; 376 wives of missionaries,

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9 of whom are qualified medical practitioners; and 2,372 other female workers, 12 of whom are qualified medical practitioners. During the year under review the native Christian adherents numbered 345,044 and the communicants 97,489. The total baptisms for the year were 23,081. The Society maintained 2,465 schools and seminaries, and the native scholars and seminaries numbered 146,038. The number of in-patients in the hospitals supported by the Society was 26,228, and 1,080,311 out-patients were attended to by the Society's workers.

Children's Department.

DO NOT JUDGE BY CLOTHING.

Boys, do not judge a man by his clothing. A little incident occurred on one of the lines of street cars of this city a few days since which is worthy of notice. A poorly clad woman entered the car carrying an infant in her arms. As she sat opposite I observed she seemed troubled about something. When the conductor passed through the car for the fares; she said, in a very low voice, "Please, sir, I have no money; let me ride this time and some other time I will pay you." "I can hear that story every day," said the conductor, in a loud, rough voice, "You can pay or get off." "Two fares, please," said a pleasant voice, as a toil-worn and sun-browned hand passed the conductor ten cents. "Heaven bless you, sir," said the woman, and long and silently she wept; the language of the heart so eloquent to express our hidden thoughts. This man in worn and soiled garments was one of God's noblemen. He possessed a heart to feel for the woes of others, and although the act was but a trifle, it proves that we cannot, with safety, judge a man by his clothing—"For many a true heart beats beneath a ragged jacket."—Our Dumb Animals.

SETTING THE RIVER ON FIRE.

Sometimes when a person wants to make an unpleasant remark in a pleasant sort of way about a dull boy, he will say, "That boy will never set the river on fire." Now, that is all very true; for even the smartest man in the world could never set a stream of water on fire, and so perhaps many of you who have never heard this expression have wondered what is meant by setting the river on fire. In England, many, many years ago, before the millers had machinery for sifting flour, each family was obliged to sift its own flour. For doing this, it was necessary to use a sieve, called a temse, which was so fixed that it could be turned round and round in the top of a barrel. If it was turned too fast the friction would sometimes cause it to catch fire; and as it was only the smart, hard-working boys who could make it go fast as that, people got into the way of pointing out a lazy boy by saying that he would never set the sieves on fire. After a while these sieves went out of use, but, as there were still plenty of stupid boys in the world, people

kept on saying that they would never set the temse on fire. Now, the name of the river Thames is pronounced exactly like the word "temse"; and so, after many years, those persons who had never seen or heard of the old-fashioned sieve thought that "setting the temse on fire" meant setting the river Thames on fire. This expression became very popular and travelled far and wide, until the people living near other streams did not see why it was any harder for a slothful boy to set the Thames on fire than any other river, and so the name of the river was dropped, and everybody after that simply said "the river," meaning the river of his particular city or town; and that is how it is that people to-day talk of setting the river on fire—St. Nicholas.

A DUTY FACED.

John Morland and his friend Richard Lancey were seated in the garden, outside the dining-room window of the house of the former's uncle. They were in partnership as doctors, and their conversation, which had been very intimate, ceased for a few minutes. In the pause John Morland, the elder, a stout, comfortable-looking man—a retired barrister with a large private fortune—crossed the lawn at some little distance from the younger men. They both followed his broad figure with their eyes, and Richard remarked, "Your uncle always seems to me the personification of matter-of-factness. I cannot imagine that he could have ever been young and sentimental—and yet they say a poet has died in every one of us." "Yes, and Uncle Jack is no exception to the rule. Did I ever tell you of his love-story? It was almost tragic. He was young once, you see, and sentimental, too. He was a country boy, who had drudged early and late on a farm to work his way through college and the study of law. With his load of learning he set out to go to York to seek his fortune. In a little town on the way he chanced to spend a day or two with a college chum, who took him to spend an evening at a friend's, and introduced him to two sisters, one dark and beautiful, the other fair as the morning star. He was overpowered by the fair one's grace and beauty and the music of her voice. He longed to be with her and hear her talk, but his shyness held him back, and he could only watch her with a feeling of emotion in his heart. He did not remember much of the evening. He was vaguely conscious afterwards of wandering in the garden with the dark-eyed sister, who chatted and asked him questions and of wishing vainly that he were with the fair woman who had so appealed to him. He said a shy good-night to them and passed out under the stars, his soul as big as the night. He listened while his companion talked about the sisters—the dark-haired Maude and the fair Elsie—and my uncle cast a halo about the head of the golden-haired Elsie and thought nothing more of her dark sister. He never lost his feeling for her, and kept her enshrined in his memory. Some day he meant to tell

her, to kneel at her feet and let her know that the best he had done had been wrought through thoughts of her. He was young, eager, and clever, and before long the path to fortune widened before him. "One day he wrote to her a formal little letter (he knew nothing at all of women) which began 'Dear Madam,' and begged that if she remembered one so unworthy of her regard she would vouchsafe a word of recognition to her most loyal and humble servant. "A week or two passed before he received a reply. It assured him of her remembrance and of a desire to hear of his progress in the distant city. And so the correspondence prospered, and without meeting again they became engaged." "What a romance! Where is the tragedy?" "It seems a pity to tell it. When the world was all June for him he went to claim his bride. And the girl who awaited him, who stood all tender and blushing to meet him was—the dark-haired sister. His friend had introduced him to the sisters as they stood together, and the mistake had arisen in that way. There was a moment of faintness and incoherence. He went to his room, fought out his battle alone, and faced his duty. He married her, and she died a few years ago after a married life, as she used to say, of perfect happiness. And the golden-haired sister? She was bridesmaid to her sister, and was married not very long after her."

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The building, which is the only one
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dates back to the fourteenth century,
and was originally built for the pur-
pose of storing the corn which the
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tithes. Some time later it was used
as a residence for the clergy, and
later still as a poorhouse, or almshouse.
Being in danger of falling
into ruin, the premises were restored
at a cost of £400, and in the restora-
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A number of poor benefices in the
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under the will of Mr. William Lewis
Baker, of Hargrave, Northants, who
died on June 30, aged 88, and left
estate valued at £34,125 gross, with
net personalty £30,254. After mak-
ing a number of personal bequests,
Mr. Baker left the residue of his
property, as to one-half (of the gross
value of about £14,000, and, after
payment of duties, probably about
£12,500 net), to the Peterborough
Diocesan Association for the fund
formed by that Association for the
augmentation of the endowment of
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church. A short while back the men
also gave several volumes of good
anthems out of the fund to which all
of the singers contribute each Sun-
day. This valued gift has been ac-
cepted by the Vicar with much grati-
tude.