

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, SEPTEMBER 24, 1908.

No. 37.

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The treasurer of the Pan-Anglican Thankoffering Fund has forwarded to the Church Missionary Society a cheque for £22,284. Of this amount, the sum of £19,000 is set apart for the general account of the society, and the remainder for special work.

On Sunday, September 6th, St. David's, Radnor, Pa., celebrated its 194th anniversary with special services and an historical sermon by the rector. The building stands to-day identically as it was built in 1714 by the early Welsh settlers.

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

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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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Lessons for Sundays and Holy Days.

September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, 10 31; Luke 3, 23.

October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25-5, 22.
Evening—Nehem. 1 & 2, 10 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Colos. 1, 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.

Appropriate hymns for Fifteenth and Sixteenth 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.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 333.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

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

THE FIFTEENTH SUNDAY AFTER TRINITY

To-day the Church sets before us the last lesson for the year from St. Paul's letter to the Galatians; and what a necessary lesson it is! It is summed up in these words: "I bear in my body the marks of the Lord Jesus." What does St. Paul mean by "the marks of the Lord Jesus?" The physical proofs of his self-sacrifice for the cause of Christ. "No place was safe for Him—not even the bosom of the Church. On land or water, in the throngs of the city or the solitudes of the desert, His life was in hourly jeopardy." "There 'was no rest' either for his flesh or spirit." With what a meaning and inspiration his words

come to us! "I will most gladly spend and be spent for your souls" (2 Cor. 12:15). We would meditate, therefore, upon such self-sacrifice. Is it not the great need of the Church at all times? We begin to realize that failure can always be attributed to the lack of this spirit of devotion. For what does self-sacrifice indicate? An immovable faith in God, in redemption through Jesus Christ, in the means of grace, and in the glory that is to be revealed. The willingness to spend and be spent for the Gospel's sake is the necessary characteristic of every faithful, grateful, servant of God. This characteristic is quite in accord with Jesus' direction: "Seek ye first the Kingdom of God, and His righteousness." What is it that interferes with the sacrifice of self? The Gospel tells us, it is the fear that creature comforts may be lost. But surely if we remember the assurance of Jesus, "all these things shall be added unto you," there ought to be no obstacle to a whole-hearted service of God. Is it not a terrible comment upon our Christianity that it should be alleged that men are kept from offering themselves for the sacred ministry by reason of the small salaries! What would St. Paul think of that excuse? What must any faithful Christian think of it? In our frailty we fall even when we are pampering our bodies and saving ourselves. The strongest man is the disciplined man; the most effective Christian is the self-sacrificing one. The Church was founded upon self-sacrifice, even that of the Son of God. It was first extended by the martyrs. And even to-day every step of advance, every new movement forward, means self-sacrifice on our part. See how devotion is engraved upon the cathedrals, parish churches, and institutions of England. We in Canada are called upon to do pioneer work. If we do that work with devotion it will last for all time; if not it is bound to crumble into ignominious ruin. With God's help we shall eschew things hurtful and be lead to use and appreciate all things profitable to our salvation. And the issue of our devotion will be a personal attainment unto, and enjoyment of, the Kingdom of God, a spreading of similar blessings all over the world, and the greater glory of God. God calls us to be saints. The pathway of the saints is the pathway of self-sacrifice.

Upper and Lower Houses.

It is with pride and pleasure that we present our readers in this issue with the notable series of photographs of fathers and leaders in the Canadian Church from the first General Synod of 1893 to the last—that of 1905. When one considers the vast debt the Church of to-day owes to those noble and devoted men. The character of the men themselves, distinguished as many of them were, and are, for piety and learning, and all of them for love of the Church one cannot fail to be deeply moved at sight of these historic portraits. The presentation of them to our readers amply repays us for the cost, pains and labour we have bestowed on their publication. It is our constant aim and endeavour to maintain the representative character of the Churchman, and we feel that in tendering to our brother Churchmen these historic portraits we are helping to advance the cause that is so dear to us all.

Church Hymn Book.

This is the appropriate title chosen by a majority of the earnest and intelligent Churchmen to whom we opened our columns for an expression of opinion. We may say the opinion expressed is not one to be lightly set aside. It came by invitation from all parts of Canada and is representative of the choice of some of the most loyal and influential members of our Communion in the Dominion. The name appeals to us as being ex-

tremely well chosen. It is appropriate, descriptive, dignified, yet simple, in keeping with Church tradition and present day use. We know of no title that would more truly or plainly express the distinctive character of a collection of hymns intended for general use in our Church; and not its least merit is the freedom from the suggestion of a jingle in the attempt to associate the volume by name with the Book of Common Prayer, and the fact that it does not closely resemble the title of any of the denominational hymn books. We may add that we have had hundreds of strong and influential protests against the name associated with the last draft—"The Book of Common Praise." It is only fair to the "Churchman" to remind our readers that from the very outset of this matter we purposely refrained from supporting or opposing the proposed use of the title—"The Book of Common Praise"—feeling that the choice of a name for the new Hymn Book was a matter of such signal importance that it should be most carefully considered from every standpoint. Our sole aim has been to do everything in our power as the medium for the public expression of opinion by Churchmen on matters of general or special interest to the Church to bring forth a full, free and intelligent expression of that opinion. This, we believe, we have succeeded in doing, and whatever the result may be we are content to have done what we regarded as our plain duty to the Church.

Religious Education.

The progress of events in France consequent upon the abolition of the Concordat has been obscure, and it has been difficult to separate the truth from what the narrators wish us to believe as truth. Recently it has become apparent that instead of the Roman Catholic Church sinking it has developed great strength and new parishes and centres of activity are being established in increasing numbers. We have also read that the analysis of the figures of the decay of the nation show that the classes of society which are practically childless are those now in power, while in the districts and the classes of society whose beliefs approximate to those of French Canada the population increases normally. Naturally such people are ready to support religious schools and they seem, now that the clergy are leading the way, to be rising with enthusiasm and forming associations to establish and to maintain religious schools. It is unexpected to find the laws defied and the present democratic regime, which seemed to be overpoweringly popular in France, met by associations which with grim humour adopt the title of Fathers of Families. At this distance and with our imperfect information it is hopeless to do more than repeat what we read elsewhere. But there is food for thought in finding that deep down in the French character is a strong religious conviction that this is expressing itself in a determination to have the children brought up in a godly and pious manner, that these people are wholly different from the Godless, selfish, childless race which is depopulating France. The movement being in this sense a patriotic one is bound to attract the lovers of their country and race and is full of immense possibilities for good which may extend far beyond the boundaries of France. One lesson is very plain, that where the Bishops and clergy uniting in opposition to a law against religious education, are prepared to make sacrifices, to go to prison if necessary, they can rely upon the support of the fathers of families. Again the weakness of France is developing also. The present regime has a definite policy; a change of ministry would fail to ameliorate the situation; sooner or later there will be another revolution and the pendulum driven to the other extreme.

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Forest Fires.

From time to time in these columns we have most earnestly advocated the preservation of our forests. They form not only one of our chief sources of national wealth but contribute largely to the attractiveness and beauty of our country. Forests, too, materially affect the climate, contributing largely to its mildness and healthfulness, retaining and giving off moisture and cooperating largely with the natural springs in sustaining the volume of water in our rivers and lakes. And now, like a scourge, through the carelessness of individuals and the lack of foresight and effective measures on the part of our legislators, within a few short weeks through forest fires, Canada has been shorn of vast deposits of noble trees, the growth of years, and irreparable loss and damage have been wrought. Surely it is time that our people were roused and that adequate preventive measures were adopted.

Dry Rot.

There is something that should cause infinitely more concern than the devastating scourge of the forest fire, scarring and disfiguring, as it does, the surface of our beautiful land and sapping its material wealth. It is the dry rot of religious formalism and indifference. Infants are being born each day in this Canada of ours and are permitted to grow up unbaptized and untaught. Young men and young women on all sides are assiduously supplied with the means of intellectual improvement, whilst their spiritual natures are being impoverished and starved. The lures of wealth and pleasure are spread broadcast like the nets of the fowler, and myriads are being daily entangled and ensnared. The grim reaper is perpetually claiming his victims; and what, let us ask ourselves fairly and squarely, is the toll of the Church? A clever young lawyer said to us a day or two ago, "I have all I can do in attending to the concerns of this world without bothering myself about the concerns of another world." This, alas! is the unspoken record of most of the eager, throbbing life of to-day, and what is the daily response of the Church to it? Materialism, indifference, pleasure-seeking and spiritual dry rot are rife on all sides. Is it not high time to ask ourselves the question, is the Church to-day adequately fulfilling her divine mission? Is she at all adequately striving to lead men in the trenchant words of Arnold Toynbee: "From bondage through freedom to good will?"

Revival of the Obsolete.

The revival or rather the attempt to reproduce long past history has been a craze in England of recent years but fortunately now dying out, seeing that taking the characters in open air performances has become a trade. The revival has also shown that there remain memories of old superstitions and old hates which it would have been better to have let die down. To turn to a more amusing episode we recall the experience of our contemporary the Scottish Chronicle, which received this summer a copy of The Fiery Cross, the organ of the Scottish Nationalists, who, "as true loyalists," advocate "the restoration of our ancient, legitimate and hereditary Royal Stuart Family. The true Sovereign is not King Edward but "H.R.H. the Princess Ludwig of Bavaria, whose legitimate title is Queen Mary III. of Scotland and Great Britain, and IV. of England, France, and Ireland." There is a rare specimen of the craze for the obsolete. Strange are the legends which have grown up round the Stewart, not Stuart, family. Why are any of their descendants more legitimate than the present Royal family? James I. owed his throne to the doubtful assent of the great Queen Elizabeth and his acceptance by the Parliament. Charles II. owed his restoration to a Parliament, the same power that afterwards deposed his brother. William and Mary had the same legitimate titles to the Crown and also the same as Henry VII., and

his predecessors by success in the ordeal of battle. Finally the last of the Stewarts, Cardinal York, as distinguished for his virtues as his brother was for his vices, received for many years an annuity from the King and to George IV., as the rightful heir, he bequeathed his remaining relics of royalty. It is absurd to be obliged to recall these facts remembering what the Empire is now. The revival of the obsolete is our excuse for trying to point a moral and to provoke a smile.

Loss of Authority.

Authority exercised wisely and firmly in any branch of the Church as occasion requires, whether it be maintained by Bishop or clergyman, goes to prove that there is life, vigour, justice in that branch and that it is true to its sacred commission and best tradition. Where authority ceases to be vindicated it becomes tacitly ignored and eventually condemned. Like dry rot in the branch of a tree, virility and power depart from it, and strength and growth give place to feebleness and decay. The laity are quick to recognize the marked difference between the virile exercise of secular authority established by legislation and dispensed by the law courts and the travesty of a spiritual authority surviving in name but obsolete in power. A modern religion devoid of discipline is but a caricature of the Christian religion as recorded in the New Testament. It somewhat resembles a human body with a modicum of life but with limbs in a state of paralysis.

What Church Union Involves.

It will help everybody, in these days of religious differences and multiplied discussions, if we keep the issues clearly before us and grasp the cardinal principle that must govern our thinking on so intricate a question as Church Union. So many schemes have been propounded, we are in danger of regarding it as a matter for human arrangement instead of being a gift of Divine wisdom. The Divine character of the Christian ministry was well stated by the Rev. Dr. Cooper, professor of ecclesiastical history in Glasgow University, in a recent interview concerning the Australian schemes for reunion: "In regard to the antecedent principle underlying the historic episcopate (namely, the principle of ministerial succession through the rite or ordination continued from the Apostles), both Churches (Anglican and Presbyterian) are," said Dr. Cooper, "already agreed. Both hold the ministry is a gift of the ascended Saviour, transmitted by the laying on of the hands of those who have public authority in the Church." This significant utterance of an eminent Presbyterian shows the necessity of a succession of some kind—Episcopal or Presbyterian—and it is well to lay firm hold of this cardinal principle before going further and becoming involved in the crucial question of the kind of succession which the Anglican Church says should be Episcopal, i. e., "the historic episcopate."

Pampered Tramps.

Dickens, through "Oliver Twist," reformed the workhouses in England and the improvement of prisons, which Mrs. Fry started, is complete. So complete that to a certain class of the community prisons constitute comfortable boarding houses. A typical case is related of a man, aged thirty-eight, being brought before the magistrates for refusing to do his task in a casual ward. The lusty vagrant walked with weary steps into the dock, and rested, bored with waiting, till his case was called. He then reclined in a listless attitude against the dock rails, and when asked if he had any questions to ask the witness paused for some time and with an effort said, "No." For such a class something like the old-fashioned punishment, such as the "tawse" which a Scotch magistrate prescribed lately to unruly boys, something that would sting and not injure, might be useful.

Zeal With Fact.

How many zealous men have failed because they lacked tact? And how many tactful men have partially succeeded through lukewarmness. But where zeal and tact are happily combined with capacity and energy in a good cause both the flood and ebb tide of life are turned to good account. Zeal without knowledge is like a plant of quick growth but short life. Whereas well informed zeal, guided by judicious tact, is like a well managed business or farm, its productiveness being limited only to the capacity and energy of its proprietor. We are by no means sure that the same rule does not apply to a parish, Archdeaconry or Bishoprick.

Rev. T. B. R. Westgate.

Mr. Westgate has been called back to England sooner than he expected, and starts for a new field in German East Africa early in October. He is very anxious to secure a good lantern and set of Tissot's slides, and would be glad to receive any contributions large or small, for that purpose before he leaves England. His address will be in care of Church Missionary Society House, Salisbury Square, Fleet Street, London, E.C., England; and he asks for remittances to be sent by sterling draft on the Bank of Montreal, so as to reach him there on or before October 5th, 1908. This issue will be in the hands of hundreds of Mr. Westgate's friends in time to remit their contributions for the objects named, if they act at once.

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 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 notice 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.



THE GENERAL SYNOD.

The fifth session of the General Synod of our Church, to be held this week, will, it may reasonably be hoped, definitely mark another stage in our evolution as a truly national Church. While we do not anticipate any "record-breaking" legislation, we are sanguine enough to foresee the beginnings of certain new departures in certain new directions, whose consummation will in due time finally establish our claim to be regarded as a distinctively Canadian institution. As yet, however, and outside of our administrative methods, which we possess in common with all the unestablished Churches of the Empire and that of the United States, the Canadian Church possesses no characteristics of its own, as do, for instance, the

Irish, Scottish and American Churches. As a religious institution she remains in exactly the same form, down to the last and smallest detail, as she appeared when a century and a half ago the first beginnings of a parochial system were made in the old city down by the Atlantic. Since then the Church in Canada has continued to be simply an extension of the Church of England with no individuality of her own, and though long possessed of full legislative rights and powers, making no attempt to swerve by one hair breadth from the beaten track of the past three centuries and a half. In the Synod now in session, we discern and welcome therefore, the promise of the beginnings of certain adaptations to present day conditions and needs, which will gradually transform the Anglican Church in Canada into the semblance and reality of a national organization. With some of these measures we deal in detail elsewhere. The Synod again, we take it, assembles with the determination to rise superior to all the distractions of party spirit, which we think we may now safely assume the Church in Canada has permanently outgrown. Furthermore, we entertain the hope and expectation, that the Synod comes together with the intention of giving every measure of prime importance submitted to them an exhaustive consideration. The lack of this disposition remains one of the especial weaknesses of our Anglican deliberative bodies, and stands in striking contrast with the spirit displayed in those of other Churches. We do hope that our representatives will take time to discuss and thrash out these questions, and that we will be spared the humiliating spectacle of a swiftly dwindling Synod, feverishly anxious to "get through with things," and deliberately massacring business that cries aloud for a settlement, or at all events the definite beginnings thereof. Taking them altogether there is probably no religious deliberative body in Canada which can quite so well afford the time for full and exhaustive discussions as our own General Synod. A very large percentage of its members are, if not men of leisure, at all events men who have more or less full command of their time. Far be it from us to belittle the work of former Synods, but how infinitely fuller and more satisfactory it might have been, had our representatives only been content to "take time." A few days' extra work, while involving little if any real self-sacrifice on the part of individual members of the Synod, would be productive of results out of all proportion to the inconvenience incurred. A few additional hours of discussion at the cost of a slight expenditure of patience, such as the average business man willingly, and as a matter of course bestows upon the most ordinary transaction of every-day life, and we would witness the final settlement of questions, which continue to mock our statesmanship. We would, therefore, plead with our representatives in this Synod to make up their minds to seriously grapple with and effectively dispose of at least the business set forth in the agenda paper, even if it does involve the expenditure of some unforeseen labour and time. And finally perhaps we may be permitted to express the hope, that the debates will not be unduly prolonged. The Synod is not primarily a place for the display of oratorical gifts. Occasional oratory is a factor in its proceedings, but it is primarily and mainly a place for the businesslike discussion of business questions. We say "primarily and mainly," because there is a tendency in some quarters to regard the Synod in its popular form as a body, whose chief purpose and work is the debating of ecclesiastical questions, e.g., matters relating to doctrine and discipline. Such questions no doubt will incidentally come within the range of the Synod's activities, but it cannot be too carefully borne in mind that the Synod is normally a place for the discussion and settlement of business matters. Time in connection with business is proverbially precious, and we do devoutly hope that this Synod of 1908 will be characterized by its appreciation of the fact, and that it will be remem-

bered as the Synod of short speeches, effective debates and solid work.



THE WORK OF THE GENERAL SYNOD.

The Convening Circular of the General Synod, while not foreshadowing any very sensational legislation, presents a fairly extensive and solid bill of fare, which, no doubt, will be added to by new notices of motion as the days go by. Of the unfinished business there is nothing that calls for special mention, except two resolutions moved by Dr. Langtry, alas, no longer with us! relating to religious education in the public schools, and the "Higher Criticism" in our divinity colleges. The first named resolution is seconded by the Rev. S. Weston Jones, late of Windsor, N.S., who has since permanently settled in England, the second by the Rev. John Pitt Lewis, who has also, to the great loss of the Church militant, passed on to the "Great Beyond." The loss to the Synod of these two strong men will be keenly felt, and their places will not be easily filled. The Synod is noticeably poorer by their absence, especially in the case of Dr. Langtry, who for over a quarter of a century was the centre and exponent of a conservative Churchmanship, none too common among us to-day. We sincerely hope that this most important motion, which the late, lamented rector of St. Luke's, Toronto, has left as a legacy to the Church, will not be allowed to drop, but will be taken up by others. The question of some recognition of religion in our public schools is one which is bound up with our national life and well-being, and the Synod in shirking or ignoring it will be guilty of a serious dereliction from their manifest duty. Judge Ermatinger has given notice of a number of motions for the promotion of co-operation between our own Church and other religious bodies to include the following objects: Co-operation in moral reform, the division of territory in the mission field, the promotion of legislation for common interests, the encouragement of a spirit of brotherhood with a view to the attainment of ultimate corporate reunion. The resolution calls for the appointment of a standing committee of both Houses to meet, consult and act in concert with similar delegations from other Churches. The motion is almost certain to pass, and we hope it will be immediately and effectively followed up. The Rev. Canon Welch has a canon providing for the joint session of the two Houses. With our correspondent Spectator's comments on the proposed change we are mainly in agreement, but the matter is entirely in the hands of the Bishops themselves. We do not anticipate any immediate result of this proposal. No doubt there are matters which could be more effectively discussed by the two Houses jointly, and on the other hand it is likely that on some subjects it is better for the Bishops not to publicly commit themselves. The main business of the Bishop is to rule, not to legislate, and it is vitally important that he should be above the faintest suspicion of partizanship. His participation in the hurley burley of open debate, some might contend, would lay him open to the possibility of being charged with this. And again there is this about the secrecy of the proceedings of the Upper House. Its decisions have weight and dignity of presumptive unanimity. Through it the whole Canadian episcopate speaks as one man. At the same time the occasional joint discussion of certain questions, as provided for in the proposed canon, is, we think, desirable. But of this the Bishops themselves must be the final judges. The Rev. Canon Hague, of London, Ont., has a most sensible and valuable canon which we devoutly hope will pass the Synod. It provides for the authorization by the Bishops of a number of special services for Thanksgiving, Laying of Foundation Stones, Consecration of Churches, etc., adaptations of the present services for the burial of a child, service in the house of the departed, for opening and closing

Sunday Schools and for family worship, etc., tables of additional opening sentences at Morning and Evening Prayer on certain festivals, special Psalms at Advent and Epiphany, special lessons on certain occasions and some verbal changes in the liturgy. It is provided in the canon that no Canadian edition of the Book of Common Prayer be issued at present. We congratulate Canon Hague on his wise and statesmanlike proposal, which indirectly solves a difficult, not to say, knotty problem. The Rev. Dr. Rexford has a number of resolutions bearing on Sunday School work, which will, no doubt, receive close attention from the Synod. Among the memorials is one from the Diocese of Toronto, respecting beneficiary funds containing an offer from Professor M. A. McKenzie to value and report upon the several Diocesan Funds and upon a scheme for their consolidation for the whole Anglican Church in Canada. On the whole the measures before the Synod are of a thoroughly practical and useful nature, and they will tend, if passed, to the still much needed adaptation of our Church to present day conditions.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"A high part of the service which the Church of Christ has to render to men is to train and guide in the worship of God, and in particular in public or common worship. The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable and, indeed, essential, if our Church is to meet the real needs of living men and women to-day."—Encyclical of Lambeth Conference of 243 Bishops.

By the time these words reach the public the Fifth Triennial Session of the General Synod of the Church of England in Canada will be in session. There is some reason for believing that this may mark an important epoch in Anglican history in this country. The prayers and desires of Churchmen throughout the Dominion will go out to this assembly of their representatives that they may be guided in wisdom and inspired with energy and courage to do the duty that is set before them. It will require energy and courage as well as wisdom to meet the responsibilities of a national Church, ministering to people scattered over half a continent. Somehow or other many of us believe that the golden days of Anglicanism are ahead of us and not in the past. We feel within us the birth of a new conception of service and a new realization of how the Church may keep in touch with the daily needs of living men and women. We feel that in spite of the overweening desire that is manifest in many quarters for excessive luxury, extravagance and frivolous amusement there is nevertheless a more eager and attentive ear given to the high things of life than in days gone by. The rising standard of intelligence, due to more general education and more accessible literature, makes the presentation of the truth a matter of much greater care on the part of spiritual teachers. Cant and twaddle will not be endured. The truth must be presented in such form as to appeal to manly and womanly instincts, to meet the approval of an enlightened conscience, and to fit the lives of men who have to live and do business and love and suffer in this world. Let us get the best, the essence of the past. Let us honour what is handed on as of good report, but after all said and done the Church must be the Church for to-day. Each generation and each period in history has its own problems to solve and it will not

do to put off our duty to this generation and this period because the problems of the future are likely to take a different form from those of the present. We would beseech the delegates to our General Synod not to glory over much in their conservatism. Conservatism is the line of least resistance, even though it be glorified by fine phrases about honouring the past. Besides, the Anglicans of Canada have never come within gunshot of doing a radical or rash thing. If we could only get up to within sight of danger in this direction there might be some reason for crying "caution." Certain decisive steps now await the taking and the eyes of Canadian Anglicanism will be turned for the next week upon our representatives to observe their attitude. In the name of a great Church with a great history and a still greater future we bid this Synod go forward and fear not.

Regarding most of the outstanding questions that will come before the present session of Synod Spectator has expressed his views already. The Hymnal, we have reason to believe, will meet with very general approval as a comprehensive collection of hymns suitable for expressing the devotions of our people in song. Probably there is not a man who votes for that book who would not be better pleased if one or more hymns were omitted, but as they do not agree on those that can be spared it is evident that there must be a wide leeway for differing tastes and different outlooks. At the first glance it might seem incumbent upon Synod to settle the character of the teaching that would be accepted on a given subject and reject all that did not conform to that standard. But after all there is a difference between logic and life. If hymns may be found within that book that seem to be contradictory in teaching and the Church appears to stamp this contradiction with approval it certainly would not look like logic. If on the other hand it assented to one type of teaching only then that would be something different from life. The line that is taken, in merely asking Synod to "authorize" the use of the book in worship is probably intended to commit the Church as little as possible to the teaching of specific hymns. In any case there has to be a very wide liberty in this matter or else we shall go on as at present, each congregation choosing its own hymnal. The question of Church Union is one that has to be handled with great care and wisdom. Both the Pan-Anglican Congress and the Lambeth Conference seemed to encourage more co-operation with our brethren in social and moral questions. We cannot see that either of these august assemblies gave us much light or hope as to a closer organic union with other Communion. If, however, we all stand together on the question of promoting temperance, social purity, industrial equity, political morality, that of itself will be a great step in advance towards unity and a still greater step towards a better condition in society. The General Synod of Canada will have to decide whether or not it will accept the invitation to join in the negotiations now in progress between Presbyterians, Congregationalists and Methodists. The third outstanding problem that will come before Synod will be Prayer Book revision, a question that has already been discussed with considerable fulness and freedom. We shall anxiously await the verdict upon this subject. Spectator has attempted to follow no policy of compromise or to beat round the bush in any way. This is a question that men ought to face squarely and express themselves thereon frankly. Once the step is decisively taken then we believe we will hear a loud chorus of approval from the Church generally. At all events we have attempted to do our duty in the premises and the responsibility now rest on other shoulders.

There is still another subject that does not appear on the agenda paper up to the present, and

one that ought, we believe, to receive consideration if the Canadian Church is to take its place with other Churches in Canada and with the American and English Churches. We refer to the subject of social service and industrial problems. There is a definite organization in the General Convention of the Episcopal Church of the United States in connection with industrial questions, and subordinate organizations are established in many of the dioceses. In England much interest is shown by the Church in this matter in certain centres. The Pan-Anglican Congress and the Lambeth Conference gave the subject much attention and it remains for the Church in Canada to put itself in a position to advise and help in the industrial crises through which we are passing and through which we are bound to continue to pass in years to come. It is neither edifying nor prudent for us to wait until we are forced to move in this matter, but rather should we show of our own accord a deep interest in the welfare of all our people, poor as well as rich, the labourer as well as the captain of industry. We should like to hear of someone who would bring this before Synod. There are many other subjects that will appeal to others as of supreme importance, and one realizes that a firm hand will have to be kept on Synod if each is to receive due consideration. We sincerely trust that an earnest attempt will be made to arrange the business in such a way that what is really vital will not be crowded out until the conclusion of the session. Time is so precious that the best use must be made of it. Ten days every three years to complete the legislation for a great Church! Surely the King's business requires haste. May God in his mercy vouchsafe to direct, govern and sanctify them in their deliberations—Bishops, priests, laymen.

Spectator.

THE CAPITAL CITY IN LINE.

The Laymen's Educational Institute.

On September 27-30th Ottawa is to hold its Laymen's Missionary Educational Institute. This is one of the series of meetings in the great national campaign of education. The laymen of Ottawa are thoroughly organized. Everything points to a very successful series of meetings. The sessions will be of an educational and inspirational character, and no church in Ottawa or surrounding country can afford to miss sending delegates to the Institute. The permanent officers are: Chairman, J. F. Orde, K.C.; vice-chairman, J. A. Machado, manager American Bank Note Company; secretary, T. D. Patton, secretary Y.M.C.A.; treasurer, A. Matthews of G. Matthews & Co. The character, energy and standing of these men ensure the success of the Institute. All the denominations in Ottawa are enthusiastic, and the deepest of interest is everywhere manifested. On the evening of Monday the 28th, a Laymen's Banquet will be held at which Mr. J. Campbell White, international secretary of the Laymen's Missionary Movement, and Mr. Silas McBea, New York, will speak on missionary topics.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

Ottawa.—In connection with the meeting of the General Synod of the Church of England in Canada, a special mass meeting for men has been arranged by the Brotherhood of St. Andrew. It will be held in St. John's Hall at four o'clock on Sunday next. Two of the best speakers of the day will address the meeting, and their speeches are expected to be most inspiring. They are Right Rev. Dr. Richardson, of Fredericton, and the Rev. T. W. Powell, rector of Eglinton. Each has been an ardent supporter of Brotherhood work, and each has won distinction as a speaker along these lines.

God estimates charity not from the size of the gift, but from the size of the heart that gave it.

The Churchwoman.

OTTAWA.

Ottawa.—The Triennial Convention of the W.A. of Canada opened here on Tuesday, and large numbers of delegates are here from all parts of the Dominion. Luncheons will be served to the visiting delegates each day, beginning on Tuesday and lasting until October 1st. The tables, to seat one hundred and forty-five women at one time, have been laid in the large commodious basement of St. George's Church. The joint conveners of this large undertaking are, Mrs. E. H. Capp, Mrs. Montizambert, and Mrs. Arthur Lindsay. The auxiliaries of the various churches will contribute the luncheons and assist in the serving of them. Miss Low is the Convener of the Waitress Committee, which will be composed of women of the different auxiliaries.

TORONTO.

Toronto.—St. Peter's.—The various city branches of the Woman's Auxiliary met in this schoolhouse on the 17th inst. Miss Tilly presided. The treasurer, Mrs. George Webster, gave the total receipts since June 4th as \$970.17 and the expenditure \$1,362.47. It was also announced that the triennial thankoffering of the Woman's Auxiliary of the diocese, which will be presented this week at Ottawa, is \$1,600. The treasurer of the Extra-Cent-a-Day Fund, Mrs. Bigwood, reported \$123 for the summer months, and Mrs. Dykes, treasurer of the P.M.C. Fund, reported \$381. The delegates to the Friends' meetings to be held in Ottawa this week are Miss Tilly, Mrs. DuVernet, Mrs. G. Webster, Miss Jones, Mrs. Bigwood, Mrs. Egerton Ryerson, Miss Lea and Mrs. Moss.

The Rev. Canon and Mrs. Jarvis, of Napanee, are very shortly leaving that place, and will take up their residence in this city at No. 34 Hazelton Avenue.

Midhurst.—This Mission, which now includes Minesing (formerly attached to Craighurst and Crown Hill), as well as Christ Church, Vespra, is now under the supervision of the Rev. W. B. Heeney, vicar of Trinity Church, Barrie. The Rev. W. S. Westney, late incumbent of Midhurst, has taken charge of Bolton parish. The Rev. W. B. Heeney has the assistance of two lay readers at Barrie.

Elmvale.—The rector of this parish, the Rev. S. A. Lawrence, has been ill during most of the summer. Student supply has carried on the work part of the time. The Rev. L. B. Vaughan, the curate of St. Philip's, Toronto, took charge during the latter part of the summer.

Stayner.—West Simcoe Deanery.—The autumn meeting was held in this place on September 14th and 15th. The Rev. Canon Farncombe, of Toronto, preached a most edifying sermon at the opening service on Monday evening. He was also a guest at the Tuesday morning session, and aided much in the discussions by his knowledge as a member of the Mission Board. Rural Dean Mussen, Collingwood, presided throughout the day, and there were also present the Revs. H. M. Little, W. B. Heeney, A. C. Miles, F. E. Farncombe, A. M. I. Durnford, and E. J. Peck. After Holy Communion at 8 a.m., the morning was spent in discussions on missionary matters, a circular from the Mission Board, the Synod resolution on "The Art of Teaching" and other Sunday School topics. In the afternoon the Rev. E. J. Peck gave an informing address on his work for thirty years among the Esquimaux of Baffin's Bay, and the Rev. W. B. Heeney read a helpful paper on "Preaching." The approaching Archdiocesan Conference in Barrie was discussed, and the union meeting of the Simcoe deaneries in November cancelled because of the former. A resolution of sympathy was passed, regretting the absence and severe illness of the Rev. S. A. Lawrence, of Elmvale parish. The next ruridecanal meeting will be held in Collingwood on January 11th and 12th. Thanks were accorded to Canon Farncomb for his sermon, and to Mrs. F. E. Farncomb and the Church people of Stayner for their hospitality. The meeting closed at 4.30 p.m.

NIAGARA.

Niagara Falls.—The first conference of the W.A. of the Rural Deanery of Lincoln and Welland,

was held at this place, on Wednesday, September 16th, and was from every point of view, a most unqualified success. The meeting was preceded by a very hearty service in the church, the preacher being the Rev. F. C. Piper, and Holy Communion was administered by the Very Rev. Dean Houston, who also delivered the address of welcome to the W.A. members after the service. The Dean was followed by Rural Dean Bevan, who spoke warmly on "Woman's Work." The President, Mrs. Houston, presided, ably assisted by that most capable of Deanery Secretaries, Miss B. A. L. Thompson, who showed her efficiency in the very excellent programme prepared. The Deanery Secretary for Halton spoke a few words on the usefulness of W.A. Deanery meetings. Mrs. T. Hobson, Treasurer for the Niagara Diocese W.A., then spoke on "Our Pledges," giving a full, thorough, and most exhaustive explanation of them, and by her intelligent dealing of the subject, aroused a good deal of enthusiasm which will doubtless bear good fruit in the future. Mrs. Hobson was followed by several members who wrote five-minute papers on the various pledges, all of them being full of interest from beginning to end. Without detracting, in the least, from any of the papers, one may be allowed to notice in particular, Mrs. Harcourt's paper on "Niagara Diocesan Fund" as one being well calculated to arouse enthusiasm in that most necessary pledge. A very interesting paper was one by Miss Ball, of Hamilton, on "How to Interest our Boys." A vote of thanks to the ladies of Niagara Falls for their hospitality, which, the guests of the day, declared, left nothing to be desired, was passed. The meeting was closed with a service in the evening at which the Rev. J. E. Howitt, gave a most interesting and instructive address, on the Pan-Anglican Congress, to which he was sent as a delegate from this diocese.

HURON.

Strathroy.—A rural-decanal branch of the W.A. has been organized here by Mrs. Sage, of London. In the evening a service was held in the parish church. The Rev. H. H. Tancock sang the prayers and the Rev. J. C. McCracken read the Lessons. The Rev. W. Thomas, of Wardsville, preached.

SASKATCHEWAN.

Hardisty.—All Saints'.—A Branch of the W.A. has been organized in this parish with the following officers:—President, Mrs. Crozier; Vice-President, Mrs. Hobson; Secretary-Treasurer, Mrs. Bullock. The number of members already enrolled is ten.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—Dean Crawford has returned to work greatly benefited by his vacation at Chester. Work on the cathedral is steadily progressing.

Wolfville.—A fine organ, manufactured by the "Positive Organ Company," of London, England, has been placed in the parish church. The total cost—including duty and freight—was about \$1,000, of which \$400 was kindly granted by Lady Weatherbe, wife of ex-Chief-Justice Sir Robert Weatherbe, from a fund raised by herself for Church extension.

Rawdon.—The Rural Deanery of Avon held its regular quarterly meeting here lately. This is one of the older Nova Scotia parishes, having been founded about 120 years ago. It extends over a wide area, and possesses a rectory which was originally erected in 1794, and which stands in a finely cultivated farm of about 100 acres. The sermon was preached on Tuesday evening by the Rev. G. R. Martell, rector of Windsor. Next morning there was a celebration of the Holy Communion, after which a chapter meeting was held when the Rev. J. M. C. Wade, rector of Newport, was elected Rural Dean, the Rev. R. F. Dixon having resigned the office. In the evening addresses on Missions were delivered in the parish church by the Revs. R. F. Dixon, T. C. Mellor, and J. M. C. Wade. The Rev. I. E. Fraser, the

energetic rector of the parish, is meeting with much success in his work.

Windsor.—King's College.—The College re-assembles this week with, it is expected, a considerably increased attendance. Edgell resumed work last week, with an excellent attendance. The Rev. A. Gale, late agent for King's College, goes this week to Rouse's Point, Diocese of Albany. He will be greatly missed in Nova Scotia, where the whole of his ministry has been spent, and where he has held some important charges.

The name of the Rev. V. E. Harris, of Bedford, is very freely mentioned as successor to the late Rev. W. J. Ancient, Secretary-Treasurer of the Diocese.

FREDERICTON.

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

Kingsclear.—Sunday, September 6th, was without a doubt a red letter day in the history of the parish of Kingsclear. It was especially so to the members of the Anglican Church in that parish, on which occasion the jubilee of the Rev. Canon Montgomery, M.A., rector for the past twenty-five years, was most appropriately and impressively celebrated. The parish church of St. Peter's at Springhill, was beautifully decorated with potted plants and flowers, and was taxed to its utmost capacity, chairs having to be placed in the aisle to accommodate the large gathering of parishioners and their friends who attended both the morning and evening services. Special music befitting the character of both services was splendidly rendered by the choir, assisted by Mrs. John Black, who sang at the morning service a solo, "Seek and ye shall find," and at the evening service, "Abide with me. Mrs. Black's singing was much appreciated. As a granddaughter of one, and daughter-in-law of another who formerly ministered to the spiritual needs of the church in Kingsclear, namely, the Ven. Archdeacon Coster, D.D., and the Rev. John Black, M.A., her presence and assistance was a very pleasing coincidence in connection with the special services, and many were the expressions of gratitude for her kind assistance. Sixty-two communicants joined with the rector in partaking of the Holy Communion, just about double the number communicating with him on his taking charge of the parish. The rector preached an appropriate sermon for the occasion from Psalms 103, 1st verse, in the spirit of gratitude and praise for the blessings of peace and progress in the Church's well-being in the parish during his twenty-five years' ministrations. At the close of the service the following address was read by F. W. Clements, Esq., senior vestryman and formerly churchwarden, on behalf of the parishioners and friends of the rector. Mr. Clements was accompanied by the present churchwardens, Messrs. C. H. Giles and Z. A. Estey, to the chancel steps, where the address was read as follows:—"To the Rev. Henry Montgomery, M.A., canon of Christ Church Cathedral, and rector of the parish of Kingsclear. Dear Canon Montgomery,—We, your friends and parishioners, offer to you our sincere congratulations on this the twenty-fifth anniversary of your call to our parish. During this period you have shared in our joys and our sorrows; in the time of our health and prosperity you have interested yourself keenly in our welfare, while during sickness and hardship you have never spared yourself to give us all the sympathy and spiritual comfort within your power, and in the ministry of God's Word you have always proved yourself a faithful messenger in the preaching of Church doctrine and Bible truth. Coming to us a quarter of a century ago as a young man, you found the temporal affairs of the parish in anything but a satisfactory condition. St. Mark's Church was sadly in need of repairs; the rectory in a dilapidated state; the parish church requiring a substantial foundation, and our finances at the lowest possible ebb. By the grace of God and by your untiring zeal, the two churches are now in a creditable condition, the rectory rebuilt and a much needed parish hall and commodious horse shed erected. We would also refer to the greatly improved state of our finances and the increased interest in the support of the parish under your guidance. As a token of our respect and esteem we ask you to accept this purse containing a hundred dollars in gold, and we pray that God may continue to bless you and your dear family, and long spare you for His work in this parish." The rector, deeply affected by this great kindness on the part of his parishioners and friends, replied to the address, stating that he did not really

deserve all the kind things that had been said about him in the address, claiming that whatever had been accomplished in the improvement of the church property in the parish was not due to himself alone, but to the hearty co-operation and assistance rendered by his parishioners and friends. He thanked them all, and especially Mr. Clements, the senior member of the church corporation, for the kind address and the sincere token of their appreciation of his work and respect and esteem for himself and family. At the evening service, which was most heartily rendered by the large congregation present, the rector delivered an appropriate sermon from 2 Cor. 5:20, referring to the duty and message of Christ's ambassadors to the people, as it had been proclaimed by himself and his predecessors, from the beginning of the services of the Church in the parish of Kingsclear. The heartiness and brightness of the services on this special occasion brought to the close a day of worship, praise and thanksgiving that will long be remembered in the parish of Kingsclear. Miss Nora Stopford, accompanied Mrs. Black at the morning service, and Mr. Isherwood-Plummer, organist of the Cathedral, who kindly gave up his services at the Cathedral for that evening by permission of the sub-dean, the Rev. T. W. Street, played the accompaniment for Mrs. Black at the evening service. Needless to say, the rector and parishioners are deeply grateful to Mrs. Black, Miss Stopford, and Mr. Plummer for their help so freely and willingly given. Much credit is also due to the organist of St. Peter's Church, Mr. F. W. Toft, for his valuable assistance in making the musical part of the services such a success, much to the delight and pleasure of the rector and his parishioners.

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QUEBEC.

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

Riviere du Loup, En Bas.—On Monday, August 17th, the Lord Bishop of the Diocese visited this place for the purpose of consecrating the old village church and burial ground. The church is built on land given to the Right Rev. George Jehosaphat Mountain, styled Bishop of Montreal, on the 14th of August, 1841, by Malcolm Fraser, Esq., Seigneur of Riviere du Loup. But though erected many years ago, there had never been any consecration, and it was only lately that the omission was brought to the notice of the Bishop. The consecration service took place on Tuesday, August 18th, at 11 a.m. The Bishop, accompanied by the Ven. Archdeacon Bogert, of Ottawa, and the Revs. Harris, Bradshaw and Templeman, who came over from Cacouna for the occasion.

New Carlisle.—The Lord Bishop of Quebec visited this parish on August 5th, for the purpose of opening the new Church Hall which is quite a handsome building. The occasion was a very happy and pleasant one.

* * *

MONTREAL.

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

Montreal.—The Diocesan Theological College. —The twentieth annual conference of the Montreal Diocesan Theological College Association preceded by a "Quiet Day" was held in the College on Wednesday, Thursday and Friday, September 9th to 11th. The exercises of the "Quiet Day," conducted by the Rev. H. E. Horsey, B.D., began on Wednesday evening at 7.30 when the first of a series of four addresses was delivered. The exercises were resumed on Thursday morning, beginning with a celebration of the Holy Communion at 7.30, after which the other addresses were given. Besides the addresses there were Night Prayers, beginning at 9.30, and mid-day intercessions. The Rev. H. E. Horsey spoke in a strong, earnest way of the minister and his relationship: first, to himself; second, to his God; third, to his Church; fourth, to his People. The address showed careful preparation and much thought, and one was impressed with the thought that the Rev. gentleman had followed his advice to his brother clergymen to be much in earnest prayer. Twenty-six graduates and others observed the "Quiet Day." The secretary-treasurer, the Rev. J. J. Willis, B.D., presided at the organ and hymns suitable to the different subjects were heartily rendered by clergy present. The opinion of all was that the "Quiet Day" had been most helpful, and it is hoped that it may become an annual feature of the conference.

On Friday, the 11th inst., after a celebration of the Holy Communion in the chapel the business of the conference began. The president, the

Rev. W. W. Craig, B.D., read a thoughtful paper making a strong appeal to his brother clergymen to study the times so as to be able to meet and answer the hard questions of the hour and be worthy of their great calling. Mr. Craig's paper formed a good introduction to that which followed by Rev. Professor Howard on "Modernism." Mr. Howard in a very clear and concise manner pointed out what so-called Modernism is, describing it as an attempt to accommodate the presentation of religion to the modern mind. He then dealt with its influence on Dogma, Faith, the Bible and the personality of our Lord. The professor closed by warning his hearers that as members and ministers of the Church of England they must definitely cling to certain postulates, chief of these being the divinity of our Lord and the continual presence of the Holy Spirit in the Church.

The Rev. Dr. Paterson Smyth, appointed speaker, following, said that Modernism was not peculiar to this age, it belonged to all ages and was the assertion of the right of free enquiry against blind authority. This he claimed was right, but there were the dangers of individualism, presumption, and ignoring the great thoughts of the past.

The Rev. Dr. Symonds said that Dr. Howard had followed the line of thought he had intended to take up, and congratulated the association on the rapid spread of liberty in Theological thought.

In the afternoon business was resumed with the appointing of officers for 1908-9, resulting as follows:—President, Rev. J. H. Bell, B.A.; vice-president, Rev. J. J. Willis, B.A., B.D.; secretary, Rev. H. P. Mount, B.A., B.D.; recording sec., Rev. A. C. Ascah; executive committee, Rev. A. Ireland, B.A.; Rev. Rural Dean Lewis, B.A.; Rev. Professor Abbott Smith, M.A., D.D.; Rev. W. W. Craig, M.A., B.D.; Rev. H. E. Horsey, M.A., B.D.

From three to five a series of addresses on the Pan-Anglican Congress were given by the following gentlemen who had been present:—Ven. Archdeacon Ker, D.D., Rev. Rural Dean Carmichael, Rev. A. P. Shatford, Rev. J. J. Willis, B.D. The last two were illustrated by forty lantern slides. The addresses showed clearly that the speakers were deeply impressed with what they saw and heard, and as they pointed out they felt more than ever the privilege of being members of the great historic Church of England.

St. George's.—The Rev. William Major, rector of All Saints', Peterborough, has resigned that living and has accepted the curacy of this church in succession to the Rev. H. P. Plumpton, who has accepted a benefice in England. Mr. Major will enter upon his new duties shortly.

The ordinary quarterly meeting of the Anglican Synod Executive Committee was held on the 15th inst., at 2 o'clock, Bishop Carmichael presiding. The Treasurer's statement showed a slight improvement of affairs. It was decided to take over the Sinking Fund belonging to St. Mark's parish, Longueuil, for investment by the Synod for the benefit of the parish. A resolution congratulating Bishop Carmichael on his safe return from England was carried by a standing vote, and His Lordship returned thanks in a happy manner.

It is proposed by the Committee of Church Historical Research in the Diocese of Montreal to endeavour to arouse additional interest in the history of the Anglican Church in this district. At a meeting held on the 15th inst., it was arranged that a public gathering should be held about October 20th, when Mr. Edgar Judge will read a paper on the early history of the Church on the Island of Montreal. Bishop Carmichael will probably preside, and several senior Churchmen of the city will be invited to speak.

Just as we are going to press we have received the sad news that the Right Rev. Dr. Carmichael, the Lord Bishop of this Diocese, who only arrived back again in this city from England a few days ago, and who at that time was apparently in the best of health, was stricken on Sunday morning last in the vestry of Christ Church Cathedral, with a severe attack of heart failure, and that he is critically ill. We beg to extend to His Lordship and the members of his family our heart-felt sympathy, and we sincerely trust that God may be pleased in His good Providence to restore the Bishop to health and strength again if it be according to His Will.

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ONTARIO.

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

Kingston.—St. Luke's.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 13th, both morning and evening. The church was most tastefully and appropriately decorated for the occasion and the

musical portions of the service were well rendered by the choir. The Rev. A. L. McTear, the rector of Bath, preached at both services. There were large congregations and the offertories throughout the day amounted to over \$82. The money was given towards the extinction of debt on the Church Hall.

Oxford Station.—St. Anne's.—This pretty little Church was re-opened for Divine service after a thorough renovation on a recent Sunday. Large numbers of people attended the services which were conducted by the Rev. F. Dealtry Woodcock, rector of Trinity Church, Brockville, who also preached both morning and evening. Three handsome stained glass windows have been erected in the church, one by Mrs. Wood in memory of her husband Albert Wood, and two by the Raymond Bros., memorials to their parents. The brass altar rail a memorial to Mrs. Tompkins, the altar ornaments, and the handsome oak prayer desk also, a memorial to the late Mr. John Davidson, with the artistic taste displayed in the painting and decoration all tend to make this little church a real house of prayer and the services meet for the worship of Almighty God.

Shannonville.—Thanksgiving services were held in this parish on Sunday, September 13th. Holy Communion was celebrated at 8 o'clock and also at the 11 o'clock service. A large number communicated. At the morning service the church was well filled, there being over one hundred people present. The Rev. B. N. De Loe Wagner, incumbent, preached, taking for the text Psalm 116:12-14. The church was also filled in the afternoon, when service was held at 3.30, the special preacher being the Rev. R. C. Blagrove, rector of Christ Church, Belleville. The church was profusely decorated with abundance of fruits and flowers, a large screen arch in the centre of the church adding greatly to the effect. The new position of the prayer desk and section greatly improves the appearance of the church. The choir stalls were filled, and the music and singing were rendered with enthusiasm.

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OTTAWA.

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

The Bishop of Ottawa is back in the city after attending the Pan-Anglican Congress in London, England, and visiting some time in that vicinity. He had a very pleasant outing and speaks warmly of the success of the Conference and the enjoyable trip he had.

When this number of the Churchman goes to press the fifth session of the General Synod of the Church of England in Canada will be in progress, at the Capital. Extended notices of the more important matters to come before the Synod have been given from time to time in these columns, and it is expected that the meeting will prove the most important in the history of the Canadian Church. Full reports of the proceedings will be given in our two next issues. One of the most interesting events from the standpoint of the general Church membership will be the missionary meetings on Friday night. These will be four in number, held simultaneously in different parts of the city, and will be addressed as follows:—At Lauder Memorial Hall, for Christ Church, St. Luke's, St. Matthias' and St. James' Church (Hull) congregations. The speakers will be Archbishop Matheson, Rupert's Land; Ven. Archdeacon Renison, Moose Factory, Hudson's Bay; and Hon. T. M. Daly, Winnipeg. At St. George's Parish Hall.—For St. George's, St. Barnabas, and Grace congregations. The speakers will be Bishop Richardson, Fredericton; Archdeacon Lloyd, Saskatchewan; Dr. N. W. Hoyles, K.C., Toronto. St. John's Hall.—For St. John's, St. Alban's, St. Margaret's, All Saints' congregations. Speakers:—The Rev. Dr. Tucker, Toronto; the Honourable G. R. Colwell, Brandon. At St. Matthew's Parish Hall.—For St. Matthew's, Holy Trinity, at Ottawa East, Trinity Church at Ottawa South. Speakers:—Bishop of Alogma; the Rev. C. H. Short, of Japan; Mr. F. W. Cockshutt, M.P., Brantford.

St. Alban's.—The congregation of St. Alban's Church turned out in large numbers on a recent evening to meet with warm welcome their new curate, the Rev. George H. Duder, who has recently come to Canada from England. The reception was held in the school house which had been very prettily decorated by the ladies of the church. Mr. Duder was introduced by the rector, the Ven. Archdeacon Bogert, in a very happy speech and the curate was as happy in reply. A short musical programme followed in which Mrs. Duder took part.

(Continued on page 621).

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The House of Bishops (Present) of the General Synod of the Dominion of Canada, held in the Diocesan Theological College, Montreal, September, 1902.



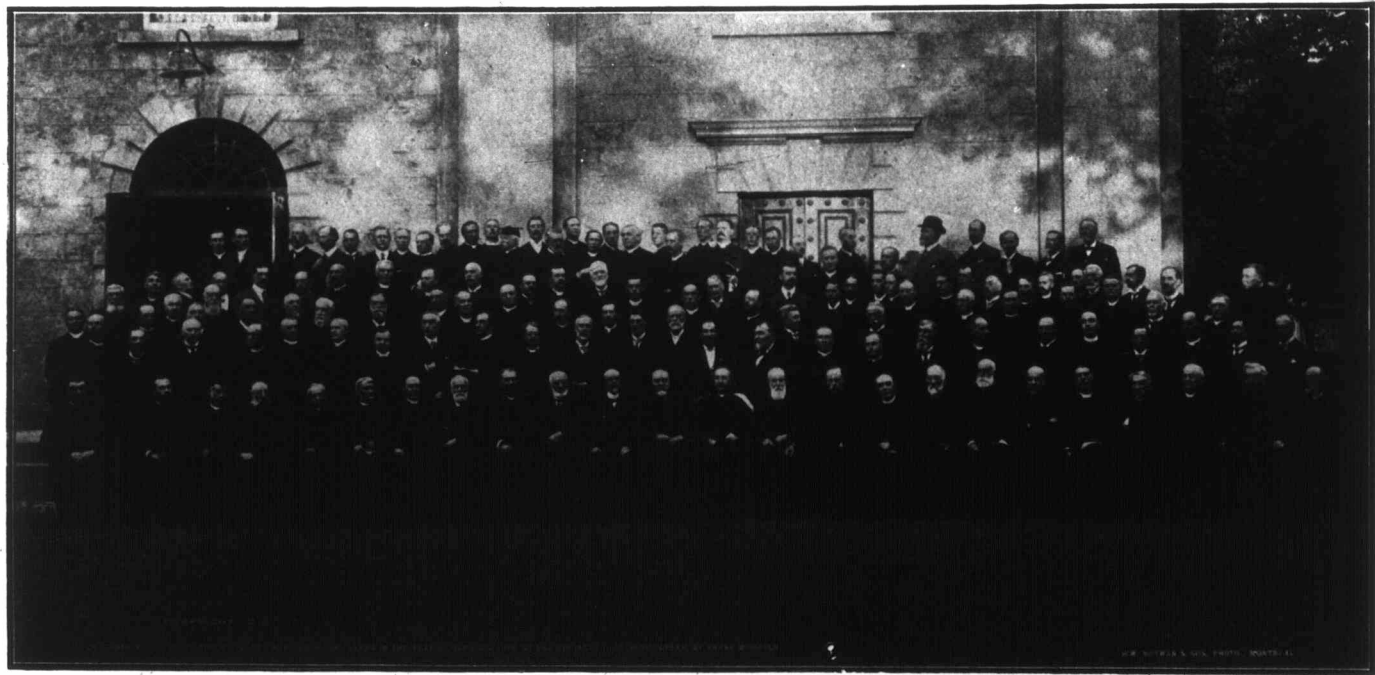
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His Grace, the Lord Archbishop of Toronto Metropolitan and Primate of All Canada

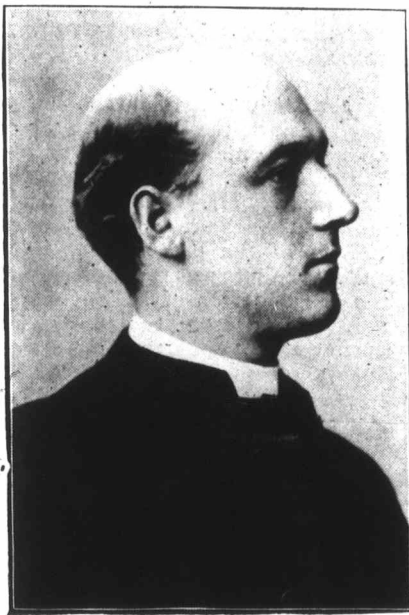


The Very Reverend Dean Farthing Prolocutor of the Lower House.

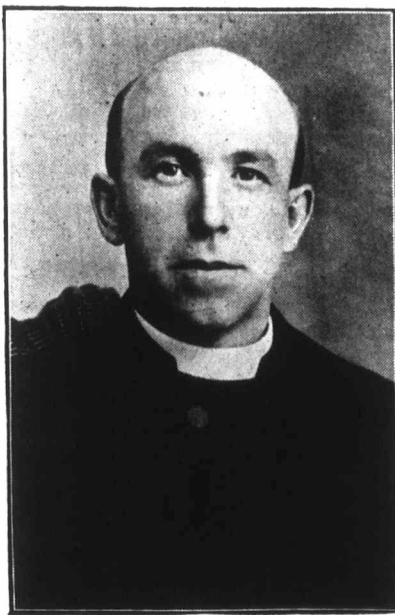
St. Matthew the Apostle and Evangelist.—The history of this parish is one of more than usual interest to Churchmen, containing, as it does, a story of that rapid growth and development which is generally associated with the strenuous West, but which, when it pertains to the older cities of the East, cannot but give encouragement and inspiration, not only to those immediately interested, but also to the Church at

incumbency, the Rev. Robt. Walter Samwell leaving Osnabrock and Moulinette to assume the charge of St. Matthew's upon which he entered on October 1st, being formally inducted November 22nd. Taking up his new labours with that untiring energy and splendid executive ability which had distinguished him hitherto, Mr. Samwell continued with marked success the good work so well begun by his predecessor, but un-

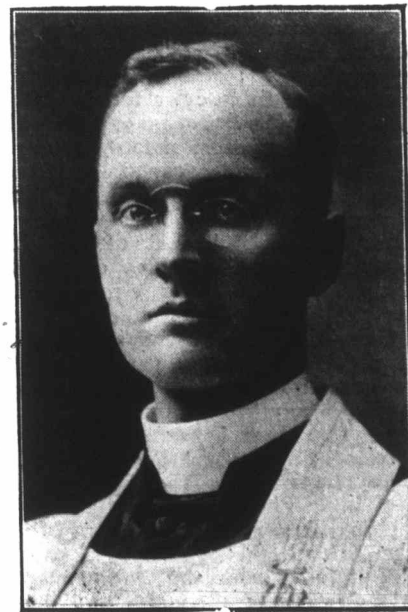
community, and the esteem in which he was held extended far beyond the limits of his own parish and congregation. Even at this early period in its history St. Matthew's had made a name for itself as a parish with magnificent prospects and opportunities, and when the appointment of the new rector was announced it was felt that the Bishop had made a most wise selection which would prove in every way satisfactory to both



Rev. James A. Tancock, First Rector St. Matthews', Ottawa (1898-1901).



Rev. R. W. Samwell, M.A., Second Rector St. Matthews', Ottawa (1901-1902).



Rev. Walter M. Loucks, M.A., Third Rector St. Matthews' Ottawa (1902-1908).

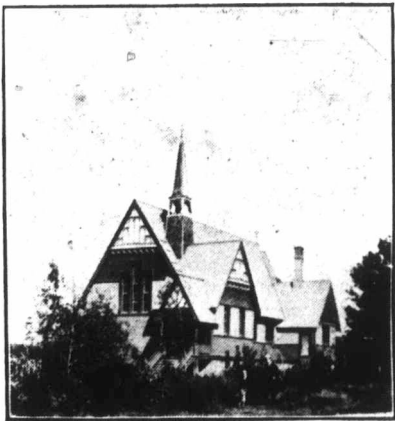
large. It is little more than ten years ago, or in January 1898, that the parish was created, the congregation starting with but 9 families, comprising 35 individuals, of whom 23 were communicants. At the close of the tenth year, last Easter, there were 287 families on the parochial roll, consisting of 1,249 individuals, of whom 586 were communicants; and in the same period the handful of children which originally comprised the Sunday School, had grown to a muster roll of 349, and this splendid showing would have been still better had there been accommodation for a larger number of scholars. The district covered by the parish of St. Matthew is the southern portion of that part of the capital locally known as "Upper Town," and ten years ago it was but sparsely populated. But Ottawa had to grow, and bounded as she is, to the north and east by the Ottawa and Rideau Rivers, and to the west principally (at that time) by lumber yards, the development, naturally following the lines of the least resistance, was the south. Market gardens were cut up into building lots, marsh land was drained, and streets laid out, and the population began to rapidly increase. Churchmen quickly realized that a new field was opening up, which must be occupied, and a few generous men and women subscribed \$2,000 towards the purchase of a suitable site and the erection of a building to serve the immediate needs of the young parish, and later on to be used as a Sunday School and parish hall, when the congregation would be strong enough to erect an enduring temple for the worship of Almighty God. In addition to this contribution to the building fund, the members of the several city congregations on the invitation of their rectors, undertook to contribute \$400 per annum, for two years, towards the clergyman's stipend, while the congregation was being drawn together and consolidated. The Bishop appointed Rev. James Arthur Tancock the first rector, and the opening service for the new congregation, was held on Sunday, January 9th, 1898, in "an upper room," a little hall over a corner grocery, thirteen persons being present. By sustained and faithful effort on the part of the rector, and enthusiastic support from his little band of parishioners, rapid progress was made in the erection of the church edifice, and on Sunday, July 17th, the first service was held in the new building. A bright, hearty congregational form of service was adopted, moderate in its ritual and simple in its rendering; and though the old vocation has given place to a pipe organ, and the choir has been numerically strengthened, the service itself remains to-day as it was on that opening Sunday. In the fall of 1901 a change took place in the in-

happily, his physical strength was not equal to the task demanded of it, and after a few short months, sickness laid him aside, and on St. Bartholomew's Day, August 24th, 1902, he was called by the Master to his great reward. The third and present rector, the Rev. Walter Muckleston Loucks, M.A., was inducted October 1, 1902. For nine years previously Mr. Loucks had been first curate and afterwards priest-vicar of Christ Church Cathedral in Ottawa, and was consequently well known in the city. His devoted labours had endeared him to all classes of the

pastor and people. The event has fully justified this expectation, for uninterrupted prosperity, material and spiritual, has continued to mark the progress of the parish. Early in the first year of the new rector's incumbency it was realized that immediate steps must be taken to provide increased accommodation for the growing congregation, the original capacity of 260 sittings being now altogether inadequate. The vestry decided to build transepts, which would give 180 additional sittings, and these were opened in July 1903, entirely free of debt. The close of the second half of the church's first decade found the congregation again badly cramped for room. Not only was the edifice uncomfortably crowded at each Sunday service, but the Sunday School was actually losing scholars for lack of room to receive them. Anxiously, and with much deliberation, the congregation considered the alternatives of further enlargement of the existing building or the erection of the permanent edifice. It was at length decided that it would be unwise to burden the people, composed entirely of wage earners, with the liability of the heavy cost which the latter would entail, and moreover it was realized that even if the existing building were again enlarged, it would be none too big for the requirements of the future Sunday School and parish hall. The work of enlargement was therefore undertaken at a cost of \$12,000, more than one-third of which was promised and subscribed by the congregation before the work began. The improvements have now been completed, and on Tuesday of this week the reconstructed edifice with a seating capacity of over 900, was crowded to the doors on the occasion of the opening services. In addition to the greatly enlarged auditorium of the church proper, a roomy, airy and well lighted basement school room has been provided which will give ample accommodation for from 500 to 600 scholars in the Sunday School and Bible classes, and judging by present indications, this will be none too ample. Thus it will be seen that the spiritual side of the work being carried on in St. Matthew's is bearing fruit abundantly and while of far less importance, it is interesting to note that materially also the congregation has prospered to an unusual degree. Starting with nothing but what had been provided by the generosity of fellow Churchmen in the city, as has been noted above, the value of the church property to-day is in the neighbourhood of \$33,000, against which there is a mortgage liability of some \$10,000; so that in ten years the congregation has possessed itself of a church property in which the equity is conservatively valued at \$23,000. This property includes a well built commodious rectory, and



St. Matthews', Ottawa. Interior as Enlarged and Beautified, September 1908. Seating Capacity, 900.



St. Matthew's Ottawa: The Original Church Building, Erected 1898.

River, Niagara.

ample grounds upon which to erect the permanent church building, when the time shall arrive to make such a step advisable. It is of course unnecessary to point out that results such as these have not been obtained without strenuous and sustained effort on the part of pastor and people. The parochial machinery is exceptionally complete and scarcely a branch of recognized church activity but has its representative therein. None have been more active and untiringly faithful than the women of the parish. Early in the pastorate of the first rector, an altar guild (St. Anna's Guild), and a senior branch of the W.A. were formed; and while the former has not only cared for the interior furnishings of the church, but has raised thousands of dollars for various parochial purposes, notably the reduction of the debt, the latter has contributed largely to the mission schemes of the Church, and every year has sent one or more bales to the western mission field. A Girls' branch of the W.A. has also been organized and is doing excellent work, while a Junior branch with large membership roll is training the little ones to take an intelligent and sympathetic interest in missions. The men have had a live Men's Association for the past nine years, the first organization of the kind in connection with any church in Ottawa, and for some three years past a Senior Chapter of the Brotherhood of St. Andrew has rendered useful help to the rector along the lines particularly assigned to it. The young people are equally well cared for. In addition to the rapidly growing Sunday School, the boys have a strong athletic club, affiliated with the Anglican Amateur Athletic Association of the city; and the young athletes of St. Matthew's have each season, carried off the lion's share of the trophies offered in hockey, baseball and cross country running, both senior and junior. It is not surprising that with so much parochial activity, the social side of church life has been given an exceptional fillip in St. Matthew's. Men and women constantly associated in a common cause cannot but become better acquainted, and in this parish a solution has been found to the problem which too often confronts the Church of England, viz., how to overcome that reserve and coldness which, alas, so frequently retards the progress of the work, and chills the awakening interest and enthusiasm of the individual. The people of St. Matthew's know one another, strange faces are watched for and new-comers welcomed. It is unusual for a stranger to get away from the church on his first visit without the rector's personal greeting, and it would be a practical impossibility for him to come twice and not be spoken to and told in hearty terms and with a cordial handshake that he was welcome and assured that he would be expected to come again. To this feature of the Church life in this parish as much as to any one human agency may be attributed the marked success of the church in the past. People like to be noticed, they like to feel that they are wanted, and when they do feel that they seldom fail to respond. The Divine Blessing has unmistakably rested upon the labours of the congregation, the past has been fruitful of results, the present is filled with enthusiastic activity, the future looms up replete with every incentive to sustained and increased effort, and few congregations in our own or any other Communion have better cause to thank God for what He has enabled them to do in the past and to take courage for the work which lies before them.

St. Matthew's.—The reopening services at this church, (an historical sketch of which appears in another column), were held on Tuesday, and were of most hearty and inspiring character. The services were:—Celebrations of the Holy Communion at 7.30 and 10 a.m., at which the members of St. Anna's Guild made their Corporate Communion, and Choral Evensong with sermon by Very Rev. Dean Farthing, D.D., of St. George's Cathedral, Kingston, at 8 p.m. At this service special prayers of dedication were said for the various memorial gifts which have been presented among which are a brass altar rail in memory of the Rev. R. W. Samwell, rector of St. Matthew's, who died in 1902; a brass lectern erected by a member of the parish in memory of her parents, and a carved pulpit presented by St. Anna's Guild, with a handsome brass desk, which is also a memorial. On Sunday, September 27th, the opening services will be continued and Right Rev. John Richardson, D.D., Bishop of Fredericton, will preach at 11 a.m., and Right Rev. Jas. Carmichael, Bishop of Montreal, at 7 p.m.

Grace Church.—The formal re-opening of this church took place last Sunday. The church has been practically closed for some weeks owing to the extensive scheme of renovation. The choir, very much enlarged since Mr. Kenyon's appointment, prepared special music for the occasion. The preacher for the morning service was the

Rev. H. Baldwin, of Rome, Italy. Solos were rendered by members of the choir and the organist gave a short recital at the close of the evening service. The re-opening services will continue on Sunday next, when the special preachers will be the Very Rev. Dr. Farthing, Dean of Ontario, at the morning service, and the Bishop of Fredericton in the evening.

Beachburg.—Several necessary improvements have been made in the different parts of this mission during the last few months. At St. Mary's, Westneath, a neat vestry has been completed and kneeling benches put in.

The ladies of the congregation held a box social at the residence of Mr. Andrew Elliott on the evening of September 1st, at which the nice sum of \$27 was cleared. This money is being used to purchase books and other supplies for the two Sunday Schools, which are in a flourishing condition.

At St. Augustine's, Beachburg, a fine brick chimney has been built at a cost of about \$55, which, it is hoped, will put an end to the smoke nuisance of the past few years.

The Woman's Guild have had neat granolithic steps built to both the vestry and porch and a walk of the same material laid down from the porch to the street sidewalk at a cost of about \$35. The woodwork of the parsonage has been painted and a new well is being sunk, which will be a great convenience. The congregation of Forester's Falls are considering ways and means for erecting a church, which is much needed here.

Britannia.—St. Stephen's.—The annual Thanksgiving service in connection with this church, was held last week, and a large congregation of members and friends of the church were present. The church had been prettily decorated for the occasion, and the pastor, the Rev. J. J. Lowe, was present and took charge of the service. The Rev. E. A. Anderson was the speaker of the evening and delivered an interesting address dealing with the relation of the material world to that of the spiritual. The usual Thanksgiving contribution was received and will go towards the general fund of the Church.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The marriage of Miss Edith Margaret Sweatman, eldest daughter of the Archbishop and Mrs. Sweatman, to Mr. John Lowe Walton, of Kingston, Ont., on Monday, September 21st, was decidedly the social event of the season. The Cathedral of St. Alban-the-Martyr was filled with the invited guests, over four hundred in number. The sacred edifice, with its festive air of palms, lilies, and choice altar flowers looked very beautiful. The dainty bride, dressed in the most becoming style of silken sheen, train, lace, veil and orange blossoms, was led up the aisle by her brother, Mr. Stanley Sweatman, followed by the charming bridesmaids becomingly attired. The ushers performed their difficult duties with excellent judgment and address. The ceremony was performed by His Grace the Archbishop of Toronto, assisted by the Rev. Canon Macnab and the Rev. J. B. Fotheringham. Mr. F. H. Coombs presided at the organ, and Miss Brenda Smellie sang very sweetly the wedding anthem. A reception was afterwards held at the See House, which was a veritable bower of beauty, and the display of costly wedding presents made a truly brilliant show mounting up into the hundreds. At 4.30 o'clock the happy couple started off on their honeymoon trip amid showers of hearty congratulations and best wishes.

Grace Church.—The members of this branch of the Woman's Auxiliary on the afternoon of Wednesday, September 9th, met at the home of the rector to give a glad welcome to Mr. and Mrs. John S. Barber and daughter, after their long visit in England. On behalf of the members of this splendid organization Mrs. Arthur Wallis presented the Life Membership certificate handsomely engrossed, and Mrs. Arthur J. Fidler, with fittingly chosen words, the Life Membership gold cross to Mrs. Barber. The recipient was totally taken by surprise, yet in her quiet and able way acknowledged the remembrance lovingly bestowed upon her. Rev. A. J. Fidler also made a brief address, laying emphasis upon the worth and noble character of Mrs. Barber and the high regard and sincere esteem which prompted the branch to action. Mr. Barber expressed his appreciation of the

work of the Auxiliary and of the honour conferred upon the president of our Chapter. He also spoke most interestingly of their voyage and stay in England. Prayer of thanksgiving for safe return from sea was offered. Mrs. Fidler served light refreshments, and thus brought to a close a very happy afternoon.

Church of the Ascension.—Harvest Thanksgiving services were held in this church on last Sunday. The Right Rev. Dr. Stringer, the Bishop of the Yukon, and the Rev. W. H. Vance, B.A., the rector of the parish preached at the morning and evening services respectively.

St. Phillip's.—A very pleasant social gathering of the congregation was held in the Lecture Hall on Thursday evening, the 17th inst., the occasion being a welcome home to the rector after his absence of three months in attendance at the Pan-Anglican Congress. Mr. Churchwarden Evans-Lewis occupied the chair, and announced the various numbers of the programme. The chief feature of the evening was the presentation on behalf of the congregation of a Convocation robe to the rector. The presentation being made by Mr. Wm. Burton, the rector's warden. Archdeacon Sweeny, who was deeply touched by the gift and the kind words which accompanied it, thanked those present in a speech of deep appreciation. At the close, an informal reception was held by the rector and his wife, who was the recipient of a large bouquet of roses during the evening.

Appointees.—Mr. C. H. Rowland, B.A., Toronto University, has been appointed Modern Language Master at Upper Canada College. Mr. Rowland is a specialist in Modern Languages, has been for some time Modern Language teacher at Listowel High School, and previous to that studied in France and Germany. Mr. A. D. Pipe, formerly one of the assistant masters of Rothesay College for Boys, Rothesay, N.B., has also joined the staff. Mr. Pipe received his training at Lincoln College, Oxford, was an Honour man in Moderations, and a specialist in English. He has had considerable experience in teaching both in Canada and in England.

Wychwood.—St. Michael and All Angel's.—Improvements are to be made to this church in the shape of a permanent roof and the roughcasting of the exterior of the sacred edifice. All the work will be done by voluntary labour.

NIAGARA.

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

Hamilton.—Word was received in this city on the 16th inst. of the death on that day at the rectory, Colwich, Nottingham, of the Rev. Canon Curran. The deceased gentleman was well-known in this city, having been rector of St. Thomas' Church for a number of years. About twelve years ago he resigned the living on account of ill-health and went to reside in Algiers, but after a few years' residence in Africa he went to England, where he has since lived.

South Cayuga.—St. John's.—Sunday, September 6th, was observed by this congregation as a day of thanksgiving for the harvest. The church, always tastefully decorated for this festival, looked even more beautiful than usual. The Rev. E. H. Rudd, S.T.D., rector of Fort Madison, Iowa, was the special preacher at both services and delivered two appropriate and inspiring sermons. The offertory for the parsonage debt amounted to over \$30, and was the largest on record.

Byng.—A meeting of the Rural Deanery of Haldimand was held on Tuesday, the 8th September, at the parsonage, Byng, those who were present being the Rev. Rural Dean Godden, of Caledonia; Rev. H. J. Leake, of Nanticoke; Rev. F. C. Walling, of Cayuga; Revs. R. Perdue, A. W. H. Francis, and R. H. Ferguson, of Hagersville. The afternoon was devoted to the transaction of the ordinary business of the deanery, and in the evening service was held at Christ Church, Port Maitland, when the Rev. R. H. Ferguson, who had attended the sessions of the Pan-Anglican Congress, gave an interesting account of the meetings.

HURON.

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

London.—The Lord Bishop of the diocese returned from London, where he has been in at-

tendance at both the Pan-Anglican Congress and the Lambeth Conference. He is in the best of health and spirits and he greatly enjoyed his visit to the Motherland.

All Saints.—At an adjourned vestry meeting held in this church on Monday evening the 14th inst., the members present received some good news from the rector, the Rev. T. B. Clarke, who is in England working for the interest of the Church. The rector has succeeded in obtaining the magnificent sum of \$3,400 during his short absence.

Strathroy.—St. John's.—The annual harvest thanksgiving services in this church on Sunday, the 13th, were well attended, and the church was decorated very tastefully. Over one thousand asters alone were used principally in a rood screen on a ground of asparagus. Altar, prayer desks, pulpit and windows were also ornamented by the young members of the congregation. After the services bouquets brought by the children were sent by express to the Sick Children's Hospital, Toronto, and the Victoria Hospital, London. A beautiful brass alms basin, presented by Mrs. John Lenfestey in memory of her husband, was dedicated and used for the first time. The junior choir sang at morning service, and in the evening Mrs. Flynn rendered the solo, "One Sweetly Solemn Thought." The Rev. Rural Dean Robinson preached at both services.

St. John's Hall.—The Ruri-decanal Chapter of West Middlesex met in this hall on September 15th. There were a large number of members present and amongst them the Ven. Archdeacon Richardson. The meeting was in every way a successful one.

Brantford.—St. Jude's.—The members of the Ladies' Guild of this church met at the rectory on Monday evening and agreeably surprised the rector, the Rev. Rural Dean Wright by presenting him with an address and a new set of vestments. The rector thanked the Guild most heartily, expressing at the same time his appreciation of all the good work they were doing in connection with the church. Refreshments were then served and a most sociable and pleasant evening was spent. Before separating a resolution of condolence was passed with one of the members, Mrs. Elliott, sorrowing for the loss of a beloved brother. The secretary was instructed to forward the resolution to Mrs. Elliott.

St. Mary's.—St. James.—On Sunday, September 13th, special harvest thanksgiving services were conducted in this church, when two very eloquent and uplifting sermons were preached by the Venerable Archdeacon Mackenzie of Grace Church, Brantford. The services were well attended and the church beautifully decorated with flowers, etc. The choir rendered special and appropriate music. It was regretted that the rector of the church, the Rev. Rural Dean Taylor, was unable to be present, he being still at the Sanitarium in Clifton Springs, N.Y., where he recently underwent an operation for hernia; however, his many friends were pleased to hear he is making a speedy recovery and hopes soon to

be back in his parish. The thankoffering for the day amounted to \$66.

Craingers.—St. James'.—On Sunday last, September 13th, the annual harvest services were held in this outstation of the parish of Kingsville, the Rev. Charles Masters officiating. The day was bright, and the church beautifully decorated with the fruits and flowers of the season. The church was well filled at both services and the special offering will more than finish paying for the recent reseating of the church. On the previous Thursday, the 10th inst., occurred the annual harvest tea in the church grounds. After the bountiful feast had been enjoyed by the large number present, the rector took the chair for the rendering of a varied programme of songs, speeches, readings, etc. Everybody voted it a great success.

Windsor.—All Saints.—There was a large congregation and a full delegation of the clergymen of the Deanery of Essex present last week when this church was reopened after the extensive improvements which have been made. For the last 3 months, while the rector, Rev. Rural Dean Chadwick, was absent attending the Pan-Anglican Congress in England, the members of All Saints congregation busied themselves in repairing and improving their church. The foundations have been thoroughly strengthened and repaired and an entire new floor laid in the most approved manner, with a very handsome solid oak finish. The vestibule is laid with a beautiful grey mosaic, having an ecclesiastical pattern. The old seats were remodelled and are now most comfortable and very conveniently arranged, and present a very fine appearance. The lighting system has been very much admired, the fixtures being a special pattern grouped around the pillars. The grey, stone-coloured finish of the church produces at once a softer and brighter effect than formerly, and is eminently appropriate for the Gothic lines of this stately edifice. Several features of the improvements have not yet been completed. The Baptistery at the south-west entrance and the stained glass windows will be shortly finished, and when these are placed in position All Saints will be one of the handsomest and most complete churches in the diocese. The Rev. H. T. S. Boyle, the new rector of Christ Church, Chatham, was the preacher for the occasion, and referred to the vast improvement in the church in the course of his very appropriate sermon on Stewardship. The other clergy present were: Rev. D. H. Hind; Rev. E. H. Maloney of Detroit; Rev. A. H. Daly of Detroit; Rev. W. H. Snellgrove; Rev. W. H. Battersby; Rev. G. B. Ward of Essex; Rev. J. F. Parke of Amherstburg; Rev. C. K. Masters of Kingsville; Rev. J. Edmonds of Leamington; Rev. J. H. McLeod of Colchester. The services in connection with the reopening were continued on Sunday when the Rev. Canon Craig, B.D., of Petrolia, was the preacher.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Grants Committee, which is a sub-committee of the Executive of the Arch-Diocese of Rupert's Land, was held in the Synod office. Those present were His Grace Archbishop Matheson, Dean Coombes, the Rural Deans of the Diocese, the Secretary of the Diocese, (Rev. C. N. F. Jeffery), and the Treasurer, (W. P. Sweetman). It was reported by the Treasurer that in view of the reduction in the amount expected from the English societies for the coming year, and also in view of the fact that the amount the Diocese has been receiving from the General Canadian Missionary Society cannot be increased, it was most important that reductions in the grants should be made wherever possible and also that the parishes and missions of the Diocese should be called upon to contribute more liberally toward the Home Mission Fund. The whole question of the grants to the various missions about 80 in number was taken up, and the grants for the coming year were voted. As a result of the meeting the grants for 1909 will amount in the aggregate to \$23,560. This is about \$1,600 less than the grants for 1908. The committee hopes that a large number of these missions will speedily become self-supporting. The grants range from \$100 up to \$450. The maximum, however, for all but two missions is \$350. Scarcity of clergymen has led to the appointment of lay readers, who have charge of many of the missions. The maximum grant to a lay reader is \$260 a year. During the last year the mission of Hartney and

Elgin has been divided, and Elgin, with Fairfax, has become a rectory. In connection with Hartney a new point has been taken up and the grant continued. At Manitou, the grant has been withdrawn, and the parish has become a rectory. There are now 33 rectories and it is expected that at an early date, several more missionaries will be added to the list of self-supporting parishes. Grants were voted to new missions as follows:—Holmfild, separated from the mission of Cartwright; Munson, formerly a part of the mission of Elkhorn Rivers, to which have been attached Wheatland, formerly Westwood, and Rosevale. A number of the Missions are, it is stated, unprogressive. These are mainly Indian missions or those in which the native element predominates. The Church of England has a full share of mission work, and it entails a heavy financial burden. There, however, appears to be throughout the Church an earnest determination to maintain the work. In addition to voting the grants the committee adopted a schedule showing the amounts to be asked for the Home Mission Fund during the current year from all the parishes and missions in the Diocese. The whole amount asked is in the neighbourhood of \$13,000. In the last few years nearly as much has been asked; but up to the present not more than \$7,000 has been received in any one year. The secretary was asked to get into communication at once with all the summer missions and endeavour to obtain some help from each for this fund. He was also asked to look up those parishes which last year sent nothing or only a small amount for this fund.

QU'APPELLE.

John Criedale, D.D., Bishop, Indian Head, Sask.

Indian Head.—The abnormal immigration to the old district of Assiniboia, now a portion of the new Province of Saskatchewan, augmented by phenomenal railway extensions by the Canadian Pacific, the Canadian Northern, and the Grand Trunk Pacific, building of the new Transcontinental line, with their innumerable construction camps, has taxed the staff of clergy and lay missionaries this year far beyond their strength; and, notwithstanding exceptional accessions to the staff under the Bishop of Qu'Appelle, to-day there is the utmost need for at least twenty additional clergy in this diocese. The great want is for clergy who have several years' experience in Canada; because the work is such that for not less than a couple of years men newly arrived from other countries, and especially England, are mere learners of our customs and requirements, and are therefore, of little use for pioneer work during this probationary period, which, after all, is the most important time in the successful laying of the foundations of parochial organization. Other denominations are fully alive to the importance of placing new missions as far as possible, only in charge of men who are either Canadian born or Canadian trained. Would that our Church could do the same! It would be a source of great strength to our western dioceses, and would spare to us many families whom we lose. In time this obstacle may be removed by the training given in St. Chad's Hostel; but meanwhile the situation is being aggravated. There ought to be sufficient devotion to the Church's interests in the West by clergy born and trained in the East to supply the want, at any rate temporarily, and it is hoped that the sequel to this plain statement of fact will bring many offers of service to the Bishop of this diocese from clergy who are well equipped for the positions now awaiting suitable men. To support the additional twenty clergymen who are required at once funds are urgently needed, for without money men cannot be secured, and the diocesan treasury is as empty as old Mother Hubbard's pantry. Will not our Eastern brethren, who are blessed with abundance of men and means, come forward with substantial help that this Western diocese may be better equipped for its work? Neither the Bishop nor Archdeacon Harding will refuse any assistance, however small, addressed to them at Indian Head, and such aid will bring a blessing alike to donor and recipient. There will be some "shuffling" of clergy at the end of this month so as to locate priests within easy reach of missions which will for a considerable time be served by deacons or lay readers. We regret to learn that the warden of St. Chad's Hostel is hors de combat, as the result of a sunstroke received while driving inspecting missions in the north-west of the diocese. After several weeks' confinement to his bed, Mr. Littler has been removed to Banff, where he is recovering. The Rev. Nelson Dobie, rector of Indian Head, is in charge of the

A Few Days

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Hostel during the absence of the warden. The Bishop will (D.V.), return to the diocese after the close of the General Synod at Ottawa, in October. His Lordship has been in England attending the Pan-Anglican Congress and the Lambeth Conference. The general diocesan missionary, the Ven. Archdeacon Harding, D.D., has just returned from a fortnight's tour of missions in the southern portions of the diocese, where he has found, on the whole, a flourishing condition of affairs judged from the highest standpoint of ministerial work. Of course he has had constantly to deplore the lack of men and means to pay them anything like adequately to cope with the requirements of our Church in the growing districts on and adjacent to the Regina-Arcola line of railway. A new mission has been opened in the south by a Brotherhood (four clergy from England), under the auspices of the Society for Propagation of the Gospel. This experiment will be watched with considerable interest, being viewed just now with distrust as to its ultimate value and permanent success. Financially it will not entail any obligations upon the diocese. The several parishes of Fleming, Yorkton, and Buffalo Lake have now become self-supporting, raising the total number of rectories in the diocese to the "fatal" thirteen. This season's crop in this diocese will be far from phenomenal, the growers' salvation lying in high prices rather than large yield. Although the relation of price to yield will by no means cripple farmers' resources, many are already excusing themselves from doing their duty financially towards our missions by the fact of a lessened yield of grain per acre. Thus are our missions made to suffer under a pretext that has no foundation in financial fact. Damage by hail has been limited to small areas, by drought to only a few farms, to scorching on fewer still, while frost has not taken any toll worth mentioning. It seems that while there is always plenty of money available for sport and gambling, there is always a dearth of funds for religious purposes. The popular motto seems to be "What we have we'll hold."

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop,
Prince Albert, N.W.T.

Provost.—St. Paul's.—This congregation is now organized as a parish, and the following officers have been elected:—Wardens, E. Noden, J.P.; H. McFaul. Sidesmen, Messrs. F. and W. Scott, W. Adams, and H. Ripplingdale.

Wainwright.—G. T. P.—The congregation has been organized here and the following officers appointed:—Wardens, H. Y. Pawling, M. G. Cardell.

Correspondence

PRAYER BOOK REVISION.

Sir,—I notice that, at the approaching meeting of the Synod at Ottawa, it is proposed to take up the question of the revision of the Book of Common Prayer. It would be well if those who propose to revise the Prayer Book would read carefully the article on that book in your issue of September 3rd. What is urgently required is a thorough revision of our every day life. More of the influence of religion in political life, in commercial life, in the organization of trades unions in our domestic life, in our every-day transactions with each other. We have rules and

regulations ad nauseam; but a large proportion of Church Canons and Dominion and Provincial Statutes are utterly ignored, and yet we go on manufacturing them by the ream. We want the clergy to give more of their time and attention to religion in common life, and less to vestments, to forms and ceremonies. Bishop Strachan wore no mitre, he carried no crozier, but "John Toronto" was a power in the land, and the results of his energy and far-sightedness are felt to this day. What has been the result of the movement known as the Oxford Revival? Why just the reverse of what it ought to have been. Instead of acting as a concentrating and consolidating force, it had exactly the opposite effect. It operated as a disintegrating force, and has continued to be an element of weakness in the Church from that day to this, and such will be the effect of tampering with the Prayer Book. Then again there is a movement to call the branch of the Church of England in Canada the "Canadian Church." Canadian is national and cannot be applied with any propriety to a portion of the Protestant population, and we should simply make ourselves ridiculous by attempting to do so.

CLERICAL SUPPORT.

Sir,—Some time ago I happened to see the paper, written by Archdeacon Lloyd of Saskatchewan, for the Pan-Anglican Congress, on the subject of Immigration, and the closing paragraph referred to the efforts being made to disabuse peoples' minds of the idea of expecting to have a Canon Liddon as their pastor while they did little or nothing towards his support. This idea is, alas, too prevalent. That there is a great need existing for vigorous effort in this direction may be plainly seen by the following item quoted from the Saskatchewan Monthly Magazine for August, describing the opening of a new, or enlarged church (St. George's) at Marshall, Sask.:—"The opening service was held on Saturday afternoon, July 11th. The church was full, many friends from outlying centres came in for the occasion. The Ven. Archdeacon Lloyd preached the sermon, and his helpful, inspiring words will long be remembered by all privileged to hear them. The Ven. Archdeacon Noyes, B.D., Rev. Rural Dean Carruthers, B.A., and catechists H. F. Rew and C. Barnes, also took part in the service. The collection, which was for the building fund, amounted to seven dollars and fifty cents (\$7.50). After the service about eighty sat down to tea and remained for the entertainment held in the school." When we notice the array of ecclesiastical talent, the "helpful inspiring words," the size of the congregation, the object and amount of the collection, nothing more need be said to show the great need that exists for more of the true spirit of giving in our people.

E. Matheson, Battleford.

THE HYMN BOOK.

Sir,—Mr. Doull's letter is, I am glad to see, in time to be read and digested by the members of the Synod. I have glanced over the hymn book and I am sure that humanly speaking it is as good as could be got. Let those who want perfection remember that they can never get it, and that no single hymn in this book is printed there which has not run the gauntlet of able and trained scrutineers and only got before them after having been commended by hundreds of congregations. Let those precisians remember too that this is not a continuing city, human intellect and tastes are continually changing and new thoughts spring up every morning. I appeal to make no change now. Soon enough there will be another edition, and then experience will show what hymns to drop if there should be any.

A Substitute.

If God has promised that all things shall work together for the good of His loving children, what room is there for anxious care? With this assurance we may resign the uncertain future into His hands with perfect confidence.

One of the best ways to bring contentment and gratitude into the soul is to compare our lot with that of those who are in conditions which are harder and more trying than ours. One of the surest ways to beget discontent and a complaining spirit is to place our condition and lot in life in contrast with those who are, as we suppose, much better off, and in possession of what we are not.

FOURTEENTH SUNDAY AFTER TRINITY.

"Give unto us the increase of Hope."

We need God's precious gift of Hope
Through all our pilgrim way,
O may its cheering, guiding light
Be with us day by day!

When darkness broods o'er all the land,
And doubts and fears dismay,
Vouchsafe, O Bright and Morning Star,
Increase of Hope we pray.

When clouds of sorrow dim our sky,
And grief makes dark the way;
Bestow, O Sun of Righteousness,
Increase of Hope we pray.

When those we love are laid to rest
'Til shadows flee away;
Send us, O Lord with whom they are,
Increase of Hope we pray.

And when Thy pleasant gifts of earth
Around our pathway stray;
Lord raise our hearts beyond, and give
Increase of Hope we pray.

When pain and sickness sharp and sore
Make drear life's little day;
Give us, Thou who endured the cross,
Increase of Hope we pray.

When fervently we seek to lead
Thy lambs along Thy way;
Grant Lord, who gave Thy life for them,
Increase of Hope we pray.

Yea, by the wondrous pow'r of Hope
Thy children save away,
And help us Lord to hold it fast
Unto the perfect Day.

Lillian Brock.



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British and Foreign

The late Miss Bertha Hill, of Dryden, Central N.Y., left \$1,000 to Zion Church, Maclean, in that diocese.

The late Reed A. Williams, jr., leaves \$3,000 to St. Luke's Church, Germantown, Penn.

A bequest of \$955, to be called the Helen Seely Fund, for the relief of the deserving poor, has been left to Grace Emmanuel Church, New York.

The late William Wheeler Smith, a New York architect, a member of the Dutch Reformed Church, has left the greater part of his estate, about \$2,500,000 to St. Luke's Hospital, New York, for a convalescent home.

The vestry and congregation of Christ Church (Old Swedes), Bridgeport, Upper Merion, Pa., has requested to be admitted into union with the diocese of Pennsylvania.

By the will of the late Mr. Frederick Cooper Hewitt, who died recently, various Church organizations will benefit largely through legacies left to them by the deceased.

New choir stalls are to be erected in St. Andrew's Cathedral, Inverness, in memory of the late Bishop Kelly. The material selected is Austrian wainscoat oak which is to be submitted to a process of "fuming."

Ten of the Rhodes scholars now resident at Oxford are reading for Holy Orders. Two first classes in the Theological school for 1907 were won by scholars from the United States.

On leaving St. John's, New Pittslogo, Scotland, for Glasgow, the Rev. E. J. and Mrs. Petrie, were made the recipients of various gifts. Much regret has been evinced at their departure.

The old edifice of All Saints' Church, Philadelphia, has been sold to the local congregation of the Greek Orthodox Church. The last service, according to the American rite, will be held on September 27th.

The late Mrs. Elizabeth Zinn, of Cincinnati, left \$3,000 to the Children's Hospital of Southern Ohio, and \$2,000 for the Girls' Friendly Society Vacation House of that diocese.

HARVEST TIME

Should be a season of plentiful money for many of our people, and much of this should find its way into the Bank. We wish to remind all of the facilities of the

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for conducting the banking business of farmers and town and city people.

Surplus money should be deposited in our Savings Department where it will earn interest and where it will be

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INCORPORATED - 1855

The late Mrs. Mary A. B. Brown, of Baltimore, leaves \$2,000 to the rector of St. Luke's Church in that city, and \$600 to the Woman's Auxiliary, to be expended according to their judgment in charity and for missions.

Mr. and Mrs. George Wharton Pepper, of Philadelphia, have given \$3,500 to endow a bed in the University Hospital, Manila, as a thank-offering for the recovery of their three children from severe illness.

The late Jane McHone leaves \$2,000, the greater part of her estate, to our General Board of Missions.

Gorleston Pageant has been a great success. Gorleston is the Garionum of the Roman occupation, and was an important stronghold in the days of Boadicea. There are ten episodes in the pageant play, which has been written by the Vicar of Gorleston, the Rev. Forbes Phillips, and in which a large number of fishermen, together with their wives and children, take part. This place is in Norfolk in the Diocese of Norwich.

At a recent meeting of the Church Council of St. Stephen's, Upton Park, E., it was decided that a carved oak reredos should be erected in St. Stephen's Church, in commemoration of the great work of the late vicar, Dr. E. N. Powell, now Bishop of Mashonaland, during seventeen years.

The Rev. Canon Benham—"Peter Lombard"—was recently presented with a silver bowl in commemoration of the 50th anniversary of his ordination to the priesthood by a number of his old friends who had known him as fellow-students, colleagues or pupils of his in his early years at St. Mark's College, Chelsea. Amongst their number was Bishop Dart of New Westminster.

At Dyserth, near Rhyll, on a recent date, Mrs. Townsend, Mainwaring, the representative of an old Welsh family, in her ninety-sixth year, opened a Church bazaar, and was presented with a bouquet by Mrs. Evans, aged eighty-eight. Two other ladies, aged respectively eighty-four and eighty-one, were present, so that the united ages of the four were 349 years.

A beautiful memorial tablet to the late Mr. William L. Thomas, founder of the Graphic and Daily Graphic, has been placed in position in the wall of St. Clement Danes, Strand, London. The tablet has been carried out by Mr. Thomas Brock, R.A., and consists of a portrait executed in gilded bronze, surrounded by a marble frame, in which figures of Literature and Art are represented at the foot. The very influential committee included the names of Sir Edward Poynter, Bart, P.R.A., Sir Lawrence, Alma-Tadema, R.A., Major-General Baden-Powell, C.B., Admiral Sir Edward Seymour, and other distinguished celebrities.

One of the great advantages of the medical work, which is done by the C.M.S. in China, is that it brings

A Bad Stomach

may come from one of three causes—faulty digestion, constipation or weak kidneys.

Whether it's one or all three of these troubles, ABBEY'S SALT will sweeten the stomach, make the digestion sound, and regulate and strengthen the kidneys. 21

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There are 74 pages in this book, and nearly every design shown is exclusive with us. You will be pleased with the style, and even better pleased with the very moderate prices of the garments.

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the missionaries into touch with members of the official and influential classes. Several mandarins at Fuh-chow, and the wife of the chief mandarin and relatives of other officials at Ning-taik, were among those who sought the benefit of the doctor's

skill; while at Kien-ning, the missionaries were called to see a few cases in the yamens—a thing quite unknown a few years since. To all who received treatment the Gospel was preached, and it gained admission to the hearts of many.

Probably few people know that Great Britain contains a number of parishes so small that their population can be housed under one or two roofs. For instance, Upper Eldon, near Stockbridge, consists of two houses, which with an 11th-century church, and a tiny "God's Acre" in the middle of a farmyard adjoining one of the dwellings, comprise the whole parish. Not much larger is the population of Lullington, five miles from Eastbourne. Small as its church is—the interior dimensions are only sixteen square feet—it is quite large enough for the inhabitants. In Grove, near Leighton Buzzard, there are only about a dozen inhabitants, the parish containing a modern farmhouse, two cottages, and a tiny church. At Rhyd, in Flintshire, while there are only three adult inhabitants, the village contains five cottages and one shop; till recently there were two licensed houses, one of which still remains.

The best defence of the Bible is its fruit. The mightiest apologetic of Christianity is missions. Fifty years ago Hiram Bingham and his wife went from Hawaii to the Gilbert Islands, 5,000 miles southwest of San Francisco, then inhabited by a tribe of cannibals, "sullen, passionate, cruel and treacherous," as they were described by navigators of that day. Last November, 30,000 Christian Gilbertese met to celebrate the emergency of their race from savagery to civilization. All the pastors of these people have been trained by their first missionary, and 11,000 copies of his translation of the Bible have been sold. Two thousand religious books are bought by these people annually. Dr. Bingham still lives, although an invalid, in his native Honolulu, and at the time of the semi-centennial jubilee he received from the islanders a letter full of love and gratitude. He provided for the people of the islands their first dictionary and all their early text-books.—"Interior."

The Rev. Thomas Lord, the centenary Congregationalist minister who died at Horncastle lately, after a brief illness, had a remarkable career. He was born on April 22, 1808, at Olney, Bucks. In July 1834, after being an apprentice to a shoemaker, he joined the Congregational ministry and held in turn pastorates at Wollaston, Brigstock, Horncastle, Deddington, West Bromwich, and Great Bridge. He retired in 1878, but continued to supply at Great Bridge until 1899, when failing eyesight compelled him to give up active ministerial work. After his retirement, however, he preached frequently in and around Horncastle. Mr. Lord was all his life an active Temperance worker, and from its foundation he was an advocate of the principles of the Peace Society. During his ministerial career he preached nearly 10,000 sermons. Almost to the last he took open-air exercise, and his specific for attaining old age was "plain living, no alcohol, and no tobacco." Curiously enough, in his youth Mr. Lord's health was none too good, and it was told of him that in the 'thirties, when he was preaching at Wollaston as "the new minister," an old lady said to a friend, "Don't make too much of the poor young man; he's not long for this world."

Children's Department.

THE FINDING OF TIMOLEEN.

"I am sure this is the most dreadful birthday any little girl ever had!" said Mildred, as she and Aunt Judith stood before the stove in a dingy little station far away in British Columbia. The train had been three hours late.

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Every instrument is guaranteed for five years. Any instrument shipped subject to approval. We pay the return freight if not satisfactory. A handsome stool accompanies each instrument. In ordering, it would be advisable to send your second and third choices, in case the first should be sold before your order is received.

If monthly payments are not convenient, quarterly, half-yearly or other convenient payments may be arranged. Write us, we wish to suit your convenience.

TERMS OF PAYMENT

Organs under \$50, \$5 cash and \$3 per month
Organs over 50, 10 cash and 4 per month
Pianos under 150, 10 cash and 4 per month
Pianos under 250, 10 cash and 6 per month
Pianos over 250, 15 cash and 7 per month

A discount of 10 per cent. for cash.

ORGANS

- DOMINION**—5 octave walnut Parlor organ by the Dominion Organ Co., Bowmanville, in attractive case with extended top. Has 8 stops, 2 sets of reeds, coupler and 2 knee swells. Original Price \$100. Sale Price..... **\$34**
- KILGOUR**—5 octave Parlor organ by Kilgour, Hamilton. Has 9 stops, 2 sets of reeds throughout, coupler and 2 knee swells, in oak case with extended top. Original Price \$100. Sale Price..... **\$37**
- BELL**—5 octave Parlor organ by Bell Co., Guelph, in handsome walnut case, beautifully panelled and carved, with extended top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Original Price \$125. Sale Price..... **\$47**
- DOMINION**—5 octave Parlor organ by the Dominion Organ Co., Bowmanville, in handsome walnut case with burl walnut panels, music rack, extended top, 11 stops, 2 full sets of reeds, 2 couplers, 2 knee swells, mouseproof pedals, patent fold-pedal cover. Original Price \$125. Sale Price..... **\$48**
- SHERLOCK-MANNING**—A new style Parlor organ by the Sherlock-Manning Organ Co., London, in walnut case with mirror top. Has 13 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells. Used less than six months. Regular Price \$100. Sale Price..... **\$58**
- DOHERTY**—6 octave piano case organ by the Doherty Co., Clinton. Is in dark rosewood case, fret carved panels, full length music desk, mirror top, lampstands, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Original Cost \$125. Sale Price..... **\$73**
- THOMAS**—6 octave piano case organ by the Thomas Co., Woodstock, in handsome walnut case with marquetry panel, full length music desk, mirror top, lamp stands, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Just like new. Original Price \$135. Sale Price..... **\$81**
- DOMINION**—6 octave piano case organ by the Dominion Co., Bowmanville, in rich dark golden oak, has full length carved panels and music desk, 2 bevel edge mirrors and rail top, lamp stands, mouseproof pedals and patent folding pedal cover. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Original cost \$150. Sale Price... **\$85**
- SHERLOCK-MANNING**—A very attractive piano case organ by the Sherlock-Manning Co. London, in walnut case with full length panels and music desk, mirror rail top, lamp stands, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Used less than six months. Regular Price \$130. Sale Price..... **\$87**
- BELL**—6 octave piano case organ by the Bell Co., Guelph, in very attractive walnut case, full length music desk, mirror rail top, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouse proof pedals, just like new. Original Price \$150. Sale Price..... **\$91**
- SHERLOCK-MANNING**—6 octave piano case organ by the Sherlock-Manning Organ Co., London, in beautifully double veneered walnut case, piano finished throughout. Has full length panels of piano design, bevel mirror top, lamp stands, 13 stops, 2 sets of reeds throughout, 2 couplers and 2 knee swells, mouseproof pedals, &c. One of the handsomest instruments that we have ever had in stock, as choice in tone as it is in appearance. Used less than six months Sale Price **\$94**
- ESTEY**—A bargain such as we have never offered before in a practically new Estey organ with reed combinations to delight any musician, and in a piano case fit to grace any home. Made in oak with carved panels, mirror top and lamp stands, 14 stops, 4 sets of reeds in the treble and 5 sets including sub-bass in the bass. This instrument is at present in our Winnipeg store. Western buyers, therefore, may save considerable in freight charges. Used less than six months. Sale price \$165. Reduced to **\$118**

PIANOS

- EMERSON**—A very handsome rosewood square piano by W. P. Emerson, Boston. The case is of very attractive design, finished back and front so that it may stand in any position in the room. 7 octaves, carved legs and lyre, good tone, well repaired action. Original Price \$375. Sale Price **\$98**
- HAINES BROS.**—7 1/2 octave square piano by Haines Bros., New York, in very attractive rosewood case, carved legs and lyre, serpentine and plynth mouldings, full overstrung scale, iron plate. Has been thoroughly reconstructed and is in perfect order. Original Price \$425. Sale Price **\$113**
- HEINTZMAN**—7 octave square piano by Heintzman & Co., Toronto, in rosewood case with carved legs and lyre, serpentine and plynth mouldings, full overstrung scale, iron frame, good tone and fine action. Original Price \$450. Sale Price..... **\$123**
- STEINWAY**—An unusually good piano by Steinway & Sons, New York, in handsome rosewood case with carved legs and lyre, serpentine and plynth mouldings, case finished alike back and front, large overstrung scale, well finished action. A piano that was originally worth \$650. Special Sale Price..... **\$163**
- SCHUMANN**—An attractive upright piano in burl walnut case, plain polished panels, trichord overstrung scale, double repeating action, etc. Original Price \$325. Sale Price..... **\$195**
- MENDELSSOHN**—A very attractive small size piano by the Mendelssohn Co., Toronto, in double veneered mahogany case, plain panels, trichord overstrung scale, 3 pedals, practice muffer. Used less than a year. Regular Price \$275. Sale Price..... **\$198**
- MCPHAIL**—A splendid medium size piano by this old, celebrated Boston firm. Case in ebonized finish with plain polished panels, double repeating action, trichord overstrung scale. Is in just as good order as when it was new. Original Price \$375. Sale Price..... **\$210**
- BELL**—A very attractive upright piano by W. Bell & Co., Guelph, in mahogany case with Empire wreath carving on end panels, plain polished panel in centre. Has 3 pedals, full iron frame, trichord overstrung scale, practice muffer, etc. Cannot be told from new. Regular Price \$350. Sale Price..... **\$228**
- MENDELSSOHN**—A 7 1/2 octave upright piano by the Mendelssohn Co., Toronto, medium size, in rich walnut case with full length panels and music desk. Trichord overstrung scale, ivory and ebony keys, 3 pedals with practice muffer. Used less than a year. Regular Price \$340. Sale Price..... **\$238**
- GERHARD HEINTZMAN**—A 7 1/2 octave upright piano by Gerhard Heintzman, Toronto, in rich dark walnut case of plain though attractive design, full length panels and music desk, 3 pedals, ivory and ebony keys, cannot be told from new. Regular Price \$400. Sale Price..... **\$257**
- McMILLAN**—A Cabinet Grand piano of our own make, made in our factory at Kingston, Ont. in rich mahogany case of simple though artistic design, full length panels and music desk, Boston fall board, third or sustaining pedal as well as dulciphone or practice stop, made of first-class materials and workmanship throughout. A piano of good musical tone and first class wearing qualities. Used less than six months. Sale Price..... **\$258**
- GERHARD HEINTZMAN**—A 7 1/2 octave upright piano by Gerhard Heintzman, Toronto, in walnut case, full length music desk, carved panels, Boston fall board, trichord overstrung scale, ivory and ebony keys. Is as good as new. Manufacturers Price \$425. Sale Price..... **\$276**
- GERHARD HEINTZMAN**—A 7 1/2 octave upright Gerhard Heintzman piano in walnut case of modern design, with full length panels and music desk. Has 3 pedals, ivory and ebony keys. Manufacturer's Price \$425. Sale Price **\$283**
- GOURLAY**—A Cabinet Grand piano of our own make, Louis XV, design, in rich mahogany case, full length music desk, Boston fall board, 3 pedals, ivory and ebony keys. This piano has been used less than one year and is a style that has won unusual favor both for its artistic design and its wonderful tone charm—a tone that cannot be surpassed even if we were to make a piano for \$1,000. Special Sale Price **\$312**
- GOURLAY**—A New Grand Scale Gourlay piano in rich mahogany case of ornate Colonial design. This piano embodies every real improvement known to the science of piano making. Is a duplicate of the instrument supplied to the Countess of Minto and is the style that has added so much to the prestige of the GOURLAY name. Has been used less than two years and cannot be told from new. Special Sale Price..... **\$327**

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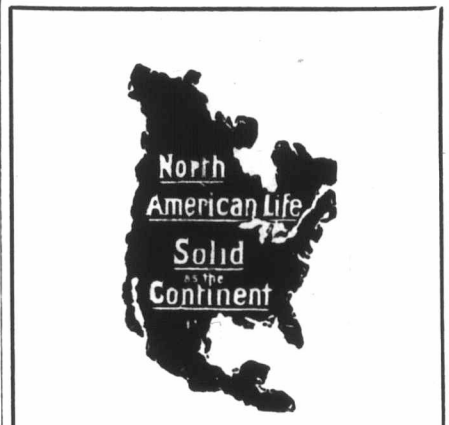
It was past eleven, and pouring in torrents. "Can you get us a carriage?" asked Aunt Judith of the sleepy-looking station-master. "Not to-night, ma'am." "How far is it to the village?" "Nearly three miles, ma'am." "Three miles from the village, rain, wind and Egyptian darkness! Not a very pleasant prospect

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for a walk," laughed Aunt Judith "Oh, aunty, whatever in the world shall we do?" cried Mildred. "Stay here all night, I suppose," said Aunt Judith, who had travelled all over Europe and Asia, and was never daunted by any ordinary difficulty. "Yes, ma'am," said the station-master, "that's just what you'll have to do. It isn't very comfortable here, but at any rate there will be a roof over your head, and that's a great thing on a night like this." There were two rickety settees in the room. Aunt Judith made a nest of shawls upon one of them for Mildred, and settled herself upon the other. Soon the south-bound train steamed noisily in, but left no passengers; and when it had gone, the station-master took his hat and coat and the lantern and went out, saying he would return at six in the morning. "Oh, aunty!" cried Mildred, "he has left us in the dark!" "The light from the stove is enough. We shall sleep all the better," said Aunt Judith. "But, aunty, he has locked the door! he has locked us in!" cried Mildred in dismay. "No matter," laughed Aunt Judith. "He will unlock us bright and early tomorrow morning." How the wind howled! How the rain dashed against the windows! One window had a broken pane, and they could hear the water dripping, dripping, down the wall to the floor. "What a dreadful birthday!" sighed Mildred. Just then she heard a noise at the broken window, and raised herself on her elbow to listen. What could it be? Was it a tramp? Was it a burglar? Was it a bear? Again came the noise. First a scratching, then a scrambling, and then something small and white bounded into the room and jumped up on Mildred, whining and licking her hands. Mildred sprang up with a scream of delight. "Oh, you darling, darling thing! Oh, you sweet dear wee bit a doggy! Oh! Aunt Judith, did you ever, ever see such a cunning doggy?" They carried him to the stove and examined him by the faint light of the dying coals. "A very valuable silver Yorkshire," said Aunt Judith. "See his tiny black nose and his little pink tongue," said Mildred "and just feel how soft and silky he is. And, oh! do look at his lovely silver collar and blue ribbon." "Perhaps we shall find his owner's name upon the collar," said Aunt Judith. "Keep still, you mite, and let me see." But the collar bore only the word "Timoleen." Mildred was dancing with joy. "Oh, Timoleen, darling, you must have come to be my birthday present," said she. She fed him with bits of chicken and cake from their lunch-basket, and then cuddled down in the shawls again with him clasped tightly in her arms. "What a perfect birth-day!" said she. When the station-master returned in the morning, he said that the Yorkshire must have belonged to someone on the south-bound train, and that probably inquiries would be made for him. "But, oh, my darling Timoleen! I could never, never let him go!" cried Mildred. "Are you going to be round here long?" asked the station-master. "About a month," said

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Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Aunt Judith. "Well, then, missy, you had better take the little dog along with you, and you can leave me your address in case any one inquires for him," said the station-master. But no message ever came from the Yorkshire's owner, and when Mildred went back to Boston, little Timoleen went too.—Youth's Companion.

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FOR MEN

SESSION OF 1908-1909

Michaelmas Term opens Saturday, September 12th, 1908. Matriculation and Supplemental Examinations begin Tuesday, September 15th. Lectures, Thursday the 17th.

Women are admitted as Day Students. A large number of scholarships and exhibitions are available. For information as to these and the Arts Course, apply to Rev. Principal Parrock, L.L.D. For the Divinity Course, etc., apply to Rev. F. J. B. Allnatt, D.D. For calendar, etc., apply to F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

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