

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, JUNE 25, 1908.

No. 26.

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

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Deputy of the Minister of the Interior.

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the contributions of Indian Christians for religious purposes by 120 per cent.—the figures rising from Rs. 43,026 to 94,649 (or £6,300); while the growth in area, i.e., stations and out-stations, is 35 per cent., and in staff of Indian workers 45½ per cent. The English clergy in the same time have shown a very slight increase, if any.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 25, 1908.

Subscription Two Dollars per Year.

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Lessons for Sundays and Holy Days.

June 28.—Second Sunday after Trinity
Morning—Judges 4; Acts 8, 26.
Evening—Judges 5 or 6, 11; 1 John 3, to 16.

July 5.—Third Sunday after Trinity.
Morning—1 Samuel 2, to 27; Acts 12.
Evening—1 Samuel 3 or 4, to 19; Jude

July 12.—Fourth Sunday after Trinity.
Morning—1 Samuel 12; Acts 17, to 16.
Evening—1 Samuel 13, or Ruth 1; Mat. 5, 33.

July 19.—Fifth Sunday after Trinity.
Morning—1 Sam. 15, to 24; Acts 21, to 17.
Evening—1 Sam. 16 or 17; Mat. 9, 18

Appropriate hymns for Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 305.
Offertory: 220, 275, 366, 549.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

THE SECOND SUNDAY AFTER TRINITY.

The Eucharistic Scriptures for this Sunday carry on, in measure, the lesson of last Sunday. St. John pleads for genuine love: "My little children, let us not love in word, neither in tongue, but in deed and in truth." Does not this remind us of a saying of Jesus, recorded by St. John in his Gospel? "God is a Spirit and they that worship him must worship him in spirit and in truth" (4:24). Here is the demand for genuine worship of God which must be based on a true appreciation of God and an eternal love for God. Then St. John goes on to connect love and knowledge. What is the Commandment of God? "That we should believe on the Name of His Son Jesus Christ, and love one another." Our belief

in, and knowledge of Jesus, will inspire and sustain our love of God and man. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." The Collect for this week is a prayer for the education of the soul, that we may be kept under the providence of God, and may be brought up in the steadfast fear and love of God. If our prayer be in earnest we shall receive an answer: God will open our eyes to see the wondrous things in His Law; He will open our ears to hear the blessed truths which Holy Church bears constant witness to. Thus do we learn of God. The Gospel illustrates most vividly the necessity of a true knowledge of God and holy things. The invited guests did not appreciate the invitation. "And they all with one consent began to make excuse." How unreasonable their excuses! Of such a character are they that with a truer appreciation of their host the men would never have made them. This is still the day of excuses. But in particular these summer days are days of excuses, and worldly reasons (?) are offered for the neglect of God and the worship of God. But remember love always finds a way. Those who know God; and love Him, who know that the Church is the Divine Society, and love it and all its ordinances, are to be found in the country or village church. Whereas those who go boating, sailing, fishing, riding or driving on Sunday do not really know God, nor do they really love Him. They have no appreciation of Holy Church or of sacramental grace. They do not appreciate the invitation, "Come, for all things are now ready." Let faithful Churchmen and women continue in their love of God and His Church. For such faithful perseverance is bound to do good. The day will come when the careless and ignorant will learn to know and to love the things that be of God, and then will they be ashamed of their excuses. "O taste, and see, how gracious the Lord is" (Ps. 34:8).

The Opium Curse.

It is not to be wondered at that men and women from European countries visiting or moving to India should, as it is brought to their notice, be appalled at the havoc wrought by the opium traffic on the minds and bodies of its victims. Not unlike leprosy, it marks out its votaries with dreadful distinctness; defaces the body, impairs and gradually destroys the mind. Strange, indeed, it is that a people so intellectual as the Hindus should so readily yield to the ruinous lure of the opium habit. But far stranger still is the fact that Christianized and civilized white men are content to profit by the degradation and destruction of the body, mind and soul of their fellowmen.

Unscrupulous Gain.

Mr. Justice Cassels is bringing credit to himself and profit to his country by the high sense of honour and manly independence he is showing in the investigation into one of the public departments at Ottawa. It is an outrage upon the country that contractors for the supply of public utilities should be allowed to receive profits that are out of all reasonable proportion to the market value of the articles supplied. We know no politics where public rights and morals are concerned. More power to the arm of Mr. Justice Cassels say we. We want more such men in high position in Canada.

Business Honesty.

As we sorely need to cultivate a spirit of unselfishness and courtesy amongst our children, so we have urgent need of cultivating the habit of honest dealing in business of all kinds. We may rest assured that the mean man, and the sharp man, though they may for a season outwit their

less adroit, or more honest competitors, will each find in the long run that they have made the great and almost irreparable mistake of life. Such men win money, it is true, but with it they also gather the contempt and not seldom the hatred of many whose good opinions it would have been worth their while to have won. Unclean gold fouls the hand that grasps it. The tighter the grasp the greater the defilement.

The Change in Services.

The Scottish Episcopal Church is at present engaged in revising its Prayer Book, the suggested alterations being published in the Scottish Chronicle and bearing a strong family resemblance to the proposals of Spectator. Older people accustomed in youth to the full Morning Prayer, Litany, anti-Communion and sermon have, as is natural, the doubts of age at the so-called improvements. Anthems, voluntaries, elaborate music and the Book of Common Praise, largely, they say, take the place of the Book of Common Prayer when the service was said by the people, and not sung by a choir. Largely these proposals are taken from the United States changes, some have stood the test of time, but many are as yet novelties.

The Marriage Servio.

There is one service which has been curtailed in the States and such curtailment is proposed for Scotland. One exceedingly valuable letter has been sent by one of the council, which says, and says well, what thoughtful people think, but have not the courage to express openly upon the point: "It is proposed to edit the Introductory Address in the Marriage Service so as to omit all reference to the precreation of children as the chief object of this sacred ordinance. Now, I have observed at several weddings that a silly prudery tends to an omission even of one verse of "The voice that breathed o'er Eden" in order to avoid all mention of children. But surely they are the crown and glory of the married state, and to all serious-minded persons at the time of marriage there should be present in mind the awe-inspiring wonder of the chief responsibility they are undertaking—that, namely, of transmitting their own characteristics to offspring, and carrying on the race through the link of their own personality. And I venture to say that never in history has it been so necessary as at present to emphasize the importance of this, the chief object for which marriage is instituted."

King and Czar.

A past master in bringing about and maintaining cordial relations with the sovereigns of the great powers is our beloved King. It is not marvellous that the Prince, whose coming into kingly office was regarded by some people with concern, should have proved himself, in a few short years, to be one of the most notable benefactors of his race and time. As son of the noble Prince Consort, and the good and gracious Queen Victoria it would have been strange, indeed, if the King had not inherited some of their splendid qualities and profited by their illustrious examples. He has done so to a marked degree. The influence of his gentle, yet masterful character, makes for peace and good-will wherever he goes. We are confident that Russia will be the gainer, in the best sense, as well as Great Britain, by the meeting of King and Czar.

A Better Army.

Mr. Haldane, the Secretary for War, is a bar-rister of great ability, who has surprised the nation by the energy with which he has pushed his ideals and aspirations for a territorial army. A London Scotchman, he has now visited Edinburgh and has addressed a conference of the two

great Presbyterian assemblies to beg their cooperation. "There was something pathetic about the soldier," he said. "A man taken while very young, generally from humble surroundings, and on whose head was placed a great responsibility, he was taught that it was his duty to be ready to die unflinchingly for his country. If such a one was to be really what they needed him to be, they could succeed only if they cultivated in him not only high patriotism but the highest idealism. Character on its highest side where the fruit was touched by the infinite. When a man went forward to face death, when he set forth on that errand, an errand which he must fulfil, he could succeed only if the will which he was obeying was higher than his own and it was not enough that it was the cause of the State for which he pledged himself to die. It was those patriotic duties which were performed only when something deeper, something yet more penetrating was behind it.

The soldier was a simple person; he knew little of the differences of the creeds, was easily moved, not difficult to teach, not really difficult to reach, because before him at all times he had the sense of duty and discipline." In this strain Mr. Haldane appealed for the aid of the clergy to guide and elevate the young men of the Special Reserve in their six months' training, "so that when each left the colours and joined the Reserve he went back a man." In reading this address the writer was struck by the resemblance of the ideal to that of the recently departed John Nunn, formerly of the 16th Regiment. A simple, religious old soldier, full of patriotism and love of the service, affectionately called the chaplain, we lay this tribute on his tomb, the grave of a soldier, a man who consistently tried to do his duty.

A Suffragist's Education.

Good sometimes comes from what are to human expectation, very unlikely circumstances. A Mrs. Sanderson, a Suffragist, had spent a period of confinement in Holloway prison. Her experience had taught her a great deal about her less fortunate fellow-women, and she, while these experiences were fresh, endeavoured to interest her associates in some efforts to improve the future prospects of these poor women. "There were all sorts and conditions of women and it seemed very hard to see them. Old, middle-aged and young were there, coarse, harsh and refined. To see young women with innocent and childish faces gave the impression that there was some mistake about it all; it was a tragic thing to witness. No matter what they had done, no matter what their crime had been, she could not but regard it as hard treatment for those children, for there were many of them very young. They should make it impossible for them to say, "I went out of prison worse than when I entered it."

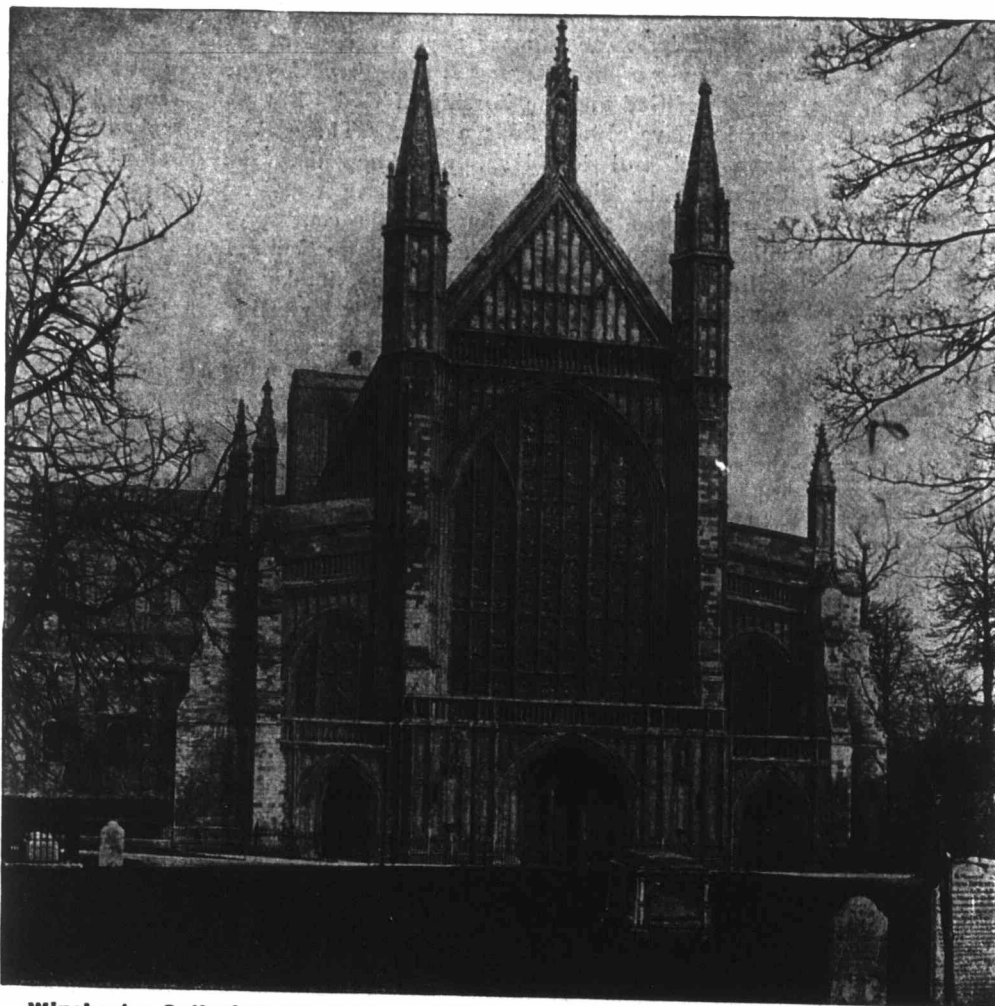
Plain Speech and Great Deeds.

Ex-Secretary Taft has caused a sensation in some quarters by declaring that General Grant failed to achieve success for himself and for his family in the ordinary course of life. He won under pressure of dire need on the part of his country, and through the inspiration of the call of patriotism distinction of the highest rank and success, that by comparison with his earlier record seemed impossible. We have too little plain speech from prominent men on notable occasions. Would that

we had more of that transparent sincerity, and courageous honesty, which prompt a man to tell the plain truth to his fellowmen, regardless of the resulting consequences to himself. Then, again, General Grant—great though he was—was by no means the first man to rise from comparative obscurity to the height of heroism, under the dominant influence of a sublime call to which he responded with the noblest and best of his toil, energy and devotion.

The Sunday School Picnic.

Amongst the functions that seem inseparable from the social life of the Church, the Sunday School picnic holds a place in the affections of old and young and those who come between. It affords an annual outlet for that exuberance of spirit, so characteristic of youth, when in the open air, the sun is warm, the sky clear and the hours of the day are devoted to innocent enjoyment; and then it gathers old friends and neighbours together, members of a congregation, in some cases, for the greater part of a life time, to



Winchester Cathedral, West Front, which will be visited to-morrow, Friday, by a large number of the Pan-Angloan Delegates on the Opening Day of the Pageant.

sit and chat, under the trees or by the shore, of the events of to-day or of yesterday, while the little ones are romping and shouting about them. True it is that it brings a good deal of work to mothers and others besides, but after all it is a labour of love in a good cause and nothing good is had in this world without a due proportion of self-denial and hard work.

A Higher Note.

Our citizens have often lamented the reasons adduced too often for the appointment of men to an office from Cabinet Minister to constable. Not only political affinities were needed, but beneath all such reasons the question was asked was he a Methodist, Roman Catholic, Orangeman, etc. Last and least of all had the candidate any qualifications for the position. This last query was seldom put. We rejoice to read in the Literary Digest a higher ideal advocated by Roman Catholics in the States, because we know that if a better tone is advocated there Canada will soon emulate it. We are sure that the people would gladly do so if the leaders led the movement up-

wards instead of downwards. Gen. Michael Ryan, of Cincinnati, replying to an article which claimed that as Catholics constituted one-fifth of the population of the States they should insist on having one-fifth of the political offices, wrote to the Sacred Heart Review a letter from which we have only room for the following: "it is perhaps correct, as you say, that Catholics number one-fifth of our population; and I have often wondered why men with Catholic names are not more influential and prominent in the affairs of this country. It is not certainly through lack of moral worth or fitness that people of our faith seldom attain a high place in the councils of the nation. Unfortunately there are too many professional Catholics among us who are politicians and who thrust themselves forward as leaders and assume to speak without authority for the great mass of Catholics, demanding recognition for our people, which means office for themselves. These self-constituted leaders are conspicuous on public occasions, gala and festival days, but are seldom seen to approach the holy altar. They are the ones who loudly clamour for

recognition in politics, and yet their own lives, public and private, are anything but what they ought to be. Such persons discredit us and are a means of preventing all deserving citizens who are Catholics from receiving the recognition which should come to them through moral worth and upright citizenship. To be influential in public affairs Catholics should be found always standing for what is right." The Review approves of this doctrine and so do other organs of this religious body.

An Extraordinary Condition.

The Rev. A. H. Mathew, a retired Roman priest, has been accepted and consecrated by the Archbishop of Utrecht, and three other Old Catholic Bishops as Bishop over the seceding Romanists in England. Hitherto the Church of England has looked with favour and affection on the Old Catholics who were unable to regard the Pope of Rome as infallible and asserted their independence of such a yoke. But now they have invaded, without consent, the ground and usurped the work of the English Bishops. Every properly constituted Bishop has his rank or order as a Bishop and his jurisdiction or field of labour. But what jurisdiction has Bishop Mathew and how does he stand toward the Church of England? Time will tell and it will be interesting to watch for further developments of this extraordinary situation.

"LET SLEEPING DOGS LIE."

The demand for theological restatement is becoming widespread, and is sometimes heard in the most unlikely quarters and from men of apparently moderate and conservative opinions. One is continually meeting it, quite casually and unexpectedly, and it has unmistakably taken a firm hold on the popular imagination. What is there in it? Will it ever take definite shape? Can it be conceivably successfully accomplished? In our firm opinion the movement, if we may so dignify this widespread but vague craving, is utterly chimerical and impracticable and for the following reasons. In the first place where is the authority or authorities to be found competent to successfully deal with the matter. Theological restatement is something like modern Socialism.

At a distance it presents an alluring prospect, but the moment you come to details it bristles with insuperable difficulties. Furthermore it resembles Socialism inasmuch as it is impossible to find any two schemes that are reconcilable. How would a scheme of theological restatement be devised. By a body of experts, or by a popular vote. And if adopted, even by an overwhelming majority, how would the minority be brought into line. What would there be to prevent the "conservatives" or "moderates" from organizing themselves into a new Church or Churches. The old schisms were largely concerned with non-essentials, but such a schism as this would involve what would be regarded as fundamentals, and it would indefinitely postpone all prospect of Church reunion. In a word it would be an essentially retrograde, not a "progressive," step. Because, in the second place, it would involve new definitions of Christian faith, and this is just exactly the thing we least need.

There have been far too many definitions, and mankind is sick and tired of them. Restatement of doctrine would not mean, as some fondly imagine, the simplification of theology. It might mean that to the "re-staters" themselves, but to the world at large it would and could only mean the further elaboration of theology, a new standard of creed or "confession." And thus it would inevitably fail to arouse any general enthusiasm. Finally this attempted "restatement" would most assuredly revive controversies that by common, if tacit, consent have been allowed to become dormant, and which undisturbed will most assuredly die a natural death. The only simplification of doctrine," so far as we can see, at any time feasible, would be the abandonment of a number of "confessions" and doctrinal standards, and a general falling back upon the Apostles' Creed, to whose interpretation as a plain statement of facts accepted by the whole Christian world, a wide latitude might be allowed. Be this as it may any attempt, from whatever quarters it comes, to formally re-state Christian truth is bound to defeat its own object, and to promote further divisions. The times were never less propitious for such a scheme. We are just beginning to learn to "let sleeping dogs lie." Matters of speculative theology are dividing us less and less. We are beginning to realize the folly of quarrelling about questions that never can

be settled on their own merits. And lo and behold well-meaning people in increasing numbers are proposing that we shall repeat the mistakes of the "Middle Ages" and the sixteenth and seventeenth centuries and begin anew the manufacture of Creeds and Confessions. It is the old story of the philanthropist in a hurry with his fatal unwillingness to give time a chance to do its

work, and to let the mortar dry and the foundations settle. "Let sleeping dogs lie," say we.

we have it to-day, is a noble treasury of "English undefiled," a probably unequalled storehouse of devotional wealth, a monument of learning, and, as we have before remarked, considering the period and circumstances of its composition and compilation, wonderfully, one might say providentially, "up-to-date." But the course of three centuries and a half cannot fail of its effect. Time sooner or later does its inevitable work, and some readaptations, as well as certain additions, or, to use the more graceful term, "enrichments" have become, we won't say absolutely necessary, but highly desirable. "Spectator," we note, deals very effectively with the contention, that has been widely advanced, that we should wait the action of the Mother Church before proceeding to the work of revision. That this argument very forcibly applies in some connections, we do not, of course, attempt to deny. In such matters as the proposed "Permanent Diaconate," the admission of laymen and ministers of



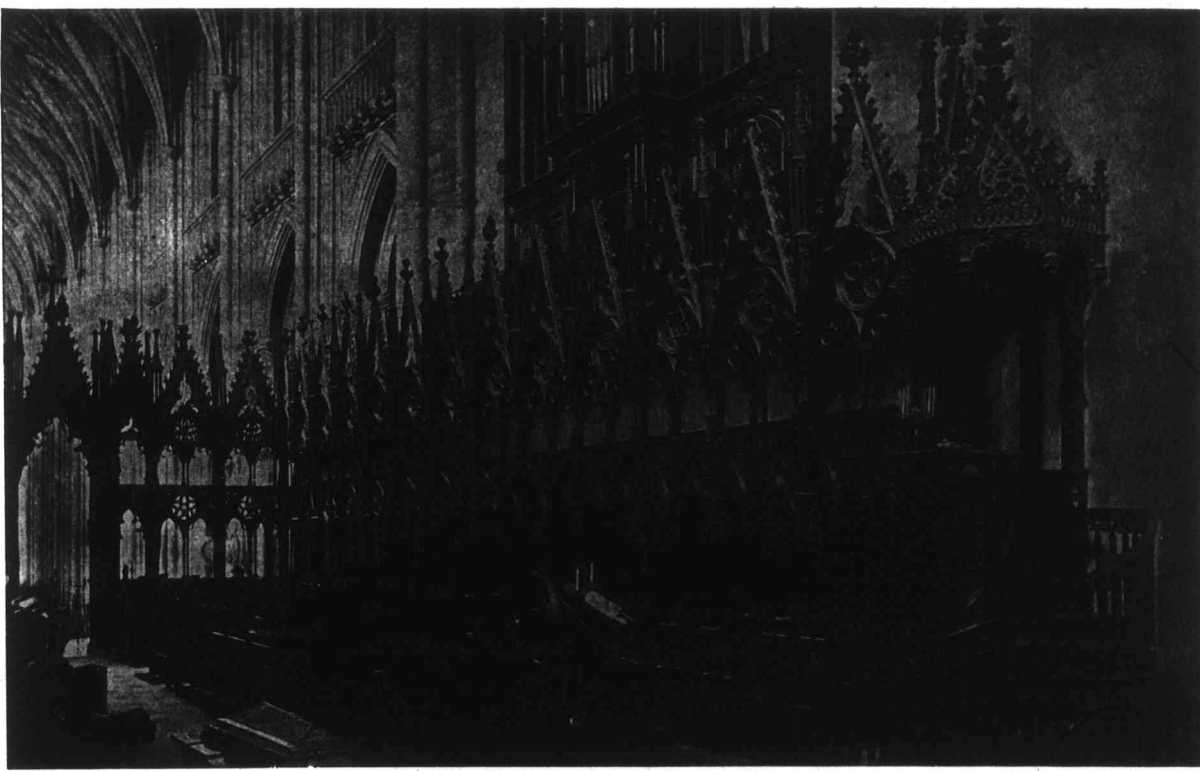
Winchester Cathedral, the Reredos.

other denominations to our pulpits, any change in the wording of the Creeds, in the act of Ordination, subscription to the Thirty-nine Articles, the Prayer of Consecration in the Holy Eucharist, the actual administration of Holy Baptism, etc., the Canadian Church would hardly be justified in taking action on her own responsibility, and though not legally, would most assuredly, be morally bound to await the action or ascertain the mind of the Church in England. And such action might very possibly affect the status of 'colonially' ordained clergymen in England. In the case of the Irish revision of the Prayer Book, it was decided to eliminate, or "soften down," the words in the Ordination of Priests, beginning "Receive ye the Holy Ghost." According, however, to the best legal opinion procurable, such actions have rendered the Irish clergy incapable of holding livings in England, and so the exact words were retained. Any revision, however, that involves no vital principle is clearly within our province as a self-governing, we won't say "independent," Church. No attempt, we take for granted, will be made to alter the structure of the services, to "modernize" their phraseology, except where absolutely necessary, as, for instance, in the case of such terms as "prevent" "Bishops and curates," etc., or to "simplify" the rubrics. The latter would be absolutely certain to raise a storm. Far better leave things as they are and postpone revision inde-

work, and to let the mortar dry and the foundations settle. "Let sleeping dogs lie," say we.

SOME LIMITATIONS OF PRAYER BOOK REVISION.

Our correspondent, Spectator, has, we think it will be very generally conceded, fully established



Winchester Cathedral, Choir Stalls.

his case for the necessity of revising the Prayer Book, so as to bring it into harmony with present day needs and conditions. What the American, Irish and Scottish Churches have done is surely not beyond the ability of the Canadian Church to successfully accomplish. Our Prayer Book, as

finitely, highly desirable as it is, than run the risk of causing a schism. The danger, therefore, of trying to accomplish too much must be vigilantly guarded against. And above all things we must beware of undue hurry. While the time is undoubtedly ripe for a commencement of the work, its successful consummation demands considerable time and much patience. Much forbearance will also be necessary on the part of the representatives of the two great historic parties in the Church. Any attempt of either section to give an additional "high" or "low Church" twist to the remodeled formularies is certain to cause serious trouble. Revision will be accomplished not by majorities but by general agreement. We want no protesting and possibly seceding minority. A large number of additional services for special occasions are also urgently needed, and will, no doubt, be included in the undertaking. One of the strongest arguments in favour of revision, it seems to us, consists in the fact that there seems to be a growing disposition among the clergy to take matters into their own hands, and to introduce changes and modifications into the services on their own initiative. Many of these "innovations" would, no doubt, be legalized in the new book, and all tendency to carry matters further would be checked. Failing a revision, it seems probable that individual clergymen will become more and more addicted to taking liberties with the Prayer Book, the eventual results of which it is not pleasant to contemplate. Within the limitations set forth, as to caution, patience, moderation and mutual forbearance there seems to be no earthly reason why the Canadian Church should not eventually evolve a Prayer Book worthy of a great and powerful community, such as she has now grown to be, and so finally take her place in that family and federation of national Churches, which finding its parallel in the future of the Empire, will eventually constitute our world-wide Anglo-Catholic Communion.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We hardly know what to say in reply to Mr. Mussen's letter in the last issue of the Churchman on the subject of Prayer Book revision. His objections to revision have been so often put forth, and so often met, that one might fairly suppose we had heard the last of them. It is extraordinary how persistent in the minds of some people is this contempt and mistrust of all things Canadian, and with what a dazzling halo they surround all things English. Canadian learning, Canadian judgment, Canadian common sense are of no account. We can't compile a liturgy for ourselves and it is doubtful if we would know a good one when we saw it. All wisdom, and judgment are to be found on the other side of the Atlantic and we are supposed by some of our friends to wait and accept with humility what is handed to us. This is not what men in England would have us believe, but it is what some of our own citizens apparently expect us to accept. Now all this kind of thing was once said about our political ventures but we have got bravely over such nonsense. How could we Canadians without the learning and the skill and experience and diplomacy of the Mother Land hold our own with foreign nations. Those experienced statesmen and trained diplomats of Great Britain would surely have to conduct our foreign negotiations else we would be worsted. Well it didn't work out that way. Canadian statesmen grew tired of having things done for them, and here a few months ago, a French-Canadian, born in a little village of the Province of Quebec, and an English-speaking Canadian from Nova Scotia, went over to France and completed a commercial treaty that has made our English brethren sit up and take notice ever

since. What was most peculiar about it was that these Canadians didn't seem to be conscious that they were doing anything out of the way in the facing men of the Old World. When some one says that we have no liturgiologists in Canada and that the woods are full of them in England ready to turn out a liturgy while we wait. We would like to ask how they know these things? It is a very serious matter to say that we have no liturgical scholars in Canada? Where did the American Church find its liturgiologists to compile the admirable liturgy it now possesses? Is Canada the one country on the face of the earth that is too ignorant or too stupid to face a problem like this? For remember we are not proposing to compile a liturgy for angels, or for the inhabitants of another planet, but for ourselves. There cannot, therefore, be such an awful mystery about it that we should grow faint-hearted and throw up our hands in despair. We would say in conclusion that the distinguished prelates who have recently visited this country have assumed our autonomy and fitness for directing our own affairs and we are inclined to think that they would laugh at the idea of our waiting for action to be first taken on the other side. Spectator can recall, very distinctly, asking the Archbishop of Canterbury, when he was here a few years ago, for a message to the Church in Canada—some words of salutation or inspiration to Churchmen in the uttermost parts of our Dominion. He declined on the ground that he had no jurisdiction here. His words were, "Who am I that I should address the Church in Canada? You have your own Primate and Archbishops and I would not presume to give a message under such circumstances." O, let us brace up and meet our responsibilities in full and cease to give our friends elsewhere an occasion to laugh us to scorn.

There has been an interesting discussion in the Churchman between the Rev. W. W. Craig, of Montreal, and Mr. Burt, Canadian Secretary of the London Society for the Evangelization of the Jews. The point at issue is the method followed by the London Society in carrying on its work in this country. There is, of course, no personal feeling in the matter and no reproach thought of in regard to either the character or the work of either of these two gentlemen. But the issue that is raised is a very important one and should not be allowed to drop without further consideration. Our sympathies are entirely with Mr. Craig, who is the Secretary of the Montreal Committee of this Society. Mr. Craig and his associates are men of repute and judgment and are deeply interested in the Jewish Mission in Montreal. They think and plan for the furtherance of the work and then they find that they cannot act until they hear from London. These men are not strangers and foreigners ready to squander the resources of the Society, but on the contrary they consider themselves an integral part of the Society itself. That seems to us to be where the London Society makes its radical mistake. The gentlemen who constitute the central organization appear to think that the whole Society is in London. That may be the case, but until they change their point of view and recognize their working committees in various parts of the world, or of Canada, at least, as part and parcel of the Society with definite powers and responsibilities we venture to say that much headway will not be made in this country. To expect a bunch of intelligent men to continue to act purely in the capacity of advisors, suggesting that this and that ought to be done, and then waiting for word from London before a single step can be taken, and perhaps then finding that half the recommendations have been rejected, that is not in our judgment the way to do things in Canada. That seems to be a perpetuation of the old English view of colonial government prior to the American Revolution. The newer view of partnership in a great cause, so successfully applied by our imperial statesmen is the view that ought to be accepted

by the London Society, that is, if the success of the work in which it is engaged is the supreme thing. The central organization must, of course, be the ultimate authority attending to the larger problems of the work as a whole, but apart from a few general principles laid down for it the local committee ought to be entrusted with full authority to act and, of course, held responsible for the success of its part of the great scheme. This would turn every local committee into an active ally of the parent organization and relieve those at headquarters of an endless amount of detail work enabling them to direct their energy in other directions.

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By the time these words reach the public the Pan-Anglican Congress will have gone into history. The detailed reports will soon begin to come in from the other side, and then we shall be able to form some idea of what has been accomplished. The cabled reports have been so meagre and the contents of these reports so trivial that no one is the least bit wiser for having read them. It would appear that some of our jingo Canadians were letting themselves loose before the world in London and telling all who would listen what fine fellows we are over here. Spectator is a sufficiently militant Canadian in all conscience, but he much prefers to see his fellow citizens assume that they are all right without making any apology or any defence. We seem to have reached the silly stage of our history when we want to beat the drum and wave the flag and sing about the Maple Leaf; a stage that our American friends have apparently passed. If we could just omit that period of vociferation and assume the John Bull attitude of knowing without the shadow of a doubt that we are the finest people on the surface of the earth, and acting on that assumption the result would probably be quite as effective and much less childish. In any case whatever we may do as citizens we should take care that as Churchmen our actions are beyond criticism.

Spectator.

WINCHESTER CATHEDRAL.

The restoration of Winchester Cathedral, which, as will be remembered, revealed the fact that the massive building rested upon logs of beechwood laid side by side in a bog of peat, has revived the ancient "Legend of Hampage Wood," as it is called, the best part of which "legend" is that it is perfectly true. Briefly, the legend is this: Bishop Walkelin, or Walkelyn, to whom fell the task of rebuilding Winchester Cathedral in 1079, very soon discovered that he had need of a very large amount of timber for the purpose, and petitioned the King, William the Conqueror, for leave to take what he required from Hanepinges Wood, then apparently a royal possession, situated about three miles out of Winchester, on what is now the road to Alresford. William replied that he might have all he could cut and carry away in "four days and nights," and the Bishop thereupon sent far and wide for all the woodmen in the district, and in the allotted time actually succeeded in felling every tree in the wood—with one notable exception—and carrying it away. The foregoing story, which is duly set out in the "Annals of Winchester," the genuineness of which cannot be doubted, since they were most carefully kept year by year to record all the doings of the city, admits of no contradiction, but it has always been a mystery as to what use was made of the enormous quantity of timber. Hampage Wood, as it is now called, has always been a large one and its boundaries well defined. Some of the timber was used in the roof of the south transept, and some more, probably, in the north transept, but what became of the rest nobody could suggest until the massive beech trunks were discovered a year or two since actually beneath the foundations. The placing of these trees in the foundations to overcome the difficulty of building on a swamp site has always been credited to De Lucy, who rebuilt the cathedral in 1202, but it is at least possible that Walkelin had recourse to a similar method, for the conditions must have been always the same. Color is lent to this supposition by the fact that the annals distinctly state that Walkelin rebuilt the cathedral "from its foundations." Hampage Wood has always been noted for its beech tim-

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Spectator.

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ber, although oak does well there, too, and some the latter wood was also employed in the cath- edral at or about the same date. At the present time the tallest beeches of the neighbourhood are to be seen in this wood, and those which were used for the cathedral were of necessity tall and straight, as they have proved to be on re- moval. As to the one tree which Walkelin is re- ported to have saved, there is good reason to be- lieve that there is truth in this also, although so far as one can gather no actual reference is made to it in the "Annals." The tree in question is the "Gospel Oak," now dead, but still subst- antially existing, under which St. Augustine is supposed to have preached the gospel. It is on the property of Sir John Shelley, whose family succeeded to the Avington estates from the Dukes of Buckingham and Chandos, and is now carefully railed round and banded together with iron to preserve it as far as possible. This ven- erable tree stands at the upper end of Hampage Wood, and is the only one of such great age in the wood, although other very ancient speci- mens are to be found in Avington Park itself.

The Churchwoman.

ONTARIO.

Elizabethtown.—On Tuesday, June 2, a large number of the women of this parish met together at the rectory, Lyn, for the purpose of taking part in the presentation to her of a life mem- bership in the W.A. Mrs. Edward Davis read an address and Mrs. William Stafford pinned on the beautifully engraved gold badge.

After the W. A. presentation to Mrs. Grout at the rectory the esteemed and highly valued vol- untary organist, Miss Stafford, was presented with an address and handsome silver tea service by the congregation. Miss Pergau making the pre- sentation, whilst Mrs. T. Austin Smith, the rec- tor's wife, read the address as follows: "Dear Miss Stafford,—We, members of the congrega- tion of St. John's Church, Lyn, desire to take this opportunity of expressing our deep sense of gratitude to you, for your truly faithful services as organist in the church for the past seven years. You have been most regular, pains- taking and efficient in accompanying the musical portions of our Divine worship. It is impos- sible for us to adequately repay the debt we owe you for your constant dependable work, but we feel that you have offered your time and talents gladly and freely as a devoted volunteer in the church and to the glory of God. We want, how- ever, to make our acknowledgments to you and to ask you to accept this small testimonial from us all with heartiest good wishes for your welfare and happiness in your future life. Signed on be- half of the congregation. T. Austin Smith, rector, June 2nd, 1908." Miss Stafford replied in feeling terms.

CALGARY.

Calgary.—The fourth annual meeting of the Womans' Auxiliary of this Diocese was held in the Parish Hall of the Church of the Redeemer on June third last. The proceedings began with a celebration of the Holy Communion in the Pro- Cathedral of the Redeemer, the Bishop being the celebrant, assisted by the Revs. Canon Stocken and S. Ryle. A most excellent and helpful ser- mon was preached by Canon Stocken, who has worked among the Indians in the Diocese for the past twenty-two years. There was a large at- tendance at the service.

At the close of the service an adjournment was made to the Parish Hall where the roll was called. An address of welcome was read by Mrs. W. L. Bernard, and replied to by Mrs. Stanley Stocken, of the Blackfoot Reserve.

The following officers were elected: Hon. pres- ident, Mrs. Pinkham; president, Mrs. W. L. Ber- nard; first vice-president, Mrs. W. Geddes; second vice-president, Mrs. Lilly; recording sec- retary, Mrs. A. Allan; corresponding secretary, Mrs. G. Webb; Dorcas secretary; Mrs. J. E. Nelson; secretary Indian Affairs, Mrs. J. Mitchell; secretary-treasurer, Extra-Cent-a- Day Fund, Mrs. Thomason; secretary Babies' Branch, Mrs. S. Houlton; literature secretary, Miss M. Wood; treasurer, Mrs. A. E. Cross; editor leaflet, Miss Pinkham. A pleasing fea- ture of the meeting was the presentation of life mem- berships to Mrs. Pinkham and the president, Mrs. J. S. Hall, who decided to devote the fees to the memory of Mrs. Stocken for any object on the Blackfoot Reserve that Canon Stocken might decide upon

The collections at the service and the mission- ary meeting were voted towards the building of a house for Mr. Haynes, the missionary in charge of the Piegan Reserve, and the amount of the Thankoffering that had not been specially designated were set aside for the travelling ex- penses of an organizing secretary.

It was decided to renew the old pledges to the General Board and to increase the pledge to the Diocesan Parsonage Fund from \$200 to \$450, which was afterwards raised to \$500 by the gift of \$50 from one of the members. The \$263 which was raised by the W.A. during the year for the Parsonage Fund has been sent to England to form part of the great Thanksgiving Offering sent by this Diocese.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—St. John the Baptist.—The Rev. James Bell, Chairman of the Cathedral Men's Bible Class, received a letter recently from the Rev. Canon Saunders, advising him that he found the C.M.B.C. present—a handsome 400-day clock—awaiting him on his arrival home. The Class will be pleased to learn that the reverend gentle- man appreciates very highly their kindness in sending such a useful gift. The clock was suit- ably inscribed as follows:—"Presented by the C.M.B.C. to the Rev. Canon Saunders, M.A., Sub Dean, rector of the Cathedral Parish, 1906-1908, St. John's, Newfoundland." The following extract from the letter is published for the infor- mation of all interested: "Please convey to the C.M.B.C. my most sincere thanks for so valu- able and useful a present." The C.M.B.C. is coming near to the accomplishment of its efforts to place a fitting memorial of its work in the Cathedral. The memorial will be in the form of a stained-glass window.

NOVA SCOTIA.

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

Windsor.—King's College.—This University at its closing Convocation conferred the degree of D.C.L. on the Very Rev. Dean Farthing, of Kingston, Ont., and on Chief Justice Townshend, of Nova Scotia. The Very Rev. Dean Crawford, of St. Luke's, Halifax, formerly of Ontario, was given the degree of D.D. The Convocation ser- mon was preached by Dean Farthing.

QUEBEC.

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

Lennoxville.—Bishop's College.—The annual Convocation took place on the 18th inst. The Rev. Dr. Paterson Smyth, rector of St. George's, Montreal, preached the Convocation sermon. At the prize-giving, which took place later on in the big school-room, Principal Parrock, who pre- sided, in his annual report, said in part as fol- lows:—"Several changes have taken place in our teaching staff since the last session. The resig- nation through ill-health of our late principal, Dr. H. deB. Gibbons, and his subsequent death in England, are recorded with an expression of the deepest regret. The Rev. E. A. Dunn, M.A., Professor of Pastoral Theology and Mathematics, resigned last June to take up parish work, and Mr. A. Morgan, our resident lecturer in Modern Languages, returned to England. These changes necessitated a rearrangement of the staff and the lecture work. The Rev. Harold F. Hamilton, M.A., B.D., an old student and former lecturer, has been appointed by the Bishops Professor of Pastoral Theology and Warden of the Divinity House. Mr. E. E. Boothroyd, our lecturer last year in History and Classics, has taken charge of the Department of History, English Literature and French. The Rev. F. G. Vial, M.A., B.D., one of our honour graduates, and the President of the Alumni Association, has been appointed Lecturer in Classics and English. The Rev. H. C. Burt, M.A., an honour graduate of Trinity College, Toronto, has been appointed Lecturer in Economics and Assistant Lecturer in Arts. The

Professorship of Mathematics has been vacant during the present session, and this important department has been in charge of our Mathe- matical Lecturer, Mr. J. S. Turner, B.A., who has carried on the arduous honour work with con- spicuous success. The degree of D.C.L., honoris causa, was conferred upon the Rev. Dr. Paterson Smyth. Amongst those present at the Convoca- tion were;—the Rev. Dr. Paterson Smyth, the Rev. Dr. Abbott-Smith, the Rev. Frank Charters, the Rev. Canon Scott, the Rev. Canon Shreve, the Rev. R. C. Tombs, the Rev. Rural Dean Wright, the Rev. Rural Dean Hepburn, the Rev. A. H. Moore, the Rev. Rural Dean Stevens, the Rev. Dr. Bidwell.

OTTAWA.

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

Morrisburg.—St. James'.—On a recent Sunday the Lord Bishop of the diocese held a Confirma- tion service in this church. Twenty candidates were presented to His Lordship for the Apostolic Rite by the Rev. Rural Dean Anderson, the rector of the parish. There was a very large congrega- tion present at the service which was a most solemn and impressive one throughout.

TORONTO.

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

The Diocesan Synod.

Toronto.—The Diocesan Synod met for the transaction of business in this city on Tuesday, the 16th inst.

At 10 a.m. there was a celebration of the Holy Communion and at this service a large number of the delegates, both clerical and lay, were present. The Right Rev. Bishop Reeve, the As- sistant Bishop of the Diocese, delivered his charge. In it he mentioned the following interesting par- ticulars. The list of transfers into and out of the Diocese during the past year was read over, showing that ten clergy had left the Diocese, while seventeen clergy had entered it. The present list of clergy numbers 197, 16 engaged in tuition work, 9 retired or unattached, and 10 superannuated clergy. Eleven lay readers have been licensed in the Diocese, and two new churches, St. Cyprian's and St. Mary Magdalene, have been opened. A large number of churches have been enlarged also, the total expenditure on buildings being \$163,100, giving an enlarged seat- ing capacity of 6,295. "There are," he said, "three parishes and five missions vacant in the Diocese awaiting suitable men to take charge of them, and dependent in the meantime on tempor- ary arrangements." The increase in the general subscriptions is \$1,452.18, while the speaker be- lieved that the great enthusiasm kindled by the Laymen's Missionary Movement would result in more than enough being realized for all present missionary needs. Of the Pan-Anglican Congress now being held in London, England, the Bishop said that its 8,000 members were representatives of 100,000,000 adherents of the Church throughout the world. A new parish at Eglington, together with five others under contemplation, would bring the total number of parishes in the Diocese up to 257. In his charge Bishop Reeve reminded the delegates that he was himself comparatively new to the work of the Diocese, and that until the call came to him nearly a year ago he had never in his wildest dreams thought of being called as assistant to His Grace the Primate, but that while he at first had shrunk from accepting the re- sponsibilities of the Office, he realized, from the kindness of the clergy, and the evident relief his services had been to the Archbishop, that his ac- ceptance of the call had been justified. "We have to mourn the loss of four of our clergy," he said in recounting the losses—"the Rev. Thos. Cutler DesBarres, M.A., a member of the Council of Wycliffe College, and an earnest and diligent priest and Bible student; the Rev. Wm. Jones, D.C.L., M.A., of Cambridge, Registrar of Trinity College from 1875 till his death last year; the Rev. Richard Holman Harris, M.A., a co- worker with the late Bishop Strachan in his sys- tem of education, a classmate of the late Bishop Baldwin, and a splendid worker in the northern mission field; the Rev. Wm. England Cooner, S. T. B., the first licensed lay reader in the old town of York, and late rector of St. Martin's Church, Toronto, who died in harness at the home of one of his church wardens on May 11th last, while at-

tending to his parochial duties. His life presented a combination of rare deeds and sweet simplicity, and, above all, he was a wholly good man. "Blessed are the dead who die in the Lord," quoted the Bishop in conclusion, to which those present, rising to their feet, answered back, "Amen." The Bishop closed with a tribute to the earnest work of the clergy in the Diocese which had come under his observation during his nine months of office, and, intimated that upon another occasion he would present some remarks which he had not time left to offer then upon the reading of the services in the church, and especially in respect to the reading of the liturgy.

Bishop Reeve, in opening the afternoon session, remark that it was new to him to preside over such large gatherings, for the Synods of which he formally was Chairman were much smaller. Therefore, he asked them to engage in no unnecessary talk, and to expedite the transaction of business by eliminating all irrelevant discussions. The following were elected officers:—Honorary Clerical Secretary, Canon Ingles; Honorary Lay Secretary, Mr. W. S. Battin, and Honorary Secretary-Treasurer, Mr. David Kemp. The Rev. Canon Ingles read the report of the Executive Committee. It said that the amount required to provide the necessary episcopal assistance for His Grace the Archbishop had been raised by an assessment of the parishes. It was recommended that the grant made at the last session for this purpose be renewed for the coming year. An Act had been obtained from the Ontario Legislature dealing with the distribution of the surplus. During the year the constitution, canons, by-laws and resolutions of the Synod were consolidated. The report was taken up clause by clause. In regard to the statement in the report about the securing of an Act on the disposal of the surplus, an objection was raised by the Rev. T. W. Paterson, who claimed he had not been consulted by the Executive. The committee of three to administer the funds in accordance with the Act was too small to represent the varied interests of the parishes. His advice was overruled by the committee. Hon. S. H. Blake moved a resolution amending the clause in question so as to leave out the name of the Rev. T. W. Paterson, who raised the objection. This was adopted. The Rev. Canon Welch, Dr. N. W. Hoyles, K.C., and Chancellor Worrell, were formally elected commissioners to distribute the surplus. The Executive concluded that the Synod has no power to order the payment of \$600 out of the annual income of the rectory of Etobicoke to the incumbent of St. George's Church until the termination of the incumbency of the Rev. Canon Tremayne. The committee has approved the offer of the Canon to give \$600 out of the income of the glebe to the incumbent of St. George's Church. The recommendation will be forwarded to the General Synod that the offer of Prof. Mackenzie to audit the beneficiary funds of the various dioceses be accepted. The Rev. Canon Worrell read the report of the Clergy Commutation Trust Fund Committee, showing that four beneficiaries had been removed by death and that the names of the Rev. William Farncomb, the Rev. A. C. Watt and the Rev. G. B. Morley had been placed on the list. Mr. H. T. Beck presented the report of the See Endowment and Lands Committee, which stated that the capital of this fund bearing interest was \$37,030.39, and the amount raised by the special committee, with accumulated interest, now stands at \$22,970.76, being \$1,716.22 in excess of the amount at the end of last year. The accrued interest is \$813.07. The capital belonging to the rectory lands account totals \$372,077.55, and that belonging to the Synod general account amounts to \$260,094.97, making a total of \$632,175.52. The increases are \$13,921.40 in the Synod general account, and \$57,635.74 in the rectory lands account. A number of land sales were approved. The Rev. T. G. McGonigle, rector of Lambton Mills, protested against the sale of a strip of land by the Lambton mill race, the first range of Mimico glebe. The property in that section was rising in value, and the strip disposed of was worth now fully \$200 an acre. On some land in Etobicoke sold some time ago, the Methodists had built a church, while the Church of England would have to buy back a site for an edifice at a greatly enhanced price. It was not sound business to get rid of the property of the Synod, while values were constantly rising. Mr. H. T. Beck defended the committee. It was not its business to speculate in land. Mr. A. Clayton said that it was no doubt pleasant for them to sit comfortably on their seats while the land of the Synod was being sold at too low figures. He was sorry that the committee did not know how to sell land at better prices. The section in question was easily worth \$250 an acre. The report was adopted.

The report of the Ven. Archdeacon Sweeney of the Toronto Rectory Endowment Committee who is absent in London attending the Pan-Anglican Congress as one of the delegates from this diocese was read in his absence. It announced the sale of the property at the corner of St. Clair Avenue and Avenue Road to Mr. J. B. Perry for \$52,000. The property at the corner of Church and Adelaide Streets has been repaired, and it now brings a total monthly rental of \$213, as against a previous rental of \$76. According to the report of the Synod Investment Committee, the capital in its hands for investment amounts to \$1,009,870.49, an addition of \$71,557.14 during the year. The committee has paid a quarterly dividend of one per cent. At the close of the year \$12,524.70 was in the bank awaiting investment. Bishop Reeve reported, on behalf of the Diocesan Mission Board, that grants were made to several churches for suburban work, and Albion and Caledon has increased its contribution to stipend by \$85. Shanty Bay has commenced the new fiscal year as a self-supporting parish. New churches are being built at Hastings, Washago and Hawkstone, and missions were opened at Woolner, Norwood and Brooklin. The total income for 1907-1908 was \$17,011.14, leaving a balance of \$9,139.01, a decrease of \$1,117.71 over last year. The expenditure was \$18,128.85, as against \$15,337 last year. For new work \$1,925 was granted. The estimated expenditure at the minimum rate of grants is for next year \$17,360; but in order to pay at the rate approved by the Synod in 1904 \$21,360 would be necessary. To make the first three quarterly payments there should be in hand a balance of about \$12,000 at the beginning of the fiscal year. The Rev. Canon Farncomb paid a tribute to the work of Ven. Archdeacon Warren as Travelling Secretary for the Diocese. Some discussion then arose concerning the diocesan funds in which the Hon. S. H. Blake, K.C., the Ven. Archdeacon Warren, the Rev. F. Vipond, and Mr. Barlow Cumberland and others took part. The Rev. Canon Baldwin presided. The report on the Widows' and Orphans' Fund was in a bad state, only \$1,700 being on hand. This report was eventually adopted after some discussion had taken place.

Wednesday, 17th.—A spirited debate arose over the use of the word "instructed" as applied to the Assistant Bishop in preparing the pro rata proportions in which the missionaries entitled to payments are to be paid. Canon Welch thought the word "requested" should be used. Mr. Blake entered the discussion at this point. He said that His Lordship was supreme in some matters. They themselves held the ex-cathedra idea. Even in the Roman Catholic Church the Council of Trent held that in some matters the voice of the Pope did not go further than that of ordinary men. Mr. Blake added that Cardinal Manning had held the same view. As the word that raised the discussion had been used in the minutes, which had been passed, Mr. Blake thought the point was raised by an unseemly desire to disturb the harmony of the Synod. Canon Welch said he had no thought of disturbing the Synod; he was vindicating it. "It frequently needs vindication," remarked Mr. Blake. The minutes were finally passed without change in the word. The Rev. Dr. Shearer, Secretary of the Moral and Social Reform Council of the Dominion, gave an address before the Synod in response to an invitation on the work of the Council. He stated that all the Protestant denominations had united to bring about certain reforms, and others that all the elements represented in the council could not unite upon would not be acted upon. The Rev. Canon Cayley presented the Sunday School report. The committee reported that pledges only to the extent of \$300 had been secured from the churches for the maintenance of a Field Secretary in Sunday School work. Mr. Blake found fault with the report because it did not contain statistics showing the number of pupils, schools and teachers. The Rev. Canon Ingles explained that they would be included in the final report. The delay was due to the fact that they were obtained from the Rural Deans, who had not all reported. The appointment of a Field Secretary was vigorously debated. The clergy and laymen from her rural parishes were insistent that the appointment should be made. The Rev. T. W. Powell, of Eglinton, in an eloquent speech, moved the appointment. His own church, he said, had pledged \$50 of the \$300 obtained. The Methodists, Presbyterians, Baptists, and Congregationalists employed secretaries. Their schools were alive, not dead. "The whole stability of our Church," he declared, "depends on the training of the children." The Rev. F. L. Barber, of Bobcaygeon, said that catechising had largely died out. Mr. E. McCrae expressed the opinion that the young people of the English Church were drift-

ing into the Baptist and Methodist and Presbyterian Churches. There was scarcely a baker's dozen came from the denominations to their Sunday Schools now. Mr. Chas. Temperton, lay delegate from St. Clement's Church, told of how they had arranged a special flower service for the children in their church, and a babe in arms was the only child present. A large number of other delegates took part in the debate on this matter.

The report of the committee appointed to cooperate with the Prisoners' Aid Association, presented by the Rev. Frank Vipond, occasioned considerable lively discussion at the afternoon session. The report quoted the words of the chaplain at the Central Prison, the Rev. R. Seaborn, to the effect that, while the Salvation Army are "doing a noble and admirable work in this regard, for which we should be thankful," yet "at the same time we should feel very much ashamed of ourselves as a Church in Toronto that we are not assuming our share of this work in connection with the Central Prison and the Mercer Reformatory." Hon. S. H. Blake and the Rev. Dr. E. A. Langfeldt and others strongly resented the idea of the Church of England being at fault and ashamed, and criticized the Salvation Army for proselytizing. "How is it," asked the Rev. R. Seaborn, "that the Roman Catholics have a separate chapel, where no man but a Roman Catholic can enter, while I have to put up with a room that is used for various purposes, as a Sunday School room, a concert hall and others? The Church of England should have a man just for that work alone, as the Roman Catholics have, and be placed on the same footing." Canon Ingles urged that a chaplain should also be maintained for work in the Mercer Reformatory. "We are, after the Roman Catholic Church, the only denomination," said Mr. Seaborn, "that is doing any work in the Central Prison, except two men who have lately come to look after the four or six Jews there, and they seem to be vieing with each other to see who will get the Jews." "I don't see why we should say anything about what other people are doing," said Capt. Vennell, objecting to the mention of the work done by the Salvation Army and the Roman Catholic chaplain. "Oh, that is quite right," said Mr. Blake. "We are simply stating a fact, not commending or anything else." "If the proposal," said Mr. Blake, "is for the Church of England to cease cooperating with the Prisoners' Aid Association, very well. The Government has dealt with that matter and said: 'If you want a separate room for the Church of England we shall have to give a separate room for the Presbyterians, and one for the Methodists, and another for the Congregationalists.' Now," continued Mr. Blake, "if in this day of co-operation the Church of England is going to pull out from this and say, 'We won't work with you,' why, let us do it openly." The amendment to strike out the clause quoting Mr. Seaborn's report was voted down in a close vote. Speaking of the Toronto jail, the report stated that, although regarded as a "minor institution" in the sense that it is a place of punishment to those who have committed "minor" offences, it was by no means the minor institution in its demoralizing influence on the inmates or as regards the necessity for radical reform. The committee advocates the separation of youthful and first offenders from hardened criminals in the county jails as well as in prisons and penitentiaries. Special attention was drawn to the excellent work of that branch of the Prisoners' Aid Association known as the Bellamy Memorial Home for Girls. The Church Extension and General Purpose Fund, Statistics and Assessment Committee report, the adoption of which was moved by Mr. A. R. Boswell, K.C., showed \$515.15 added during the year to the capital of the Church Extension and General Purpose Fund, making it \$13,458.94 on April 30th. The \$5,000 taken for payment to the Diocese of Niagara will shortly have been restored, and more funds will be available for the work of the committee. The July collection amounted to \$336.79. Grants amounting to \$325 were paid and grants totalling \$300 are made, but not yet claimed. From the Burnside bequest the full amount now at the disposal of the committee is \$430.85. The Temperance Reform Committee, through Canon Ingles, Chairman, recommended amendments in the law to make it illegal for minors to enter a bar where intoxicants are sold, to extend the principle of local option to include the shortening of hours of sale in places where local option in its full meaning has not yet been obtained, and that until the bars are abolished every bar have windows uncurtained. Mr. Geo. F. Harman, seconding the motion, urged the clause "that every effort possible should be made to do away with the treating habit." He moved no resolution but appealed to every man to go away with the resolution to do all he could to get rid of

the system this year. The committee expressed the opinion that "it is imperative that any legislation on this question must have an educated public sentiment behind it to insure the better carrying out of the same." Canon Ingles, in explaining the report, said that this signified opposition to the repeal of the "three-fifths clause," although the committee did not express the idea more definitely because of fearing, at the same time it met to draw up the report, that such a clause might be misunderstood as having political significance. "I am so delighted with the report of the committee," said the Rev. Wm. Walsh, of Brampton, "that I want to take the one fly out of the ointment." He moved to eliminate the clauses calling for the preaching of an annual temperance sermon and reaffirming the declaration favouring public ownership of the liquor traffic. The elections resulted as follows:—Executive Committee, the Rev. Canon Welch, the Rev. T. W. Powell, the Rev. Canons Macklem, Baldwin and Spragge, Hon. S. H. Blake, Mr. L. H. Baldwin, Dr. Thos. Millman, Mr. G. B. Kirkpatrick, and Mr. A. R. Boswell. Board of Management, M.S.C.C., the Rev. Canons Macklem and Ingles, Hon. S. H. Blake, K.C., Dr. N. W. Hoyles. Delegates to General Synod, the Rev. Canons Welch and Macklem, Ven. Archdeacon Warren, the Rev. Canon Ingles, the Rev. T. W. Powell, the Rev. Canon Spragge, the Rev. H. M. Little, the Rev. Canon Cody, Hon. S. H. Blake, K.C., Dr. N. W. Hoyles, K.C., His Honour Judge Benson, Mr. Chancellor Worrell, Mr. J. E. Jones, Dr. Thos. Millman, Mr. F. E. Hodgins, Mr. G. B. Kirkpatrick. The following Standing Committees were appointed:—Clergy Commutation Trust Fund Committee, the Revs. T. W. Paterson, L. H. Kirby, A. J. Reid, Canon Macnab, J. H. Sheppard, F. Wilkinson, W. C. Allen, A. B. Chafee, Mr. Jas. Nicholson, Dr. J. A. Worrell, Messrs. G. G. Mackenzie, G. A. Radenhurst, J. R. Roaf, W. Carleil Hall, Dr. T. Millman, Mr. William Brooks. See Endowment and Lands Committee, the Revs. Canon Spragge, Canon Tremayne, W. J. Creighton, W. L. Baynes-Reed, W. H. A. French, Bernard Bryan, Messrs. H. W. M. Murray, Beverley Jones, H. T. Beck, F. J. Stewart, T. E. Moberly, J. E. Jones. Toronto Rectory Endowment Committee, the Rev. Canon Farncomb, Ven. Archdeacon Sweeney, the Rev. T. W. Powell, A. Hart, Messrs. G. F. Harman, H. Waddington, Wm. Cook, W. H. Lockhart-Gordon. Mission Board, the Archbishop of Toronto, the Venerable Archdeacon of York and Simcoe, the Venerable Archdeacon of Peterboro', the Revs. Canon Welch, G. G. Morley, J. H. Talbot, W. Walsh, J. H. Sheppard, E. H. Mussen, W. G. G. Dryer, W. C. Allen, E. A. Langfeldt, H. T. Archbold, Messrs. W. D. Gwynne, Wm. Wood, John Cowan, R. Graydon, Colonel O'Brien, Messrs. John Dawson, Thomas Hammell, E. E. W. McGaffey, J. S. Bell, G. Bemister, the Revs. C. J. James, Canon Farncomb, Canon Baldwin, C. H. Marsh, H. O. Tremayne, Canon Dixon, Canon Davidson, Messrs. W. T. Comber, N. F. Davidson, Captain Whish, Messrs. J. J. Hatley, R. H. Coleman, W. H. Lockhart-Gordon, L. H. Baldwin, T. Mortimer, Dr. Harley Smith, Mr. George Raikes. Widows' and Orphans Fund and Theological Students' Fund Committee, the Revs. Canon Baldwin, J. H. Talbot, Canon Greene, E. C. Cayley, Provost Macklem, Principal O'Meara, Hon. S. H. Blake, K.C., Messrs. G. S. Holmsted, T. Mortimer, Thomas Haywood, J. D. Falconbridge, C. E. Lewis. Church Extension, General Purpose Statistics and Assessment Committee, the Revs. Canon Cody, G. B. Morley, W. Hoyes Clarke, L. E. Skey, J. Gibson, E. A. Langfeldt, Colonel O'Brien, Messrs. H. Mortimer, J. Maughan, Sen., A. R. Boswell, W. S. Battin, F. B. Cumberland. Sunday School Committee, the Revs. Canon Cayley, R. Seaborn, Canon Ingles, T. W. Powell, Ven. Archdeacon Sweeney, the Revs. F. L. Barber, Canon Farncomb, Messrs. George B. Kirkpatrick, F. C. Jarvis, Dr. Harley Smith, Messrs. Evelyn Macrae, J. S. Barber, Grant Helliwell, Philip Dykes. Audit Committee, the Revs. Canon Dixon, George I. Taylor, W. H. Clarke, Messrs. John Patterson, B. W. Murray, S. T. Sheppard. Superannuation Fund Committee, the Revs. H. M. Little, C. H. Marsh, L. E. Skey, F. J. Lynch, A. C. Watt, C. J. James, Messrs. R. Parker, G. B. Kirkpatrick, L. H. Baldwin, Samuel Trees, W. S. Battin. Lieut.-Colonel Clarence Denison. Investment Committee, the Revs. R. A. Sims, F. G. Plummer, Messrs. R. Millichamp, J. H. Paterson, Dr. J. A. Worrell, Messrs. H. T. Beck, F. Gordon Osler, Dr. T. Millman.

A largely-attended missionary meeting was held in the evening in St. James' Schoolhouse. The Right Rev. Dr. Reeve presided, and he was supported on the platform by the Rev. C. H. Shortt, who has recently returned to this country on furlough from Japan, and Mr. J. Campbell White, General Secretary of the International Laymen's

Missionary Movement, who were the two speakers at the meeting, the Rev. Canon Welch, the rector of the parish, and Rural Dean, the Rev. Provost Macklem, and Mr. S. Casey Wood, Jr. Messrs. Shortt and Campbell White delivered two most interesting and excellent addresses, and the large audience followed their remarks closely and evidently with a good deal of pleasure. Mr. White's earnest remarks on the individual responsibility of every Christian person to actively help in the missionary work of the Church were most telling.

Thursday, 18th.—The Synod held three sessions during the day and transacted a great deal of business. The report of the Synod on the state of the Church was brought in. It stated inter alia that "Your committee observe with the deepest concern the great increase of the habit of gambling in many ways in the community, and especially deplore the serious prevalence of race-track gambling at the Woodbine, and urges the Synod to express in the most emphatic manner possible the conviction that existing legislation should be extended so as to make race-track gambling unquestionably illegal, and that the Dominion Government should be urged to take such steps as may be necessary to secure this end." Such was the wording of a clause added to the original report of the State of the Church Committee. Continuing, it added: "The committee also deplores the fact that so many members of the Church of England should attend the race meetings in Toronto. We regret the extreme worldliness of so many of the members of our Church. We regret that the lives of so many are absolutely self-centred, and that there is so little of the spirit and practice of self-effacement, which should be the mark of the true members of our Church." Excessive and indiscriminate novel reading, week-end excursions, undue time spent in playing games of chance were things that led to a lack of spirituality. "It is sincerely to be deplored that in many of our families of eminent respectability the afternoons should be devoted to such games as bridge, which is played for many, and many of the younger members of our families are introduced to the gambling and betting habit. We regret most deeply the prevalent lack of careful and conscientious supervision by parents over the habits and conduct of their children, a lack which allows, among other evils, an unhealthy intercourse and intimacy between young men and women." The committee made several recommendations, by which it was hoped these things would be righted. Greater activity of Church work, parochial missions, family prayer and pastoral letters from the Archbishop were some of these. The committee on "Portions of the Diocese Destitute of the Church's Services" reported that there were several fields unoccupied, which could be more fully covered than at present if a rearrangement of mission stations were made, but the committee had not recommended this action, as there were not sufficient funds for carrying this out. "The report was drawn up as it was to make an end of it," said Archdeacon Warren. Mr. Blake called the report "disheartening." Canon Spragge said the country clergy were overlooked in promotions. Thirty clergymen in Toronto at present had never served in the country. He moved that the Church of Ireland mode of patronage be adopted, thus to some extent lessening the parochialism now existing. Rev. A. J. Fidler referred to the Diocese of Ottawa, where, he claimed, there was a ring which controlled all patronage. He stated that the country clergy had no chance to get "plums" at all. He seconded the report. The matter was referred to the Executive Committee to report on next year. A new canon on patronage should be further discussed was the opinion of the Synod in reaching this decision. The report was adopted after some discussion. The Bishop announced that portion of the Executive Committee appointed by the Archbishop. They are diocese members, Archdeacon Sweeney, Archdeacon Warren, Canon Cody, Canon Dixon, Rural Dean Morley. The lay members are: Messrs. F. E. Hodgins, G. S. Holmsted, W. D. Gwynne, H. T. Beck, and T. D. Delamere. The name of Chancellor Worrell, K.C., was added to the Executive Committee as an ex-officio member, the Constitution being amended to that effect.

The Hon. H. S. Blake introduced a motion that the three-fifths clause in the local option law be approved, as it made permanent the advance in temperance legislation. The motion found a seconder in Canon Talbot, who said that he thought the three-fifths clause should be retained, for in an intemperate community a bare majority would mean the constant infringement of the law. Mr. H. T. Beck also favoured the three-fifths clause. The Rev. T. Beverley Smith of West Toronto strongly opposed the motion, but

upon a vote being taken the motion was carried. The Committee on Temperance Reform and Social Reform. Canon Ingles, Rural Dean Walsh, Mr. Blake and Mr. Beverley Jones spoke on the subject. Canon Ingles moved that the following be the Committee on Temperance, Moral and Social Reform: Ven. Archdeacon Sweeney, Canons Ingle, Dixon, and Greene, Revs. E. B. Smith, T. W. Powell, J. B. Anderson, Beverley Smith and A. J. Reed, and Messrs. E. McRae, G. B. Kirkpatrick, G. F. Harman, N. W. Hoyles, K.C., R. C. Bickerstaff and R. R. Davis. The motion was carried. Rev. Canon Greene moved the following, which was carried: "That this Synod rejoices to know the effort which is being made in China for the suppression of the opium traffic, and desires to express its deep sympathy with our missionaries and others who are co-operating in this great work; and also hopes that the effort being made in England to arouse the Government to the limitation of the cultivation of this drug in India to the supply necessary for medical use may be successful." The Rev. Rural Dean Allen moved the following: "That this Synod rejoices to know the best interests of the diocese will be served by the appointment in the future of at least one-quarter (one-fourth) of the diocesan members of the General Synod, and committees from that part of the diocese lying outside the City of Toronto." In speaking of the rights to representation in Synod, he said that some rural deans were "truly rural" rural deans, while others were not. Toronto had a rural dean, but what use a city had for one he didn't know. He said that on the General Synod Committee out of eight members two only were from outside Toronto.

Mr. Allen thought that they in the country districts were entitled to at least a one-fourth representation on the committees.

Mr. Blake said that according to the population the members outside of Toronto were entitled to two-thirds of the representation, but according to money raised they were entitled to only one-fifth, for of the total of \$52,504, Toronto parishes raised \$40,590, while other parishes raised only \$11,913, or one-fifth. So evening the matter up, Mr. Blake thought a one-fourth representation on committees was fair. Canon Welch supported the motion, stating that three-fourths of the Clergy Committee, two-thirds See Endowment, one-fourth Toronto Rectory Endowment, two-thirds Mission Board, one-half Widows' and Orphans' Fund, one-half Church Extension Committee, one-half Sunday School Committee and two-thirds Superannuation Committee was the present representation of the outside clergy. (Laughter.) "In the interest of the city clergy I cordially support the motion." Mr. F. E. Hodgins moved the following motion: "That, in view of the widespread interest now being taken in mission work, and having regard to the work accomplished by the Anglican Committee of the Laymen's Missionary Movement in our own Church, it be referred to the Executive Committee to consider during the ensuing year whether the time has arrived for the creation in each parish of an official board of laymen, including the churchwardens, to take charge of such work under the direction of the incumbent of the parish." The purpose of the resolution, he said, was not to ask the Synod to take the Laymen's Missionary Movement under its wing, and become responsible for it. Such action would take away the wholesome, spontaneous character of the movement. The individual members of the Church now volunteer to carry on its work, and in this way, the work of the Church is better done. There was a great lack in the parishes of a body of whom assistance could be sought. The most effective means by which this could be had was to hold meetings in the different congregations. This had been done, and with the aid of the clergy, the movement had proved most successful. By this movement, many good churchmen, whose opportunities had formerly been small for Church work, had now found open to them avenues for the greatest opportunity of service. These were enabled to carry on the missionary project in a business-like manner. Let us see, said Mr. Hodgins, if we cannot fit this movement in with our Church system, just like the Widows' and Orphans' Fund, for instance. Mr. E. Casey Wood seconded the motion. He said that great progress had been made. Twenty local Anglican Churches, out of 34, had largely increased their givings. From \$17,300 last year, funds had increased to \$51,200 this year, with over \$40,000 already subscribed. Mr. Wood gave a brief history of the movement in the city, and showed the great work that had been already accomplished. Provost Macklem spoke of three points in this connection. First, co-operation with other denominations; second, the possibility

of coping with the work; and thirdly, development of the latent resources of the Church of England.

Mr. Blake thought great thanks were due to Mr. Hodgins and Mr. Wood for their ceaseless effort on behalf of this great movement. Some laymen in their own Church had become greatly interested and taken an active part in the movement. The various denominations had been brought closely into contact with each other.

Canon McNab wanted the laymen's committees to aid in the Cathedral Fund, but the Synod did not agree.

Mr. Evelyn McRae said the movement had proved of great evangelical importance, as it brought laymen in contact with other laymen, and religion was thus discussed. The motion was carried.

Chancellor Worrell moved that the Secretary-Treasurer be elected by vote outside of the Synod and his motion was carried.

The Rev. Provost Macklem read the report of the Committee on Education on behalf of the Ven. Archdeacon Sweeny, who is absent in England. A long discussion followed the reading of this report, which was taken part in by a number of speakers. An amendment, which was introduced by Mr. R. J. Devey, of Peterborough, and seconded by Mr. E. W. Trent, provided for a report to be printed in the Synod's journal showing how many times a clergyman had visited and taught in the public schools, was after some discussion put to the vote and lost. Mr. Blake moved, and Provost Macklem seconded, that a committee be appointed to wait on the Minister and Superintendent of Education, and urge that the Bible be regularly read and taught in the public schools, and that necessary regulations be issued to carry out this project. The motion was carried unanimously. The committee to visit the Minister consists of Messrs. Blake, Hodgins, and Wood. The report of the Committee on the Observance of the Lord's Day was read by the Rev. C. J. James, rector of the Church of the Redeemer, Toronto, on behalf of Ven. Archdeacon Sweeny, absent. The report stated that the machinery of the Lord's Day Act was working, on the whole, advantageously. Mr. Blake deplored the excursions and pleasure seeking that was going on these days. Mr. James also spoke in the same vein, saying that at summer resorts if people attend Divine service in the morning they think they are free to indulge in yachting and rowing and paddling the rest of the day. What can be done to remedy these things? asked Mr. James.

Provost Macklem reported 155 students this year in Trinity College, the largest enrollment in its history. Subscriptions during the year ending the 30th of September last amounted to \$23,431.81.

Friday, 19th.—The Synod finished its labours last Friday morning and adjourned sine die. "Owing to the difficulty often experienced in hearing remarks made by the speakers on the floor of the Synod, thereby causing misstatements and incorrect reports in the daily press, the Executive Committee request the appointment of a small Press Committee, in order to secure, if possible, true and dignified reports in the daily papers." This motion, by Mr. E. W. Trent, seconded by the Rev. F. Wilkinson, occasioned some breezy remarks at this the concluding session of the Synod. It was not carried. The committee on the working of the commutation, rectory and superannuation funds, whose report was presented by Mr. James R. Roaf, were of opinion that the Laymen's Missionary Movement should be taken advantage of to get each and every layman throughout the diocese at work in connection with parochial matters. The committee suggested an amendment, which was carried, providing that a clergyman placed on the superannuation fund or retired list should not lose his place in the order of seniority to be placed upon the commutation fund. The report was adopted, with the omission of the clause, suggesting that "having due regard to the claims of beneficiaries now on the Commutation Fund, and of those likely to come on within a reasonable time, such fund be used as largely as possible to supplement the income of the clergy who are not in active work or are in charge of parishes or missions where an income cannot be had from the parish or the mission fund to the amount of \$1,000 in the country, and at least \$1,500 in Toronto." A resolution of deep sympathy with the Rev. R. Seaborn, rector of St. Mark's West Toronto, and his wife, in the affliction that has befallen them in the accident to their little child in Detroit yesterday, was moved by Rev. Frank Vipond, seconded by Hon. S. H. Blake, K.C., and carried by standing vote. Commenting on the "glaringly inadequate and unjust representation" of the Diocese of Toronto and Huron at the General Synod, compared with

other dioceses, the special committee on that question recommended that the General Synod be asked to amend the constitution so as to make the basis of representation one of each order for every 11.5 clergy licensed in the diocese or for any fraction thereof. Mr. Blake objected to the use of "glaringly" and "unjust." He didn't like to say that the General Synod did anything unjust. Rev. W. J. Creighton, acting chairman of the committee, said the Synod had passed upon the matter last year in such terms. Chancellor Worrell agreed with Mr. Blake, and suggested also that the "11.5" be omitted, as likely to call down criticism, better say either 12 or 13. "Oh, yes," remarked Mr. Blake, "it has a thicken-feed sound." The emendations were made. The Pan-Anglican Congress Committee, reporting through Canon H. C. Dixon, convener, showed that the \$20,000 aimed at as the thank-offering from this diocese, the amount received from all sources was \$10,581.40, leaving, after deducting necessary expenses, \$9,781.40 to send to England. The organizing secretary, the Rev. Pierre B. de Lom, was appointed to act for seven or eight months at a stipend of \$1,200 per annum and necessary expenses. Among the resolutions adopted, of congratulations to the Bishop on his conduct of the Synod, thanks to the ladies for their luncheons, to citizens for hospitality, and to the clerical and lay secretaries, was one to the press of the city for the attendance of their representatives and for the good reports of proceeding of the Synod, moved by Mr. James R. Roaf, seconded by Rev. F. Vipond.

The assistant Bishop pronounced the Benediction, and the Synod adjourned.

Wychwood.—St. Michael and All Angels.—A most successful and enjoyable garden party was held in connection with this church last Saturday afternoon, one of the attractions was an Olde English Fayre, which was opened by Lady Pellatt. Colonel Pellatt and the Rev. Provost Macklem were also present. The garden party was largely patronized, and the proceeds will be made use of for the completion of their church which they commenced to erect last December by their own voluntary effort.

Norway.—St. John's.—The Rev. W. L. Baynes-Reed, the rector of this parish, has been appointed by the Dominion Government to the post of chaplain to the 9th Regiment of Light Horse with the honorary rank of Captain.

West Toronto.—St. Mark's.—The sad news was received here on the 18th inst. of the death of the 18 months' old child of the Rev. Richard and Mrs. Seaborn, the former of whom is the rector of this parish, at Detroit, Michigan. The little one's death was the result of an accident caused by falling off a street-car on the previous day. The little one, who was seriously injured, was taken to Harper Hospital and all was done that was possible for the little one but to no purpose for it died the following afternoon. Mrs. Seaborn has been staying lately in Detroit with her two children, Richard and Kathleen at Dr. Seaborn's home, and on that afternoon, Wednesday, the 17th, had started with Mrs. R. A. Seaborn and her son to go to Belle Isle Park shortly before three o'clock. The party boarded a west-bound Michigan car at Gratiot and Joseph Campau Avenues, intending to transfer downtown, and had just seated themselves when the little fellow rolled from the seat under the wire screening on to the opposite track, when an eastbound car came along, crushing one of the child's legs. Amputation was performed, but the shock of the operation proved too much for the little one's strength. The Rev. R. Seaborn, who was in attendance at the Synod, left for Detroit immediately on hearing the sad news. We beg to extend to the sorrowing parents our heartfelt sympathy in their sore bereavement.

Oshawa.—Bishop Bethune College prize day took place on the 18th inst., when the Rev. Provost Macklem presented the prizes to the successful competitors. About two hundred guests were present from Toronto, Newmarket, Port Hope, Cobourg, Lakefield, Oshawa, and Detroit. After the presentation of the prizes was concluded the guests partook of tea on the lawn. The past year has been a very successful one for the school, and much satisfaction was expressed by the visitors on that account.

If there be nothing celestial without us, it is only because all is earthly within; if no divine colours upon our lot, it is because the holy light is faded on the soul. If our Father seem distant, it is because we have taken our portion of goods and travelled into a far country.—Martineau.

HURON.

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

Wingham.—The vacancy caused by the departure of the Rev. H. T. S. Boyle has been filled by the appointment of the Rev. C. E. Jenkins, rector of Huntingdon, in the Diocese of Montreal.

Port Stanley.—Christ Church.—The annual Sunday School Convention of the Rural Deanery of Elgin was held here on Thursday, 11th inst., and was in every respect most successful. The Holy Communion was administered to the delegates at 9.30 a.m. The Venerable Archdeacon Hill, M.A., was celebrant. He was assisted by the Rev. Canon Downie, B.D. Miss Sutherland, teacher of St. John's Church, St. Thomas, gave a valuable and practical paper on Sunday School teaching, and the discussion on which was opened by the Rev. C. Miles, B.A., the new rural dean. He was followed by Archdeacon Hill, the Rev. G. Elliott and others. Miss Eva Pearce, of Tyrconnell, gave an excellent paper on "Our Collects," showing how they were—a golden chain of Christian truth, a golden chain of Christian living, and a golden chain of Christian example. The discussion on this paper was opened by the Rev. Canon Downie, who showed, at Miss Pearce's request, how he would teach a lesson on the collect for Trinity Sunday. The noon adjournment then took place, when luncheon was served by the ladies of the church in a spacious tent on the church grounds. The tent was loaned by M. Loney.

At the beginning of the afternoon session a delegation from the congregation, consisting of Rev. Canon Downie, and Messrs. George Grimmond, T. E. Harding and Dr. Mothersill, welcomed the delegation to Port Stanley, which was responded to by Ven. Archdeacon Hill. Miss H. Downie read a very practical paper on "How to Manage the Unruly Boy," Rev. W. A. Graham, B.A., of St. John's Church, St. Thomas, opened the discussion, and said some very complimentary things about the great value of the paper. He was followed by Mrs. Thorp, of the Memorial Church, who said many valuable things, followed by several other speakers. Rev. K. McGoun, B.A., of Dutton, gave an address on "Teachers' Lesson Helps," pointing out their defects and emphasizing the necessity there exists for a better class of such. The ven. archdeacon followed with many practical suggestions on the matter. The rural dean and Rev. George Elliott also made suggestions. Rev. Canon Hague, of London, gave a most helpful and suggestive address on the work. Reports of Sunday Schools and election of officers concluded the afternoon session, after which the delegates, in a group on the church lawn, were photographed by Mr. Loftus. An abundant luncheon was again served in the tent, as before.

The evening session consisted of the shortened hour of evening service, followed by a more than usually fine address on missionary work by Rev. Canon Hague. A cordial vote of thanks was tendered by the convention to the ladies of the congregation, the Daughters of the King and the Junior Brotherhood of St. Andrew for their work in doing so much to entertain the delegates. The weather was ideal. The luncheon was served in the way which usually characterizes the ability of the ladies of Christ Church, Port Stanley. Canon Downie acted as chairman, and Miss Ellison presided at the organ.

The W.A. had important meetings, addressed by Mrs. Sage, after the noon luncheon hour and after the adjournment in the afternoon. Several male members of the congregation gave important help in carrying out the arrangements for the comfort of every one. The officers for next year are: Rev. George Elliott, president; Mr. Pearce, vice-president; Rev. K. McGoun, secretary-treasurer. Rev. C. Miles, B.A., R.D., rector of Aylmer, was welcomed to the deanery.

Southampton.—St. Paul's.—The Vestry of this church have made a request to the Bishop to become a self-supporting parish, in consequence of which the Bishop has appointed a student to take charge of Port Elgin and North Bruce for the summer, thus giving Port Elgin morning and evening service. The Vestry have also secured a beautiful property on the bank of the little lake, and adjacent to the church, for a rectory, the old rectory and property being for sale (it would make an excellent summer home). The town is getting universal favour as a summer resort, being patronized each year to the full capacity of accommodation by many from the American and Canadian cities. The A.Y.P.A. concluded their meetings for the summer by a lawn

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social at the home of Mr. Samuel Sparks. Our A.Y.P.A. purchased a stereopticon lantern for the rector, which was used with good results at the week evening services during Lent. They will also assist in paying for the new tower on the church and other improvements.

Tillsonburg.—St. John's.—On Thursday evening, the 11th inst., a pleasant social evening was spent by the congregation of this church in the parish hall, the Rev. H. A. and Mrs. Wright being the guests of honour. Before the gathering dispersed Mr. and Mrs. Wright, who are leaving shortly for the parish of Kincardine, were presented by the congregation with a case of silverware and Mrs. Wright was given a beautiful bouquet of roses by the members of the Ladies' Aid.

ALGOMA.

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

Burk's Falls.—All Saints'.—The village was visited by the worst fire in its history on Saturday afternoon last, which proved most destructive. Many of the public buildings were either totally or partially destroyed, and amongst the former was the church. A Communion service valued at \$350 was lost. This was presented to the church by a lady who lives in England. We sympathize very sincerely with our fellow Church people in the great and serious loss which has befallen them.

Latchford.—Christ Church.—There were services held in this church on Trinity Sunday of a very encouraging nature, the preacher at Matins being Mr. J. E. Hodson, of Trinity College; at Evensong, Mr. C. G. D. Longmore, student-in-charge, preached. In the afternoon Mr. Hodson spoke to the Sunday School children on the Blessed Trinity. There are a few Syrians at Latchford, who having no church of their own communion, attend Christ Church. Some of their children also attend the Sunday School. Provided with a well qualified incumbent all the year round there is no reason why the Church in Latchford should not hold her own with the sects. Mr. Longmore also works Temagami and Bear Island. At the former place there is service every Sunday morning at the School-house, at which there is generally a good attendance.

Callander.—St. Peter's.—This Mission Church at its last Easter Vestry Meeting reported the most prosperous year of its existence thus far. Well-attended Divine services have been held regularly twice a Sunday, a student lay-reader having been stationed here; in all lines Church work has advanced, particularly in the Ladies' Guild, and finances were most prosperous, while the church itself has been much beautified inside in every way, and numerous improvements made. Callander is a village of many natural advantages and attractions, with some large lumber mills, is quite a tourist resort, and will thrive yet more if the French River Canal passes through here as intended. There were re-

appointed and re-elected as wardens, Dr. Shaw and Mr. R. J. Moon. On Sunday, the 17th of May, the services were conducted by the Rev. E. M. Rowland of Powassan, who is the priest-in-charge, assisted by the lay-reader, Mr. Bartels. Large congregations were present both morning and evening.



RUPERT'S LAND.

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

Winnipeg.—Christ Church.—A meeting of the parishioners, presided over by the rector, the Rev. S. G. Chambers, was held on the evening of June 11th. It was decided to raise \$3,500 by a mortgage of church property, to meet present financial requirements, including the Building Improvement Fund. A committee of seven was appointed to aid, in conjunction with the vestry, in making the necessary arrangements to pay off the loan. It was also arranged to provide for the services of a curate and the appointment was left in the hands of the rector. It is understood that the Rev. Frank S. Lewis, formerly assistant curate at Christ Church, will return from Birmingham, England, and assume his old position.



SASKATCHEWAN.

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

Saskatoon.—St. John's.—The Lord Bishop of the diocese held an Ordination for Priests in this church on Sunday morning, May 10th, the Ordination Service commencing at 11. At 10 o'clock Matins were said by the Rev. J. Taylor, Principal of Immanuel Indian College at Prince Albert and the Rev. Rural Dean Matheson, of Battleford. At the Ordination Service the seating capacity of the church was filled to its utmost. The following gentlemen were ordained to the priesthood by the Bishop, viz.: The Reverends M. M. Goldie and R. Macdougall. They were presented to His Lordship by the Ven. Archdeacon Lloyd. The Ordination sermon was preached by the Rev. G. C. Hill, rector of St. Paul's, Regina, who chose for his text Philipians 1:20.

The regular Synod service was held in the evening at 7 p.m., at which all the delegates, both clerical and lay were present. The Bishop wore his scarlet Convention robes. The sermon was preached by the Rev. G. C. Hill, who chose for his text Isaiah LI:1. It was a most inspiring and eloquent address. The service was choral and the Revs. Messrs. Clarke, Schofield, Broadbent and Goldie took part, the Bishop pronouncing the Benediction.

Monday, May 11th.—The Rev. M. McLean Goldie was elected Clerical Secretary and Mr. E. G. Goldie Lay Secretary of Synod. A civic welcome was extended to the delegates by Acting-Mayor Hopkins, and several aldermen who accompanied him. These gentlemen were introduced to the Synod by the Ven. Archdeacon Lloyd. The Bishop thanked them for their kindly welcome and he asked the Revs. J. Taylor and J. R. Matheson to speak. After these two gentlemen had spoken the delegation withdrew and they were escorted to the entrance by a number of the clerical delegates. Business was then resumed, and the adoption of the minutes of last year's Synod came up. They were only to hand that morning, and A. Turner commented on the delay and seconded a motion by the Rev. G. C. Hill, to the effect that they be the first of business on Wednesday morning. The motion carried, and the Bishop agreed that it was the only solution, the delay had occurred in the printing office at Prince Albert, and it should not occur again. The Bishop then brought up the matter of the election to committee and, acting on a suggestion by Ven. Archdeacon Lloyd, the Rev. D. D. Macdonald moved, seconded by the Archdeacon that for the four principal committees the nominations and elections should be made on the floor of the Synod, but for eight subsidiary committees a nominating committee of four appointed by the Bishop should present the names proposed to the Synod and they would then be balloted for. This carried unanimously, the communities so covered being those of the General Provincial Synod, Provincial Funds, Diocesan College, Deaconess, Diocesan Magazine, Lav Workers, Sunday School, Sunday Observance and Temperance and Moral Reform. The only notice of motion in was one from the Finance Committee represented by Archdeacon Lloyd and Mr. T. J. Agnew, suggesting the appointment of the Rev. M. McLean Goldie as Diocesan Secretary-Treasurer. Regarding the election to com-

mittees, Mr. A. J. Bell, Prince Albert, suggested that the Bishop and Archdeacon prior to the election, give an address covering the duties of the members of the various committees, so that a selection with due thought to the geography of the province and ability of the members to attend to their committees might be made. The Bishop agreed with the idea, and after fixing the hours of meeting for 9.30 to 12.30 for morning sessions and 2 till 6 for the afternoon sessions, the meeting adjourned.

The first business of the afternoon session was the reading of the Bishop's Charge, which was in part as follows: He referred to the Church as a waiting and a working Church, and defined the certain attitudes of a working and waiting Church. This, he said, was the first year the Synod had met outside the See city, and it was well that it was so, for a variety of reasons which His Lordship dwelt upon. He was sure they would not regret the visit to Saskatoon, but he was afraid that they might disfranchise the Indian missions. But it might be the last visit, as a diocese of Saskatoon might soon arise and that would be a See city of a diocese covering east and west over the railroad lines. The last year had seen wonderful growth in the diocese during the past year. He hoped that it had been in the right direction; the real line growth should be not as a tree in foliage, but rather of fruit. It should be in the direction of quality, rather than quantity. The scheme of the Theological College had succeeded beyond his expectations. Many new missions had been opened up, from Rupert's Land to Calgary to Qu'Appelle to the north, the diocese had carried the word. Their efforts had been cordially supported among masters and men. But the men they had must be spread out, and he appealed to England for thirty men at least, but they were not here yet. So far sixty men had passed through the Theological College. This hadn't been done without hard work or self-denial on behalf of all concerned, said His Lordship. He touched upon the arduous work of the teachers of the college and hoped the theological faculty would be the first faculty of the new university. The diocese should see about establishing suitable buildings, indeed, \$15,000 was promised, and a permanent council should also be provided and resident teachers. The Indian work was unsatisfactory, mainly owing to the bad attitude of the Indian department which paid no attention to their representations. And an attack had been made on the work of the missions by an ex-clergyman in the East, but the fault really lay at the hands of the Indian Department. At Immanuel College there was difficulty too, which the Bishop touched on. He also paid a sincere tribute to the Indian missionaries. Regarding the support of the missions, he said that the Indians were in some cases providing a little now. In the diocese there were thirty-nine or forty clergy, sixty-three catechists, six self-supporting parishes, Rosthern and Radisson becoming so since Easter; ninety-seven missions and forty-five churches had been established since last year. The diocese also possessed a deaconess house to which His Lordship paid a tribute which met with spontaneous applause. Previously they had had deaconesses from Toronto. All this development had not done much good to the bank account. They had had generous support from the Old Country, but the grant from Eastern Canada and the internal receipts were less owing to the financial stringency, but a good crop would, he hoped remedy this. However, the General Purpose Fund and the See House Fund were to be put upon an assessment footing for the first time. Twenty more catechists and three more clergymen were needed at once, said His Lordship. The Provincial Synod was held in Regina last August, and the Bishop dwelt upon it and the various discussions that took place there. The Bishop condemned the attitude adopted at the M.S.C.C. meeting last October, which condemned the work of the Indian missions and scored on the way the assessment was fixed. The Bishop next touched upon the Pan-Anglican Congress, to which he was not going as a delegate but a member, and he mentioned that the sum of the thank-offering was \$2,000, which was a good offering. One-third would be given to the Archbishop of Canterbury, and two-thirds returned for use in the diocese which had provided for it. The General Synod in Canada would be held at Ottawa in September. One important item to come up was the new Hymn Book, which would be brought up for discussion. The Bishop dwelt upon the attitude which the delegates should adopt towards it. During the past year he had travelled over 12,000 miles by train and had driven several hundred; he had preached seventy-three sermons, held eighteen confirmations, forty celebrations, twenty-one baptisms, consecrated twelve churches, consecrated three priests and four deacons. This has been the smallest part of his work, but he hoped he had been able to secure the services of a clergyman

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who would relieve him. He hoped the Synod would assent to the appointment of Mr. Goldie as Synod Secretary-Treasurer. He hoped before the next Synod the Provincial University would be settled somewhere in the diocese (laughter), and that the old university could be merged with the new one. He dealt with the proposed ladies' college, the Woman's Auxiliary, the Brotherhood of St. Andrew. Drunkenness, too, was rampant in the West, but every effort was being made to influence the Legislature to control it under the proposed new act. He suggested a message being sent to the Premier urging him to face the situation boldly, and give local option in every town with a bare majority to settle it. Only one member, Mr. Parker, had been removed by death; in his case it was caused by exposure. He regretted the departure of C. D. Nevil and the Rev. D. T. Davies, and to both them the Executive had expressed their appreciation, and regret at their departure. He mentioned the newcomers to the diocese with an appreciative word, which found an echo in the floor of the house. He was, he added, going to be absent till after the General Synod, and asked for their prayers. He had, however, appointed the Venerable Archdeacon Lloyd to take his place, and he (the Bishop) would be glad to make engagements for October, November and December. He had spoken at a greater length than he intended, and hoped he wasn't drifting into a garrulous old age, and in conclusion he referred to the work of the Synod which they were about to enter upon, and commended them to the guidance and grace of Almighty God. His Lordship resumed his seat amid loud applause.

The Bishop's Charge was an admirable document in every sense of the word. Various reports were then presented. The report of the Mission Board read by the Rev. M. McLean Goldie, covering the actions of this committee since June 15th last year, and it covered topics as widely diversant as requests from Onion Lake and Battleford schools to gifts of fur coats to catechists, and discussion as to real estate in Asquith. It also dealt with the formation of the new Rural Deaneries in the diocese, and defined the boundaries of them. Various financial reports were also read by Mr. Goldie, showing that so far as actual cash balances were concerned there was a net balance of various funds in the diocese of \$1,954.83, of which \$630.17 was to the credit of the Synod account, \$98.60 to the credit of the clergy stipend account, \$768.15 to the credit of the Indian missions. The Catechist Fund showed that there had been over \$36,000 put out in the diocese last year one way and another, and that there was a cash deficit in the bank of \$146.26, while the only other cash deficit was in the General Purpose Fund, which was \$195.83. These figures are, however, only indicative of the cash balances at the date they were struck, and do not show any of the liabilities of any of the funds. The invested funds report submitted by Treasurer D. W. Adam, of Prince Albert, showed a capital account of \$73,140.26, of which \$53,245 was invested to bring in 8.05 per cent., and \$11,818.76 was still in the bank at 3 per cent., making a total percentage on the whole investment equal to 7.13. The report of the Executive Committee was a long and interesting document. It touched on the general business of the diocese and showed very clearly the amount of labour involved in the conduct of so huge a business, for that is really what it amounts to. It referred to the visit of Archdeacon Lloyd and the Rev. James Taylor to Ottawa regarding the sale of the Immanuel College property, the homesteading of catechists, the issuing of plans and specifications for shacks and churches by the Archdeacon, and dealt at length with the matter of a loan which was being raised in England and the way it was being applied. The reports of the standing committees were read by the chairmen of their committees, and were all laid on the table for further discussion, with the exception of the Woman's Auxiliary report, which was read by the Rev. James Taylor and formally received. The Rural Deans' reports really gave the best idea of the huge growth of the diocese in the past year. The Rural Dean of Lloydminster led off, and he showed that fourteen new churches had been erected in his Rural Deanery this year. He was followed by the Rev. Rural Dean Dewdney, of Prince Albert, who, after a complaint about the indefiniteness of the boundaries of his sphere, paid a high tribute to those who had been working with him. Ten new churches have been built in his deanery this year. He was followed by the Rural Dean T. Clarke, of Melfort, who gave an interesting account of the work done in his district, and the Rev. Rural Dean Matheson's report concluded the list. He gave a vivid picture of the way settlers were pouring into the Tramping Lake and other country to the south of Battleford. A report for the Saskatoon Deanery, for which there is no Rural Dean, will be presented by the Rev. A. J. Likeman, and a report on In-

dian missions by Revs. Himes, Macdonald and Matheson. This concluded the reading of the reports all of which were laid on the table. For the last half-hour or so Venerable Archdeacon Lloyd gave his hearers his view of the way they had made out a form he had sent to them, or, in many cases, how they hadn't made it out. The Synod then adjourned.

Tuesday, 12th May.—The minutes of the last meeting of Synod were, after some discussion, adopted.

Notices of motion were, one by Mr. McLennan regarding an alteration in the canon concerning Easter Sunday offerings; by the Revs. Broadbent and Likeman concerning a leaflet for Sunday School use; the Rev. M. Himes two, one dealing with a uniform burial service, and one regarding the marriage of unbaptized persons. Messrs. White and Hadley gave notice of a motion dealing with a form of liturgy for opening and closing Sunday Schools. The meeting then proceeded to the election of the various boards and committees. Following the suggestion made yesterday, the Archdeacon gave a short instruction regarding the duties to be expected of those elected to the Mission and General Executives.

A discussion arose as to the question of whether the elections should be conducted under the new canons which the Revisionary Committee are going to suggest, or whether they be conducted under the existing canons. It was pointed out by the Archdeacon that the new revisions would not be operative till they had been approved by the next meeting so far as they concerned the Executive Committee. Regarding the Mission Board, however, he suggested that instead of the three delegates, as the old canon orders, he thought they could elect the three with the understanding that the low man drop out. The idea being that the new canons would call for a representative from each Rural Deanery on this Board, and the third man might very properly represent his Rural Deanery. Sixteen names were proposed for this committee, ten clerical and six lay.

At this point of the proceedings, the Revs. E. C. Gallop and M. M. Bennett, delegates representing the Ministerial Association of the city, were introduced by Archdeacon Lloyd and each of them spoke briefly in cordial terms. The Bishop thanked them warmly for their kind words and a few words were also said by the Ven. Archdeacon Lloyd and the Rev. Rural Dean Dewdney. After the delegation had withdrawn the principal elections were proceeded with. To the Executive Committee there were elected two delegates in the persons of the Revs. A. D. Dewdney, Prince Albert, and the Rev. E. B. Smith, Saskatoon, and two lay delegates in the persons of Messrs. A. J. Bell and T. J. Agnew, Prince Albert. To the General Synod there were elected Ven. Archdeacons McKay and Lloyd and Rural Deans Dewdney and Carruthers, with Revs. E. B. Smith, E. Matheson, James Taylor, J. H. Hill, R. F. McDougall and M. M. Goldie substitutes in the order named. Lay delegates to the General Synod were: Messrs. A. J. Bell, James McKay, K.C., S. A. Clark, and A. Turner in the order named, the substitutes being E. G. White, John Ashworth, W. B. Bashford. On a motion by Rural Dean Carruthers, last year's Provincial Synod delegation were re-elected en bloc, the meeting not being held for two more years. The election to the Mission Board was announced on the reassembling of the Synod after the noon interval. Just at the close three notices of motion were handed in, one by C. F. Bailey, regarding the rescuing of the house used by the late Bishop McLean; another by the Rev. E. B. Smith regarding a special service on St. John's Day, and one by the Rev. M. M. Goldie that the college board have a representative from the catechists on it.

Afternoon Session.—At the commencement of this session the scrutineers announced the following to be members of the Mission Board: Rev. E. B. Smith, Rev. A. D. Dewdney, Messrs. A. J. Bell and W. J. Bell, following on the new canon, the third places, which were filled by the Rev. C. Carruthers and T. J. Agnew, become inoperative, unless the members selected are sent in from the Rural Deanery. Various reports were then read, the one dealing with Indian Missions by Mr. Himes. This last one showed that there were twenty-six stations, eighteen day schools, with 350 children in attendance, 3,500 Indian converts and 800 communicants.

The report of the Executive Committee was adopted after some discussion, and the Rev. M. M. Goldie was recommended as Secretary-Treasurer for the diocese. The Bishop concerned in this recommendation and the new Secretary returned thanks.

The Synod then took up the work of the revision of the constitution. The proposed amendments were piloted through the Synod practically en bloc by Archdeacon Lloyd. This led to a long

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discussion, which practically took up the whole of the remainder of that session and of the evening session as well.

Wednesday, 13th.—This morning's session was taken up with the discussion of a number of different reports as was also that of the afternoon and the final one on Thursday morning. During the afternoon session on Wednesday the various Diocesan committees were nominated as follows: Lay workers—Revs. English and McDougall and Messrs. Kempton and Cookson. Sunday School Committee—The Rev. Rural Dean Dewdney, Rev. H. Assiter, J. A. Dawson, W. J. Bell. Sunday Observance Committee—The Rev. D. D. Macdonald, the Rev. J. R. Matheson, and Messrs. H. S. Boyce and W. Brailsford. Temperance and Moral Reform—The Revs. H. S. Broadbent, J. H. Hill and Messrs. J. G. Wayne, T. S. Agnew. See House—Messrs. A. J. Bell, T. J. Agnew, S. Hinson, A. Turner, J. Ashworth, W. Bashford. Divinity College—Archdeacon Lloyd, the Revs. A. D. Dewdney, James Taylor, E. B. Smith, C. Carruthers, and Messrs. James McKay, A. J. Bell, A. C. Adams (Battleford), Dr. Girling, and H. P. G. Cross (Humboldt). Provincial Funds—The Revs. James Taylor, E. Matheson, James McKay, K.C., A. Turner. Hymnal—The Revs. W. H. English, J. H. Hill, Messrs. T. A. Horne, H. E. Williamson.

Thursday Morning, 14th.—At the final session there was a long discussion on the report of the committee on the Bishop's Charge which was read by the Rev. Rural Dean Dewdney. On the discussion of the university clause, a proposal was made by the committee that a committee consisting of four Prince Albert representatives and four Saskatoon representatives, with the Bishop and Archdeacon as ex-officio members, be drawn up to wait on those in authority. The Archdeacon made another characteristic speech, in which he said that he didn't care where the university went so long as it was in the diocese. Where it was, there would the Theological College be also. And the idea of the committee was to pull whole-souled for the diocese. To his mind Saskatoon and Prince Albert had equal advantages, and he would support either, but he wanted it in the diocese. The report was eventually passed and later on the Bishop named his committee as follows: Saskatoon—J. Ashworth, S. A. Clark, W. J. Bell, A. Turner; Prince Albert—T. J. Agnew, H. J. Bell, R. S. Cook and D. W. Adam.

The resolution of the committee on the Woman's Auxiliary contained a resolution of sympathy with Mrs. Newham on the death of her mother, which was carried standing. The whole report was then adopted. A very interesting paper on Indian industrial schools and work generally, showing up the inefficiency and unfairness to the Church of England of the Indian Department, was read by the Rev. James Taylor, and a resolution was passed amid applause, asking for an industrial school at or near Prince Albert.

The Bishop announced that he had appointed the Revs. C. Carruthers and J. Himes and Messrs. T. J. Agnew and John Ashworth to the Mission Board, and the Revs. C. Carruthers, James Taylor and Messrs. W. Bashford and A. Turner to the Executive Committee, and with the Episcopal blessing the Synod of 1908, which will be long remembered, came to an end.

Fielding.—A church has been erected free from debt in this village. For upwards of two months the parishioners have been hard at work striving to raise funds to erect a small chancel and shack but at a recent meeting of the congregation word was received through the rector, the Rev. R. J. McDougall, that a lady, whose name is withheld, had donated plans for the erection of a church 20 x 40 feet, to be used as a chancel and also the sum of \$240. Since that time donations have been received in the form of vessels for the Holy Com-

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munion and linen, beautifully hand worked, with the cross of St. Andrew's, also superfront cloth of Royal purple with fringe and the letters "I.H.S." in gold. The chancel will be of a frame material and have a tower 26 feet high, also a beautiful east window hand-painted. A heavy carpet for the aisles has also been donated by friends of the Church who have its interest at heart. The interior will be plastered except where the supports are to be shown and these will be finished in natural colours. On July 13th, when this village holds its sports' day, the Woman's Auxiliary are to have a booth for the sale of fancy articles which have been so kindly sent and the proceeds of which will go towards finishing the interior. The building to be erected will be the beginning of a larger edifice that will probably be required in the future as the community grows.

Rosthern.—St. Augustine's.—At the annual Easter Vestry meeting of this parish, held on Easter Monday, Messrs. Dawson & Hodson, were re-elected churchwardens. The financial statement showed assets amounting to \$3,600 and liabilities nil. Receipts for the last year amounted to \$1,152.91, expenditures \$1,036.79, leaving a balance on hand of \$116.12. The above are the ordinary dry details of parish work, which do not convey much meaning to those not immediately interested, but in view of the fact that they are so often being asked for help for the Church in the West, it may not be without interest to Eastern Churchmen, to learn something of what their brethren in the West are doing for themselves. Rosthern is a town of about 1,000 population, rather more than half being of foreign birth. There are no less than seven churches in the town, so that the congregations (except the Mennonites, who number about half the population), are necessarily small. St. Augustine's Church, which was built in 1903, at a cost of about \$3,300, including lots, furniture, etc., will seat about 120 people. When completed there was a debt on the church of \$1,700, after paying out all the money received from the S.P.C.K. grant (\$230) and all private subscriptions, etc. This debt was liquidated by a loan from one of the local banks, eleven members of the congregation giving their personal notes to secure this amount. This debt, which was thus temporarily liquidated in August, 1904, was fully paid off by December, 1907, and with the exception of \$100 sent for that purpose by the Bishop, was paid entirely by the members of the congregation. At the Easter Vestry meeting this year, the standing of the congregation was as above stated. This, too, has been accomplished without the help of a resident clergyman for two and a half years past, and with only a catechist for the last fifteen months. Now, however, the parish is to be served by the Rev. H. Assiter, late of Lashburn, who has been appointed incumbent by the Bishop, at the request of the congregation. In view of this, the congregation on Easter Monday, decided by a unanimous vote to become self-supporting at once, and also to build a parsonage, which at the time of writing is nearing completion. This is to cost \$1,750. When it is borne in mind that last year the average attendance at the services was only twenty-seven, and that to-day there are only fifteen names on the subscription list for Stipend, Building and General purposes funds, it will be seen at a glance that those who do give will literally have to "give till they feel it." Of course the open offertory will be available, too. The church has a beautiful stained-glass window over the altar, subject, "The Good Shepherd," and a stone font, both of which are memorials, presented by individual members of the congregation, and at Easter another member of the congregation gave a memorial in a beautiful altar frontal of white, with letters and symbols of pale blue and gold. In conclusion this summary would, indeed, be incomplete without a word as to the indefatigable work of the local branch of the Woman's Auxiliary. This organization, although at times only boasting of 5 or 6 working members, has at all times been the right hand of the congregation, and in the past five years has turned in to the churchwardens, for Church purposes, upwards of \$1,300, they having paid for the furniture and organ when the church was first built. With the advent of a resident and energetic clergyman, it is hoped that a bright future is in store for this parish.

CALGARY.

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

Calgary.—The Bishop of Calgary held a General Ordination in his pro-Cathedral on Trinity Sunday morning. Matins were read by the Bishop at 10.15 a.m., the lessons being read by the Rev. George Howcroft, M.A., rector of St.

Benedict's, High River, and Rural Dean of Calgary. The ordination service took place at 11 a.m. The preacher was the Rev. George Howcroft. The following were ordained, viz.: To the Diaconate, Mr. Arthur Job Patstone; to the Priesthood, the Revs. James Mason, Henry Minchin Shore, B.A., and George Danvers Child. The candidates were presented by the Archdeacon of Calgary, the Ven. W. F. Webb, M.A., who also sang the Litany and with Mr. Howcroft assisted the Bishop in the laying on of hands in the case of those ordained to the Priesthood. The Communion Service was fully choral.

In the evening the Bishop administered the rite of Confirmation to seven candidates in St. Barnabas Church, Hillhurst, Calgary, Rev. Canon d'Easum, M.A., incumbent. On Saturday, June 13th, there was a celebration of the Holy Communion specially for the candidates for Holy Orders at 8 a.m., taken by the Bishop. Matins were said at 10 a.m., and the Litany at 11 a.m., and at each of these services Canon d'Easum gave a most impressive and helpful address to those who were to be ordained.

BOOK REVIEWS.

"The Cities of Refuge."—Venerable Archdeacon Armitage, M.A., Ph.D., Rector of St. Paul's, Halifax. London: Marshall Bros., Limited, Keswick House, Paternoster Row, E.C.

A most helpful and interesting book, throwing fresh light on the interpretation of Old Testament Scriptures. It truly illustrates the words of St. Paul, "The law is a schoolmaster to bring us to Christ." The Archdeacon is somewhat inclined to make faith the instrument of our union with Christ rather than the realization of that union brought about in Holy Baptism. The tone of the book is devotional throughout and we especially commend the Chapter on Hebron, "Jesus Christ a Friend." No one can read the book without being drawn to Him of whom the author tells us the Cities of Refuge speak.

Correspondence.

QUESTIONS OF CHURCH USAGE.

Sir,—Will you, or one of your learned readers, kindly answer these four simple, but important questions? (1) As a clergyman is directed to say regularly the Morning and Evening Prayer, either privately or openly, may he do so in a private house, or a private chapel belonging thereto, outside his own parish? (2) Has he a right to celebrate the Holy Eucharist in the same circumstances, provided always that there are a sufficient number to partake with him? (3) If his friends or neighbours wish to join him in any of these services, has he the right to admit them, or must he shut the door in their faces unless he or they have secured express permission from the Bishop of the diocese and the priest of the parish where he may be living? (4) If he admit them without such permission, can he be accused of discourtesy to the Bishop and priest aforesaid; or if he shut them out, can he be accused of discourtesy to them? A plain answer to each of these questions would greatly assist a Lay Student of Church Usage.

ON BOARD THE "SOUTHWARK."

Sir,—The steamer "Southwark" of the "Dominion" Line, which left Montreal on May 30, probably brought over a larger number of Pan-Anglican delegates and members than any other one vessel. The company included the Dean of Niagara, Archdeacon Ker, of Montreal, Archdeacon Toll, of Chicago, Canons Simpson of Charlottetown, and Murray of Winnipeg. In all there were 22 clergy, 10 laymen and their families, and 42 members of the Woman's Auxiliary. On Sunday, May 31, there was a celebration of the Holy Communion at which there were 51 communicants. There was a daily Eucharist at 7 a.m., Matins followed by a service of Intercession for the Congress, and a Round Table Conference to discuss subjects connected with the various sections of the Congress. Great interest was taken in these meetings, which had a daily attendance of from 70 to 105. Each subject was opened with ten-minute addresses by two or three appointed speakers, and then a general discussion followed. In all seven of these Conferences were held, and this has been an excellent preparation for the Congress itself. On Whitsunday there were three celebrations, at which there were 70 communicants. At morning service, which was held on the forward deck, the Rev. C. W. Vernon preached, and Canon Murray delivered an ad-

dress at Evenson. The vessel reached Liverpool on Tuesday evening, June 9.—James Simpson.

THE NEW HYMNAL.

Sir,—That was a capital idea of Conservative Churchman with regard to the elimination of an exceedingly limited number of hymns that are likely to cause objection. Why should we have hymns that are simply going to cause constant irritation. Now I would make the following suggestions. Let one side drop those two hymns that have caused all the trouble, "Thee We Adore," "O Hidden Saviour, Thee," and "Now, my tongue, the Mystery Telling." They are certainly not universally popular hymns, and are not worthy of being put in the same class with "And, Now, O Father, Mindful of the Love." But on the other hand let the other side drop: "Jesus Keep me near the Cross," "Pass me not O Gentle Saviour," "Saviour more than life to me," "Shall we gather at the River," "Who is He in Yonder Stall," "God sees the little Sparrow Fall," which are probably the most objectionable hymns of what are called the Mobby and so-called Sankey type. By the removal of those hymns and possibly also of 271, "Once, only Once," and "Once for All," a hymn which is always likely to cause offence and on very just grounds, everything might go smoothly.

Another Conservative.

THE BUILDING OF SCHOOLS AND CHURCHES.

E. Stanley Mitton, M.I.C.A.

The average Church committee being very frequently ignorant of the requirements of a new building, often enough leave too much scope to the architect. This, while a very natural mistake, is a deplorable one, for it is impossible for any architect, no matter how wide his experience or deep his knowledge, to design a building that will give perfect satisfaction and fill every requirement, unless he is furnished with a complete and minute description of these requirements. The following brief notes, while intended to point the way for prospective builders are but suggestive, not exhaustive. Carefully followed out they will save much worry and dissatisfaction and enable you to erect a building that will be strong and pleasing to look upon at a minimum of time and expense. First,—if you decide to employ an architect—make definite arrangements with him as to his terms for the necessary drawings and for supervising the erection. Get this down in black and white as it may save many disputes and much ill-feeling on the completion of the work. Second,—Form your building committee and appoint a secretary to look after all correspondence, interview the architect and explain the requirements of the people. Give this secretary full power to act, and full detailed information concerning the new building. For instance, the architect will want to know the size of the lot, whether it is situated high or low, if damp, whether from surface or spring water; required seating capacity of church, gallery, school and infants school, etc.; the style of building whether of frame or brick construction, and if the cost is to include all fittings such as furnace, seats, etc. Where economy is an important factor I would strongly advise that a concrete foundation should be built first and used until sufficient funds have been acquired to proceed with the building operations. I say a concrete foundation because no experience is required to handle it. Anyone can prepare it, and with little labor build a strong basement. Provision should be made in this basement for a furnace which may be put in at any time. In this connection it might be well to mention that, when the church has grown enough to require the second story, the discarded basement may be used for the storage of fuel or will prove a most convenient dining or lecture room. Before building, however, get plans for the entire structure, so that when you decide to proceed with the work the additions may be properly made and the building have a harmonious appearance when finished. Don't buy cheap pews to provide seating accommodation for the congregation—get chairs. If you put in chairs in the first place you will be able to use them in the Sunday School or elsewhere in the building when it is completed. Also make provision for a gallery, so that it may be added at a future time without rendering it necessary to remodel the edifice. If any churches in the outlying districts desire information on the construction of any proposed building I shall be very happy to advise them without charge, on condition, of course, that they are Episcopal churches and cannot afford to pay for the services of an architect.

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A prominent part in the thirty-eighth anniversary of the London Gregorian Association was taken by the Lord Bishop of Columbia, and the Rev. E. G. Miller, rector of St. Barnabas' Church, Vancouver, the former of whom preached the sermon while the latter officiated as chaplain. Music for the occasion was supplied by the choirs of all the churches in the city using Gregorian music, cornets and trombones being used to assist in the processional hymns. The entire musical portion of the services was under the direction of Dr. Warwick Jordan, F.R.C.O., organist and choir director. The anthem for the occasion was "Lift up Your Hands," by S. Coleridge Taylor.

British and Foreign

The jubilee of the opening of the Parish Church of Doncaster is to be celebrated (D.V.), in a befitting manner on October 14th next.

Excavations at Hexham Abbey for the new nave have revealed the remains of the floor of St. Wilfred's Cathedral, laid down in A.D. 674.

A brass alms-basin has been given to St. Mark's, Jonesboro, Ark., by Miss V. Bennett in memory of her mother. It is very massive and of handsome design.

During a recent visit of the Bishop of the Diocese to St. Andrew's, Wheeling, W. Va., he blessed a handsome bronze processional cross, the gift of Mr. and Mrs. Julius T. Hearn.

In connection with the Pan-Anglican Congress invitations have gone out from the Lord Bishop of Durham for a large gathering of Bishops which is to take place at Auckland Castle.

St. Mark's Cathedral, Salt Lake City, has been enriched by the following memorials; a sterling silver paten, massive carved hymn boards, and a large cut-glass silver-mounted cruet.

The Right Rev. Dr. Brent was for a second time the other day elected to the Bishopric of Washington, D.C., in succession to the late Right Rev. Henry Satterlee, and he has accepted the position and will leave the Philippines shortly for America.

The first funeral which has been held for four years in Fen Ottery, a small Devonshire village of 111 people about five miles from Sidmouth, was conducted the other day by the Rev. A. P. Lancefield, the recently-appointed rector. It was the funeral of a little child.

St. Paul's, Willimantic, Conn., is to receive \$20,000 with interest from the estate of the late Mrs. Boardman, of New Haven. When this lady died she left about \$1,000,000 to Church and charitable institutions, mostly in the diocese. With this money and other funds, amounting in all to about \$31,000, a new stone church will be built.

The Rev. F. F. Reese, D.D., was consecrated as fourth Bishop of Georgia, in Christ Church, Savannah, on May 20th. The Bishop of Atlanta consecrated and he was assisted in the ceremony of the laying-on of hands by the Bishop of Mississippi, Florida, Tennessee, Cuba, and the Bishop-Coadjutor of Southern Virginia. The Bishop of Tennessee preached the sermon taking for his text St. Matthew 28:18-19-20, (R.V.).

During excavations at the remains of St. Trinian's Church, near Greba, two lintel graves have been uncovered in the floor of the body of the church, each containing skeletons which crumbled away on exposure. The remains of a dwarf well were found separating the chancel from the nave, this being the first instance of such a division in the old Manx chapels. The church is supposed to date from the fifth century and is dedicated to a Bishop of the Picts.

The ancient church of St. Piran, in Cornwall, which was recently discovered in the sands at Perran, is about to be restored. Mr. Edmund Sedding, of Plymouth, who has been invited by the Truro Diocesan Conference to make suggestions and prepare plans, has offered to supervise the work, free of cost, if his proposals are accepted. The Church was found near an ancient town of Cornwall,



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long since lost in the sands, and is considered to be by far the oldest religious edifice in the country. Only the bare walls now remain, but they are said to be in a sufficient state of preservation to be permanently retained in their entirety in the new scheme of reconstruction.

An interesting historical reminiscence will be perpetuated in a tablet to the memory of the Rev. Daniel Brown, which has been taken to England from the States by the Rev. A. J. Gammack, rector of Christ Church, West Haven, Conn., to be placed in the Church of St. Dunstan's-in-the-West, which is one of the churches in London. The Rev. D. Brown who is thus commemorated, was one of the four converts from Congregationalism who entered the Church when he was at Yale College in 1722. He was one of the two who sailed for England to receive Holy Orders and was ordained both deacon and priest in St. Martin's-in-the-Fields, Trafalgar Square, in March, 1723. Two weeks after his ordination he died of smallpox and was buried in St. Dunstan's-in-the-West, where the bronze tablet will now be erected.

The Rev. Pryce Llewellyn-Jones, who died suddenly recently at his son's rectory at Sudbury, Suffolk, aged seventy-three, was for many years a school-master at Worthing, Sussex. He long wished to take Holy Orders, but during the lifetime of his mother, who died at the age of ninety, he unselfishly denied himself in order to support her. After her death he entered Chichester Theological College, and at Advent, 1890, at the age of fifty-six, he was ordained to the curacy of Burgess Hill by Bishop Durnford. At the same time his two elder sons were preparing at Cambridge for Holy Orders, and were ordained a few months after their father, and four or five years later his youngest son, Robert, followed in their footsteps. Mr. Llewellyn-Jones never received a benefice, and after holding several curacies in the Diocese of York, he went to his son's rectory at Sudbury, and spent the evening of his life as honorary curate to a talented son.

Newton Regis Church was reopened lately after extensive restoration. The reopening service was taken by the Bishop of Birmingham, who also preached. Evensong was said by the rector, the Rev. J. Arthur Evans, M.A., B.D. Twenty-eight clergy joined in the procession, these representing six dioceses. This church was one of the most dilapidated in the Midlands up to about two years ago, when £1,000 was spent upon the exterior of the building. Last October the interior was taken in hand, with the result that the ugliest of "barn" churches was converted into one of the most beautiful churches in the land. The

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By order of the Board,

W. PEMBERTON PAGE,

Manager, Toronto.

Dated, Toronto, June 20th, 1908

architect, Mr. C. Ford Whitcombe, A.R.I.B.A., has correctly followed the intentions of the first architect of this thirteenth-century church. Most interesting frescoes were found, one of which (The Last Judgment) has been preserved for us as far as it was possible to do so, with every care. The offertory at the reopening service amounted to £23. There remains a debt of £300.

The Archbishop of Canterbury presided lately at a meeting at St. Peter's, Eaton-Square, London, of the general committee which was appointed for the purpose of raising funds for providing memorials to the late Dr. Wilkinson, Bishop of St. Andrew's, Primus of the Scottish Church. The Executive Committee presented their report, which stated that a sum of nearly £1,500 has been contributed, which may be increased when the nature of the memorials is made known. The report recorded the steps that have been taken, especially in respect



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This mental adjustment is possible. It is practised constantly by people who "look upon the bright side."

I lately received a letter from a man who has lost an arm. His only remark upon the subject was that he was thankful it was his left arm which had to be amputated, as the right arm would have been greatly missed.

It is true that in facing real trials of a severe nature even commonplace mortals show a better quality of endurance and courage than would be expected from them by one who had listened only to their complaints and frettings over small discomforts and annoyances. Real trouble braces the moral nature, and that gives mind and body support. But to meet the daily friction of life we do not summon to our aid the great stimulant of moral principle. We lamely allow things to overcome and to override us; we fly into a passion over a broken tea-cup or an ill-fitting gown, and ruin the happiness of a day for all around us.

We need to be disciplined in the matter of meeting cheerfully and gallantly the small ills of life; more than that, we need to learn to dismiss them from our minds when they are out of sight.

The woman who smiles when she sees her best table-cloth ruined, who puts aside the little mishap and makes the people around the table forget it, does well. But if when she is alone she allows her mind to dwell upon the loss of her cherished linen, she is not the entirely wise, sensible and comfortable woman she ought to be.

If one allows little bothers to get a foothold in the mind, to wait there and nag, nag, nag, whenever one is a little disengaged or trying to rest, the last vestige of pure, real peace and happiness will soon depart forever.

Don't make much of the faults and failings of those around you—even be good to yourself, and don't harry your soul over your own blunders and mistakes.

The best way to correct an error is to apologize if any one else is concerned, and then do better next time.

Avoid the personal view, the small view, the critical and fault-finding view. Run away from gossip as from a pestilence, and keep in your soul great ideals and ideas to solace your solitude. They will drive out petty worries, conceits and thoughts of carking care.

HOW BESSIE SAVED AUNT ANNE.

By Uncle Jack.

Bessie clapped her hands when she first saw the ocean. It was such fun to see the foaming breakers chase up the sand, one after the other. And she was not happy till mama had taken off her shoes and stockings, and she was with the other children on the beach.

But when Aunt Anne took her by the hand, and tried to lead her down to where the water would just cover

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her feet before sliding back down the slope, she did not want to go. And once, when the water barely touched her little pink soles, she screamed.

"Aunt Anne! Aunt Anne!" she said, "help me, or I'll drown!"

Then Aunt took her up on the sand, far above the reach of a single drop of water. There she left her playing with her shovel and pail, digging holes, and covering her feet with the clean sand.

After a while Bessie missed her Aunt Anne. She looked about, but could not discover her. Where was she? Perhaps she had been carried off by the waves!

With a gasp, she looked again. And how relieved she was when she saw her, not twenty feet away, standing with her back to the water.

But as she looked, her little heart almost stood still for fear. There was a wave coming straight toward her dear Aunt Anne! And she did not see. Closer and closer it came. Oh, it would drown her!

"Aunt Anne! Aunt Anne!" she called.

But Aunt Anne was talking, and she did not hear. There was only one thing to do. She must save her. She feared the water, but she loved Aunt Anne. So, dropping her pail, she ran down the beach, and did not pause till she reached the other side of Aunt Anne. Then she tried to push her out of danger. But she was too late! The water, creeping higher up the sand, covered first her own little feet and then Aunt Anne's.

"Oh, Aunt Anne! You're drowning, and I tried so hard to save you!" she cried.

Then Aunt Anne, scrambling to a dry place on the beach, caught her up in her arms and said:—

"Oh, you dear little darling! Aunt Anne is safe."

And Bessie, from the sheltering arms, could only sob out:—

"Oh, take me away from this mighty o-shun,—please, Aunt Anne!"

God does not demand impossibilities. Do what you can.—St. Augustine.

He that is, faithful in that which is least is faithful also in much.

Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree are you ennobled yourself, and in that degree happy.—Ruskin.

He who puts on the towel of service puts off a world of care. There is no surer and no readier remedy for your own cares than to try to lessen the cares of other people.—Mark Guy Pearse.

You Blame the Stomach

But chronic indigestion will disappear when the liver, kidneys and bowels are enlivened to action.

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of the monument to be placed in St. Peter's Church, and the recommendation that this take the form of a sculptured effigy in marble, reclining on a cenotaph, and that its execution be entrusted to Professor Lethaby, architect to Westminster Abbey, whose design was highly approved, in collaboration with Mr. Thomas Stirling Lee as sculptor. This recommendation was unanimously adopted, as well as the proposal to place the monument immediately below the large window erected by the late Bishop in 1877, in the south transept to the memory of Mrs. Wilkinson. It was further decided that an amount not exceeding £250 be placed at the disposal of the Truro-Sub-Committee, who propose, with the full approval of the Dean and Chapter of Truro Cathedral, to place a stone statue of the Bishop near to that of Archbishop Benson in the western porch and to erect in the Cathedral a tablet commemorative of the Bishop's tenure of the See of Truro, and to expend £100 on a memorial gift to the Chapel of the Community of the Epiphany, founded by him. The balance, after providing for these memorials, will be added to the fund raised in Scotland for providing a monument to the Bishop in Perth Cathedral.

Children's Department.

WORRY.

Worry is a habit, like biting the finger-nails, turning in the toes or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to a peace of mind as overeating, or a violent temper, or scandal and tale-bearing.

The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold or some one has mislaid the morning paper things have lost due proportion.

To be happy one should look at the evils and worries of life as if from the large end of an opera-glass; while for pleasant things the small end of the glass should be held to the eyes.

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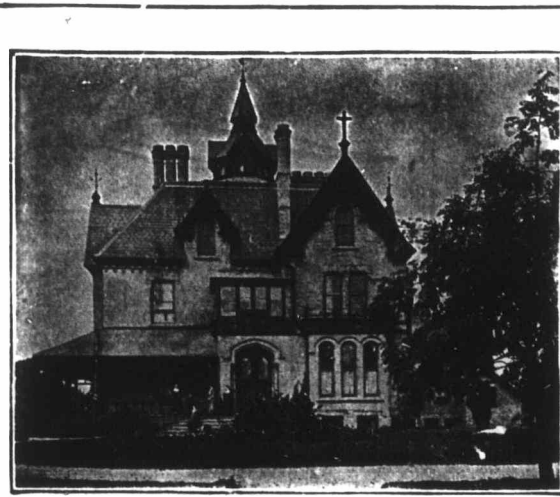
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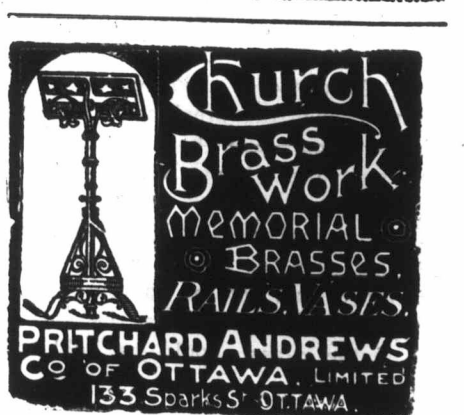
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Mr. James Crane, verger of the St. Columbia, Cornwall, and parish clerk of St. Columb, Minor, lately celebrated his 102nd birthday. For 168 years three generations of the Carne family have held the same office. Mr. Carne is still hale and active, and, until comparatively recently, had no need for eyeglasses. He does not care for tobacco. When Mr. Carne first became a verger he had to march up and down the aisle of the church, leading the choir with his flute, until later on a carionet, a flute, and a big bass violin were added.