

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, JULY 8th, 1909.

No. 33.

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Many Clergymen

will be in Toronto this summer either on a visit or attending Synod.

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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M. S. C. C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

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The parishioners of All Saints', Margaret Street, London, have recently been celebrating the jubilee of that church's dedication festival, and the climax came on the 28th ult., when Canon Newbolt, of St. Paul's,

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CANADA..... July 17, Aug. 21, Sept. 25
LAURENTIC..... July 24, Aug. 28, Oct. 2
DOMINION..... July 31, Sept. 4, Oct. 9

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preached in the morning. On the previous evening the Lord Bishop of the diocese preached, on which occasion the church was packed full of people. The Bishop wore his Convocation robes on this occasion.

Canadian Churchman.

TORONTO, THURSDAY, JULY 8, 1909.

Subscription Two Dollars per Year
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Lessons for Sundays and Holy Days

July 11—Fifth Sunday after Trinity
Morning—1 Sam. 15, 16, 24; Acts 16, 17.
Evening—1 Sam. 16, 17; Mat. 5, 13 to 33.
July 18—Sixth Sunday after Trinity
Morning—2 Sam. 1; Acts 20, 17.
Evening—2 Sam. 12, 24, or 18; Mat. 9, 10 to 18.
July 25—Seventh Sunday after Trinity
Morning—2 Kings 1 to 16; Luke 9, 51 to 57.
Evening—Jer. 26, 8 to 16; Mat. 13 to 24.
August 1st—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 2 to 17.
Evening—2 Chron. 1; or 1 Kings 3; Math. 16, 24—17, 14.

Appropriate Hymns for Fifth and Sixth 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.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 210, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General: 196, 199, 202, 299, 546.

THE FIFTH SUNDAY AFTER TRINITY.

The spiritual life is a constant manifestation of strength and holiness. The direction and the degree of Christian energy reveal another essential characteristic of spirituality, courage. Spirituality means abiding in love, and practising love. "There is no fear in love; but perfect love casteth out fear." Spirituality and courage are co-existent. The man of God is always a brave man. To-day's Old Testament Lessons illustrate our thought. At every critical meeting with Saul, the aged Samuel is markedly courageous. What a contrast! Both are anointed men. Both stand in a peculiar relationship to God on the one hand, and to the Israelites on the other. Saul is indifferent to his responsibility, neglectful of his unique opportunities. Samuel fulfils the former

and embraces the latter. Why? Because he is courageous. Why is he courageous? Because he is intensely loyal to God Almighty; because to him his vocation is an absolute reality. The example of Samuel teaches us why we should be courageous. Day by day we profess our belief in God the Father Almighty. We put our whole trust and confidence in the Omnipotent One. Why then should we not be courageous? "Who is he that will harm you, if ye be followers of that which is good?" asks St. Peter. He Whom we follow inspires our courage in two ways. His eyes are over us, His ears are open unto our prayers, because He loves us; His arm protects us because He is omnipotent. Saints are true and brave because they believe in the Omnipotence and Love of God. They are happy now in Paradise because they fought and suffered for righteousness' sake. We are called to be saints, devoted to God and His service, truly spiritual men and women. Let us meditate more upon the Omnipotence of God. For our Christian courage is going to drive us into the fray. The man of conviction cannot keep out of the battle. Samuel followed Saul to Gilgal. St. George and St. Margaret sought out their dragons and destroyed them. The great dragon is very prolific and there remains much fighting for us. Therefore our need of courage. Then again every detail of our experience calls for courage. To be compassionate, to be pitiful, merciful, forgiving, to return good for evil, all these exercises of love call for courage. St. Paul considers the ministry of love a grand favour inasmuch as it is by the help of God that we can do these things. Therefore "expect great things, attempt great things. This expectation is the life of faith, the vitality of the ministry, that which honours God, and is honoured by God." We can be courageous only when we do believe in God Almighty.

Prayer and Hymn Book.

Now that the warmth of July is upon us we are tempted to let "things slide" until cooler times. There are some which we hope are not let slide in the cooler clime of England, and among them we hope is the final act in the publication of the Book of Common Praise. We readily admit the inevitable and unforeseen delays and trust that it may be practicable to issue it in September. The time is approaching and we have long felt that it would be desirable for incumbents to take steps to prepare the parishioners for its use and to discourage expenditure in purchase of other collections. We saw an advertisement by one firm of five different Hymn Books to be had bound up with the Prayer Book in England. As a very favourite parting gift to an emigrant is a Prayer Book, it strikes us that it would be prudent business policy for the publishers to take time by the forelock and let our immigrants from old England, Scotland or Ireland bring the right collection with them.

The Bishop of Calgary.

Last summer there were many Canadian Bishops in England. This year at the meeting of the Central Board of Missions at the Church House the Bishop of Calgary was the one to reiterate the needs of our ever-growing population. Instead of twenty-two clergy, as they had in 1868, he said they have hundreds now, and urgent need of workers in dioceses like his own, for they estimated that quite one-fourth of the Church people were untouched by their missions. Very reluctantly he had come home to seek for between thirty and forty clergy—young, active, whole-hearted, unmarried men—to help them in this crisis. Thanks to the purposeful endurance of the Bishops and clergy and to their unceasing pleadings some little things are done in England.

Would that what we have said so often, that now, for the next few years men and money are essential, were heard and heeded! We need these along with the immigrants.

A Famous Briton.

That Canadians do not lack dash and initiative is shown by the unexpected and most satisfactory arrangement made by the directors of our National Exhibition, Toronto, with Lord Charles Beresford to take a prominent part at the opening of the Exhibition. It may be that no English, or should we not rather say Irishman, within the Empire or without it is more widely known or more generally admired than the gallant Admiral. His name has stood in the British Navy conspicuous for skill, daring, and the other manly attributes that go to make an exceptionally brave and efficient sailor. Lord Charles is built on large lines. His career has proved him to be no captious, selfish place hunter, given to the disparagement of others and the advancement of himself to the detriment of his comrades. His frank and genial spirit has made him a prime favourite with all classes of men, from the King to the humblest blue jacket. Canada will receive the noble representative of the historic house of Beresford with open arms. He is fairly entitled to the best she can offer of friendship and hospitality, and if we know anything of our fellow countrymen they will give him a brimming bumper of both.

Catholicity in Mission Work.

At a meeting recently held in London, England, on the occasion of the fiftieth anniversary of the Universities Mission to Central Africa, Canon Scott Holland gave an inspiring address on the Catholicity of the Christian Faith in its comprehension of diverse races in one faith. "The Bible," said the eloquent Canon, "was the stronghold of Catholicity. Let the missionaries cling to all this verity, as expressed in the New Testament by our Lord, and they would know they were giving the messages in the way in which it could absorb every race over the earth. The missionaries would feed on the Bible and deliver its message. The message having these marks, they would find that Christ Himself—the true Jew and the perfect Man—would come into play, unobscured by those racial applications which the British had made of His name—quite right for the British, but not for others. As Christ came forward, they would see growing up the real African Church, which would be finding out new things in Jesus Christ which others had never known, and finding new interpretations of life—finding, indeed, its own new life out of the New Testament. And the missionaries would be pleased to find that all they had brought into play as Englishmen in delivering this message would drop off, glad to find themselves and their influence fading away. They would take up the gallant position of John the Baptist: 'I was here to witness to the Bridegroom; through me the witness came; without me they would never have heard of the Lord; I am not the light, but I have so given my witness that they are in the light; and now let Him increase, and let me decrease; let me pass away, and be content, because I am only the friend of the Bridegroom, and now I hear the voice of the Bridegroom speaking to the Bride.'"

The Pope on Woman's Work.

There is wisdom and truth in the views attributed to the Bishop of Rome on the Social Work for which woman is fitted. He is said to have expressed the opinion that it is an error to suppose that woman has the same rights and the same social functions as man. . . . That the func-

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tions of man and woman are different, but both equally noble and harmonizing in the scope of forming the family and educating the offspring. He does not wish to see women in Parliament, but thinks it fitting that they should be active even in a public way in advancing the sanctity of family life, the religious education of the young, and the improvement of the condition of working women. These views are worthy of the support of all Christian men and women.

An Important Anniversary.

Our English exchanges bring us almost a surfeit of antiquarian information, pageants, anniversaries, commemorations. It is well to remind people of our religious history, although we may not altogether sympathize with the mode in which attention is directed to it or some of the lessons suggested for our imitation. One of the most interesting of these anniversaries seems to have been that of the consecration in 909 of the first Bishop of Crediton, now transferred to Exeter. The ceremonies were taken part in by the Archbishop of Canterbury and numbers of Bishops and clergy. The Bishop of Bristol preached, and before he began the other Bishops came down from the east end and sat where they could hear him. In his address he pointed out among other historic facts that besides the thousandth anniversary, it was also the twelve hundredth of the death of Aldhem of Malmesbury, the first Bishop of Sherborne, so that the present Bishop of Exeter was the eighty-second in spiritual descent from Aldhem, who died twelve hundred years ago. He pointed out, among other things, that in 884 King Alfred gave this Devonshire district to his learned Welsh Bishop Asser. That Boniface, whose twelve hundredth anniversary it was, with devout men and women, chiefly from Wimborne, went forth from them to convert Germany. At the end the Bishop's voice rang through the great, silent church: "Seeing that you men and women of this ancient diocese of Exeter are compassed about with so great a cloud of witnesses, consider what manner of men and women ye should be in all godly confidence and strength."

Care in the Adirondaacks.

Summer brings the woodland news from all the resorts, and observers are able to compare the present with the past. Over in New York State, where there is so much wealth and so large city populations, one is surprised at the size of the estates which are still forest, or rather which are now ceasing to be so. At the same time it is gratifying to find the old wanton waste is decreasing. To illustrate we find a park of 34,000 acres called Paul Smith's, with twenty-three lakes and the land itself covered with original spruce and pine. A conservative policy of timber cutting is carried out, and only the mature trees are removed. Fire has not damaged the park save on the line between the estates of Paul Smith and William Rockefeller on the west. This William Rockefeller has 100,000 acres and intends to convert part into a stock farm, for which extensive stables are being built. Mr. Rockefeller is not neglecting propagation of fish and game. The lakes and streams have been closed for some time to all except the guests, while trout fry and fingerlings are being deposited in these waters in large quantities each year. The deer which are unmolested are steadily increasing in numbers.

Temperance Reform.

The Bishop of Huron emphatically approved "the three-fifths clause" now required by the Liquor License Act in order to enact or repeal local option, and he also insisted on compensation for those who would be financially injured by the suppression of the liquor traffic or abolition of the bar. Inasmuch as the Bishop's sentiments were afterwards endorsed by his Synod, there is little doubt that this pronouncement and its endorse-

ment mark the turn in the tide on this question. Prohibitionists have been strongly opposed to both of these recommendations, but public opinion grows and clears up, as time goes on, and it is now distinctly turning in favour of this famous "three-fifths clause" and the granting of compensations. For years Goldwin Smith advocated compensation, and also favoured a strong majority in support of any drastic changes in the law; then he was "a voice crying in the wilderness," but now "Jerusalem and all Judæa" is listening to his cry.

John Calvin.

The quarter centenary of Calvin's birth will be widely celebrated on July 10th, 1909. That he was a great teacher is undoubted, and yet in estimating his teaching we ought to bear in mind what Bishop Gore mentions in "The Creed of the Christian." Speaking there of "the Fatherhood of God," he says: "Christian people are very often found to be sadly puzzled as to its real meaning. In part this is due to the influence in England of the great but misleading teacher, Calvin of Geneva, who led people to believe that multitudes of human beings are from the moment of their creation appointed by the absolute will of God to everlasting condemnation." Over against this mischievous and unscriptural teaching let us set the clear and comprehensive language of St. Paul. "God will have all men to be saved and to come unto the knowledge of the truth" (I. Tim. 2:4). If God's "will"—the whole energy and mind of God—is working for man's salvation, it is untrue and dishonouring to God to say that any soul must of necessity be damned.

English Endowments.

The question of liberal and generous support of the Church out of England by English immigrants bids fair to solve itself unexpectedly. There is in England a Curates' Augmentation Fund, which is gradually assuming importance. There are now over 7,000 clergy—a constantly increasing number—who may be benefited by it. At the annual meeting the fact was emphasized by the speakers that there was no religious body except the Church of England that does not recognize the duty of the laity to support its ministers. Ancient endowments are the excuse, but such funds do not provide for the growing numbers of the assistant clergy. It is felt besides that these ancient endowments keep the clergy poor and pauperize the laity, and they, it is now realized, are largely the reason why the Church fails to occupy in means and numbers, in the States and in the Empire, the position that it should do and falls below other religious bodies. It is now notorious that all over the world Church emigrants cannot have it driven into them why they should build their churches and support their clergy. "We never gave anything at home." So ingrained is the habit that even the Curates' Augmentation Fund is largely supported by the clergy themselves. Things are apparently changing. The great generosity of English people is being directed to the needs at home, and so soon as the habit of giving to the needs of the clergy of a parish or a diocese are realized we may hope for a class of immigrants ready to do, instructed in the need to do, their duty for the Church of their fathers in a new home.

Divinity Scholarships.

We are requested to announce that the Bishop of Montreal has in his gift certain scholarships for divinity students tenable at Lennoxville University (Quebec) and at the Montreal Diocesan College. A clever young student holding one such scholarship can with little difficulty put himself through his course. Applications from really fit men may be sent to the examining chaplains: The Rev. Dr. Paterson Smyth, St. George's Rectory, or the Rev. H. E. Horsey, B.D., St. Alban's, Montreal.

THE BIBLE IN THE SCHOOLS.

We are rejoiced to notice a revived interest in this most important question, as evidenced by the reports of a number of our Synodical committees. In Ontario prospects have apparently considerably brightened of late, and it is not perhaps too much to hope that within the next few years the Bible may take its place in the curriculum of our public schools as a recognized text book. We sympathize with Mr. Blake's regrets as to the fragmentary character of the Biblical teaching, but this, under the circumstances, is unavoidable, and the formal admission of the principle of religious teaching is an immense gain. In Ontario, with its separate schools, the settling upon a common scheme of Scripture teaching should present no insuperable difficulties. In the Synod of Nova Scotia the committee recommended that overtures should be made to the other churches, for joint action in the matter. What has been done in Jamaica, Cape Colony, and, if we are not mistaken, in some of the Australian States, should surely not be impossible in our English-speaking provinces, safeguarded, of course, by a "conscience clause." The ignorance of our young people in regard to the Scriptures is lamentable, and far more widespread than is generally imagined by middle-aged people, and contrasts most strikingly with the knowledge possessed by English children, who are taught the Bible in the day schools. A whole generation of Canadian children, many hundreds of thousands, it is to be feared, are growing up in varying degrees of ignorance on this point, and if something on the lines indicated is not soon accomplished, even the most rudimentary knowledge of Scripture will become a rare and exceptional accomplishment. And the Sunday School, however, admirably conducted and equipped, cannot supply the deficiency.

A PRAISEWORTHY SCHEME.

At the recent Synod of the Diocese of Nova Scotia, Mr. Thomas Brown, of Halifax, a brother of Canon Brown, of Paris, Ont., and a very prominent Nova Scotia layman, brought up for consideration the establishment of a "Church Friendly Society," for Canadian Churchmen to be based upon two English Societies, the "Stroud or Mid-Gloucester Workingmen's Conservative Association Benefit Society," and "The Ideal Benefit Society of Birmingham, England." It is proposed by Mr. Brown to call this Society "The Church Friendly Society." The officers and full members would be Churchmen, but members of other denominations would be admitted as associates. The Society, to quote from the prospectus, is established to enable its members to make substantial provision for "sickness, old age, and death." This can be accomplished, it is claimed, by the payment of one penny (two cents) a day. For members exceeding thirty years of age an extra half penny per month would be necessary. A new principle is the annual division of profits among the members, which are estimated to produce at least five dollars per annum. The total profit on one share, representing two cents per day, including sick benefit, would amount to considerably over \$1,000 in fifty years. Members can leave the Society at any time and withdraw their funds, forfeiting two years' profits to the Society as compensation. At death the representatives of the deceased member receive the entire amount standing to his credit, without any deduction, and at sixty-five years of age members draw out the whole of their money, or they may receive in lieu thereof an annuity. The property of the Society being invested in real estate, the members will be encouraged to purchase their own houses. Members are admitted from fourteen to sixty years of age, both sexes are eligible, and they can hold as many shares as they desire, with, of course,

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proportionate profits. The sick benefit, which secures free medical attendance can be obtained for an annual contribution of one dollar. Speaking recently in England of the working of these societies, upon which Mr. Brown proposes to model his own, the Right Hon. Wm. Kenrick, a brother-in-law of Mr. Joseph Chamberlain, in accepting the presidency of the Society, said among other things: "This Society completely remedies the defects of older societies," and that he believed "it would be the means of completely altering the social condition of Birmingham." Exigences of space have compelled us to give a very imperfect account of the scheme, in which we see great possibilities. Mr. Brown, we feel sure, would be happy to give full information to inquirers, and with his characteristic energy he will, no doubt, succeed in establishing a branch in his own diocese. His address will be "Church of England Institute, Halifax, N.S."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator has noted with considerable interest Bishop Williams' reference in his Diocesan Charge to "the precedent of 1610" as a possible solution of the problem of Church union. He seems to assume that that experiment in the Scottish Church was a complete success. Our impression of the incident was that it was regarded by the Presbyterians of Scotland as a betrayal of the Church by those who accepted episcopal orders. However, it is not to discuss this point that we now refer to the matter, but lest too much should be made of that "precedent" without due consideration of the effect of our utterances we venture to say a word or two. In the first place the General Synod was careful to state that it committed itself in no way to this reference to 1610. There was evidently a feeling that union might possibly not be promoted by harping upon that theme. In the next place Spectator in getting a report of the proceedings of the joint committee of the three Churches now negotiating for union—a report which contained, of course, the communication from the Anglican Church—discussed this very point with a prominent member of that committee. This clergyman in a very friendly spirit expressed his surprise at the different views people take of the same incident. "For example," he said, "nothing could be more offensive to Presbyterians than that reference to 1610, and yet I am quite sure the Anglicans meant it in no offensive spirit. They simply look at it from another point of view." We gathered that the Presbyterians were far from being pleased with the Lambeth Conference's "happy thought," even though the Canadian Church disclaimed all responsibility for it. Would it not be an act of common wisdom to discover how this matter is regarded by Presbyterians before it is caught up by the lesser advocates of Church union? In thinking we are healing ancient wounds, we may in reality be opening old sores.

The departure of Canon Welch from Canada will be felt in many ways. He is one of that class of men who constitute our very best citizens in this Dominion, the Englishman who has definitely recognized Canada as his home. When that point is reached by the man who comes to us from the British Isles then we possess a new and usually an exceedingly good type of citizen. We are willing to forget all that preceded it. Canon Welch has been very fearless in his denunciation of evil in high places, and in his advocacy of right ideals. That, too, is a type of citizen that we much stand in need of in this country and not in this country only. He has also appeared to catch the true spirit of the democracy of this continent far more

truly and deeply than many who have dwelt much longer with us. Brought up under traditions that many grow to look upon as heaven-sent, Canon Welch could see further and deeper in the ways of human needs, and the meeting of the need was to him more than the observance of the tradition. His view of the Episcopate as calling for the chief servant, foremost workman in the diocese, and not an ecclesiastical Lord is to our mind sound and wholesome. But just now his loss will probably be felt most keenly in connection with the revision of our Prayer Book. He has for years favoured revision, although we have often wished that he had more persistently advocated it. He is one of those who see no bogey of a broken "bond of union" in revision; nor has the cry of "no liturgical scholars in Canada" any terrors for him presumably because the charge is not proven and if it were it would be an easy matter to take counsel with these certified experts wherever they are to be found on our planet. Canon Welch has shown much independence of thought, much sympathy with our new world ideals, and his loss will certainly be seriously felt. He ought to be able in his new position to make the Canadian Church better known to those in England and that will always help to bring us together in mutual respect.

Mr. F. V. Venables, of the Diocese of Kootenay, introduced a rather remarkable resolution at the Diocesan Synod recently on the subject of Prayer Book Revision. It ran as follows: "That this Synod deprecates any attempt at the present time to either alter said book or to adopt it in any particular to the needs of our Empire, believing that the needs of our Empire as a whole are the truest needs of its several parts, and that the maintenance of such a bond of union, as the Prayer Book as it stands has proven itself to be, linking British people beyond the seas with the Motherland, is of infinitely more importance than the consideration of our own merely personal needs, and believing further that it is better to wait with patience until the Church throughout the world shall as one unit and with one voice so enrich and adapt the said book as that it will be found sufficient for all both in the Motherland and in Britain beyond the seas." We welcome the discussion of this subject, for it is only through discussion that we can get at one another's point of view. The points that appear to be set forth in this motion are these. First no Church in any Dominion or Commonwealth in the Empire may act in the matter of Prayer Book Revision without the whole Imperial Church. Second, the political effect of the Prayer Book as it is, is of more value than a liturgy adapted to the devotional necessities of the Church; and third, this is not a national, nor even an Imperial question, but one for the whole Anglican Communion the world over. We regret very much that we have never seen any detailed arguments in support of these contentions. Spectator is honestly desirous of getting light upon this subject and he would like to have a few points cleared up. In the first place does not self-government in a national Church involve the responsibility for a liturgy? Secondly, does anything in the Church take precedence over the devotions of the people for which that Church is responsible? Thirdly, what damage has been wrought by the Churches in England, Ireland, Scotland and America having their own Prayer Books? Fourthly, in reference to the supposed Imperial and British influence of our Prayer Book, has it been found that Presbyterians, Methodists or other Churches that have no liturgical bond are wanting in Imperial loyalty? And lastly, if the proposal to have one stereotyped Prayer Book for the whole Anglican Communion be given in good faith how is it proposed to bring such a thing about? Is there the remotest chance of such a thing even being seriously attempted? It is in no idle sense that we say a serious dis-

cussion of these points would be much appreciated. Prayer Book Revision is something that has come to stay and cannot be brushed aside by mere casual statements. Spectator.

IN MEMORIAM.

Mrs. W. Stewart Darling.

Mrs. Darling, the widow of the late Rev. W. Stewart Darling, who, as rector of the Church of Holy Trinity, Toronto, for nearly 30 years, exercised so deep and lasting an influence upon the Church life of this country, passed to her rest at the great age of ninety-three, on Sunday morning, July 4th, at 8.15 a.m. She was born in Sherborne, Dorsetshire, England, in the year 1816, and came to Canada, when a girl of sixteen, and lived at Thornhill until she married. She spent the first years of her married life in the parish of Scarborough, but, after Mr. Darling's appointment to Holy Trinity in 1851, she had been ever since a resident of Toronto. She accompanied her husband to England after he gave up the active charge of the Church of the Holy Trinity, and was with him when he died of rheumatic fever on his way to Naples to take the English chaplaincy in that place at Alazio in January 1886. Since her return she made her home with her eldest surviving son, Mr. Frank Darling, the well-known architect. Though in failing health for many years and though deprived in large measure of both sight and hearing, she was deeply interested in the work of the Church of St. Mary Magdalene, of which another son, the Rev. Charles Darling, is rector. It was a pathetic fact that she was never able to behold with her bodily eyes the beautiful church, which she so longed and prayed to see completed. Up to a month ago she was able to drive to church to receive her Communion Sunday after Sunday. Only those who knew her intimately and watched the gentle patience and resignation with which she bore the many sorrows and trials which her long life brought to her could realize the power the love of God can have in a human life. Loved and admired by all about, she has passed to that land where the blinded eyes shall see again and deaf ears shall be unstopped, and where she shall find at length that rest for which she prayed so earnestly and so often. Her funeral took place from the Church of St. Mary Magdalene on Tuesday morning, July 6th, and her body was laid in St. John's churchyard, Norway, beside those of two of her sons, who died a good many years ago. May she indeed rest in peace!

Brotherhood of St. Andrew.

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

"Brotherhood men should subscribe for the Canadian Churchman."

For the month of June 870 letters have gone out from head office on Brotherhood business. A charter has been granted to St. John, Byng Inlet, Ont., and a probationary chapter has been formed at St. Michael and All Angels', Moose Jaw, Sask. From Winnipeg and the West, \$871.45 has come in as pledges towards Extension Work, during this year. This amount is made up of pledges from 236 men in 47 different places. Kelowna, B.C., and Taber, Alta., have both organized probationary chapters. A very kind letter from the rector of Penetanguishene, Ont., invites the General Secretary to pay a visit to form a chapter there in the autumn. 177 Toronto men have contributed \$1,522.20 this year towards Extension Movement, and other amounts are to follow. Christ Church, Burrill's Rapids, Ont., are entering upon a confirmation campaign among the men of that parish. St. Martin's, Toronto, have got list of Y.M.C.A. members who are Churchmen, and they are being followed up by the different chapters. Grace Church Junior Chapter, Brantford, Ont., has promised to contribute 5c. a week from each member towards Extension Work. St. Mary's, Brandon, Man., is one of the latest Junior Chapters to be organized. Campbellton, N.B., for a time inactive, has now been reorganized. Steps are to be taken towards the formation of a Junior Chapter at Ingersoll, Ont., where there is at present a good Senior Chapter. Annual reports have been received from 160 Senior Chapters, and from 56 Junior Chapters, but there are a number of secretaries, who have overlooked this important matter, and they are again reminded. General Secretary addressed the congregation of St. Andrew's Mis-

sion. St. Barnabas parish, Chester, on Sunday, June 27th, afterwards meeting 20 men, and a chapter will likely be formed in that growing section. The Western Travelling Secretary has now reached home, at Vancouver, after a long trip, and he will remain there for all July. Work at Ward's Island, opposite Toronto, is again being taken up this summer by the Brotherhood men. Mr. Blay, an enthusiastic Brotherhood worker of St. John's College Chapter, Winnipeg, writes to head office, that he has formed a chapter at Glenboro, Man., where he is in charge. The following resolution was unanimously passed at the Synod of Ottawa Diocese just closed:—Moved by J. F. Berton, St. Bartholomew's, Ottawa, and seconded by T. A. Thompson, St. Paul's, Almonte, "That this Synod does hereby place on record its appreciation of the zealous and persevering efforts of the members of the Brotherhood of St. Andrew in the work of extension throughout this diocese, and desires to draw the attention of all laymen to the forthcoming conference of the Brotherhood convened by the Ottawa Local Assembly, to be held in this city on the 1st, 2nd, and 3rd October, under the sanction of His Grace the Archbishop, and urges on all their hearty co-operation and support."

Ottawa.—The June quarterly meeting of the Local Assembly held last week was well attended and great interest was manifested in the proceedings. The Vice-President, R. K. Sampson, reported progress in the arrangements for the October Diocesan Conference, and Mr. J. K. Berton, St. Bartholomew's Chapter made an earnest appeal in behalf of the Forward Movement. "Opportunities for Service" were discussed by the Rev. W. M. Loucks, F. H. Gisborne, Royside Hearnden, and others. Mr. R. Patching reported on the Chinese Sunday School Work, which had been very encouraging during the past year; he pointed out, however, that it was not creditable to the Brotherhood in whose charge the work is that practically all the work is being done by ladies. A strong effort will be made to add at least half a dozen men to the teaching staff when the school re-opens in the fall.

The Churchwoman.

CALGARY.

The Annual Meeting of the Diocesan Branch of the Woman's Auxiliary—(Concluded.)

Calgary.—The Treasurer's report showed receipts amounting to \$884.29, and the expenditures included:—Parsonage Fund, \$307.76; Indian work in diocese, \$221.65; Roberta E. Tilton Fund, \$16.35; Canon Stocken for translations, \$50; Miss Wade, China, \$10; Matsumoto, Japan, \$11; etc., etc.; and the Treasurer of the Extra-Cent-a-Day Fund reported total receipts for the year, \$71.80, out of which \$40 was voted to Archdeacon Tims for the Indian School on the Blood Reserve, and \$10 to the Yukon Endowment Fund. It was decided to take up the following pledges for the year:—To the General Board:—Training School, Matsumoto, \$15; Salary of Miss Wade, China, \$12; salary matron at Lac la Ronge, \$2; salary Jewish missionary in Montreal, \$2; salary matron at Moose Fort, \$5; salary Bible woman in Corea, \$10; towards increasing salaries of lady missionaries, \$16; total, \$62. To the diocesan funds and outside pledges:—To Indian work in diocese of Calgary, \$300; to starting work among Chinese, \$10; to Miss Darley, China, \$15; to Parsonage Fund, \$500; total, \$825. The constitution was revised and enlarged. The Recording Secretary reported, that in 1908 the number of branches affiliated with the diocesan board was 12. In 1909, 14 affiliated, and three others organized but not yet affiliated, also the Girls' Branches. Total membership in 1908, 216; and in 1909, 318, an increase of 102. Also since the last annual, there are five life members:—Mesdames, Pinkham, John S. Hall, Gray, (Edmonton), Allan, Bernard, and Geo. Webb. The Rev. Canon d'Easum and the Rev. Mr. Dewdney conducted the mid-day services each day of the session, and gave most impressive addresses, that of Canon d'Easum's being as follows:—"May we not believe that the existence of the W.A. is a realization on the part of the women of the Church of Christ, of the fact and a carrying out of the principle that lies back of the fact that the first commission to tell the glad tidings of the Resurrection and Ascension of Jesus Christ, was

given, by the Master Himself to a woman. St. John tells us that the first appearance of our Saviour after He had risen from the dead was to St. Mary Magdalene, and to her first He entrusted the duty of telling His disciples, that He had risen as He said, (St. John 20:17). May we not believe that Christ appointed a woman to do the first missionary work for Him, because as He Himself said of her, "She loved much." She had a big heart, she realized all that Christ had done for her, and out of the depths of her loving heart she spared no pains, she grudged not herself, nor all she had, to do something for Him. And might not this well be a motto or the ideal of W.A.? "To love much." They love much, they look beyond the narrow circle of parochial life, they do not ignore that, indeed they are, foremost in good works in their own parish, strengthening the hands and cheering the heart of their own parish priest, giving willing aid to help all parish needs, but they love much; they realize that they can do more for Christ, and to spreading of His Kingdom, and so they are willing to do as John Wesley did and "count the world their parish," and hasten by every means in their powers, the time when the kingdoms of this world shall have become the kingdoms of our God and of His Christ. In theory, we all admit this duty which confronts us as members of Christ Church, why these are the churches' marching orders, "Go ye, make disciples." But it sometimes happens that we all, parish priests, and laymen, and lay-women, become so entirely absorbed in the affairs of our own parish and mission, and its needs are so many and urgent, its problems so varied and pressing that we find it very difficult to realize that our responsibilities are in truth very much greater, and that our outlook sadly needs broadening. So the W.A. may gently reprove and correct us, counteract this narrowness, help us to see that we must look not only on our own things but also on the things of others, must try to bear others' burdens, and so fulfil the law of Christ. I see that the first duty of the members of W.A. as specified in the Constitution is to pray for missions. May I say a few words on this point? Do we realize, does any one of us realize, as we should the power of prayer? In portioning our time, how much do we set apart for prayer? St. James, R.V. The praying of a righteous man availeth much in its working. N.B.—Praying, not prayer, difference is worth noting. Not a particular form of words able to produce some wonderful effect irrespective of him who utters them. Do we not sometimes find ourselves repeating mechanically, as a sort of charm, the missionary petition in the Prayer of Prayers, "Thy kingdom come," forgetting that it is the praying, the praying in faith, that sets on foot a mighty system of energies. A suggestion in re your prayers for missions. In that monthly magazine of S.P.G., "Mission Field," I noticed, last month, a diagram and descriptive matter of what was called a Missionary Prayer Wheel, prepared with the object of enabling all those desirous of praying for missionaries the world over to know what the missionaries in whom they are particularly interested were likely to be doing at the time when they are praying for them, so the comparative hours of the day are indicated on the wheel, and so the prayers are helped to be more intelligent, and therefore more real. Such a plan might be helpful. I would suggest a modification by your drawing up for yourselves a little prayer wheel, taking a mission, or a group of missions (say of our own diocese, for the first year) as a subject for special prayer, every week, and then send a message, a post-card would do, to each missionary, telling him of the week during which he and his work were being specially prayed for, by name, by the women of the W.A. in the Diocese of Calgary. One feels very lonely sometimes, working in those out-missions, year after year, and loneliness eats the heart out of a man or woman quicker than anything else. Turning over some old sermons, I found once a pathetic foot-note of one 30 years a priest in the Church in India, written, at a time of a great loss, in Latin,—Solus, concio jjuunessima miserere Domine, Rotae prope cesserunt adjuva me. A little message from you to the missionary telling him that you were praying for him, would assure him of your human sympathy, would uphold his arms, warm his heart, help him to feel that he was not alone. While it might well be, that in answer to your prayers, Christ Himself, the Great Head of the Church, would vouchsafe a special sense of His presence to him, and in happy consciousness of that gracious presence, and of your loving sympathy, he would take up again the battle, with renewed strength and courage. It would be with him as with that other lonely toiler in the slums of London, of whom Matthew Arnold tells:

"I met a preacher there, and asked, ill, and o'er worked, how fare you in this scene." "Bravely," said he, "for I of late, have been much cheered with thoughts of Christ the living bread." "Bravely," George McDonald—of Intercessory Prayer. "It makes us think of them and God together." And true prayer pledges us to do the best we can for those for whom we pray. We ask God to bless those for whom we care, and again and again He reminds us that His blessings are given through human agencies, and the answer to our prayer is that we are sent on an errand, are shown something to do for God and His creature must do it. Dr. Pusey, on the petition, "Thy kingdom come," God wills so to employ us, His creatures, in His work of love, that through us His kingdom should come into the single soul, through us should His kingdom throughout the whole world be enlarged, through us the kingdom of His everlasting glory be hastened. He wills that through the merits of His all holy words and deeds, our words and deeds, spoken through His grace, should reach affect, win to Him our fellow sinners. May none of us be slothful servants, saying listlessly, "Thy kingdom come," yet acting as if we cared for nothing less. But may God give us grace so to use faithfully what He has for this short time entrusted to us that in that day we may see with joy those whom our prayers, our alms, our words, our deeds, our lives, have helped to love our God.

Home & Foreign Church News

From our own Correspondents

QUEBEC.

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

Lennoxville.—Bishop's College.—One of the most prosperous years in the history of this University was brought to a close on Thursday, June 24th, by the fifty-ninth annual convocation. There was a very large attendance, those present including the Chancellor of Bishop's, Dr. John Hamilton, of Quebec, who presided; the Right Rev. Dr. Farthing, Bishop of Montreal, who received the honorary degree of Doctor of Divinity at the hands of the University, along with Principal J. W. Robertson, of Macdonald College, Ste. Anne de Bellevue, and the Rev. Dr. Parrock, the Principal of Bishop's, both of whom had the degree of D.C.L. conferred upon them, and the Very Rev. Dr. Bidwell, former Headmaster of Bishop's College School, and now the Dean of Ontario, who also obtained the D.D. degree, while Professor C. F. Gummer, formerly of Oxford, and now of Bishop's, received an ad eundem M.A. The Rev. Dr. Parrock, in his annual report, said the entire attendance this year was classified as follows:—"A"—Men students, 64; women, 9; "B"—resident students, 57; day students, "including the nine women," 16; "C"—Faculty of Arts, 48; Faculty of Divinity, 25. Bishop's this year was distinguished by the election from among her students of a Rhodes Scholar to Oxford, namely, Mr. L. R. Sherman, of New Brunswick, while next January Dr. Parrock said that it was hoped to elect a student directly from Bishop's for this distinction. The Principal called attention to the important work now being done in history and philosophy. In connection with the College Extension Fund, Dr. Parrock acknowledged subscriptions amounting to \$7,500, and it gave him pleasure to announce that the long-looked-for new library and convocation hall had not only been commenced, but would probably be completed by next autumn. The principal referred with satisfaction to the fact that five of the students this year completed their Divinity course. Of these, one had already been ordained deacon by the Bishop of Fredericton. Short addresses were given by Principal Robertson and Bishop Farthing, and the valedictory was delivered by Mr. C. G. Lawrence, who, after expressing regret at the necessary severance of cordial ties with the University, exhorted his fellow graduates to see to it that they played their part upon life's stage so that the world would be better for their existence. The Bishop of Montreal preached at the celebration of Holy Communion, previous to convocation. His subject was the Virgin birth of Jesus Christ.

Compton.—King's Hall.—The closing exercises were held here during the last week in June. The Rev. Canon Shreve, the rector of Sherbrooke, distributed the prizes. This school has had a very satisfactory year.

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MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Hull.—St. James'.—The Bishop of Montreal held a confirmation in this church on Sunday morning last, the Rev. Canon Smith, rector, presenting a large class of candidates for the sacred rite.

Aylmer.—Christ Church.—The seating capacity of this pretty little parish church was severely taxed on Sunday evening last on the occasion of the first visit of the Bishop of Montreal, who held a confirmation service, the candidates being presented by the rector, Rev. Rural Dean R. F. Taylor. The church edifice has recently been thoroughly overhauled and renovated, presenting an exceedingly chaste and attractive appearance.

Masham.—A new Church of England, costing \$2,500, has been erected and dedicated at this place. The edifice, which stands on the site of the old one and is a brick veneer building, was put up largely through the determined efforts of the Ladies' Guild and the men of the parish and the indefatigable work towards it done by the incumbent, Rev. Samuel Boyce. Both the sermons at the dedication services were preached by the Rev. Rural Dean Taylor of Christ Church, Aylmer, who accorded great praise to the congregation for their zeal and enthusiasm in the cause of the church.

Dunham.—The closing exercises of this Ladies' College took place in the last week of the past month. Prior to the distribution of prizes there was a service held in the chapel at which the Lord Bishop of the diocese preached the sermon. The afternoon was devoted to the reading of the annual report, the distribution of prizes, and speeches by a number of distinguished visitors. The report of Miss Jay, the Lady Principal of the College, showed that there were in attendance during the year forty-three boarders and twenty-six day pupils. Last year thirty-one had taken the Government examinations and twenty-four had passed. Miss Kathleen Yeats had stood fourth in the whole of the Province. After brief addresses by Miss Hurlbatt, Warden of the Royal Victoria College of Montreal, and by Lieutenant-Colonel Hibbard, the prizes were distributed to the successful pupils by the Lord Bishop.

Brome.—St. John's.—A very interesting jubilee celebration took place in this parish on Sunday and Monday, 20th and 21st June. The latter day was the fiftieth anniversary of the consecration of St. John's Church.

The building of St. John's Church, or more correctly, the Church of St. John the Evangelist, Brome, was largely due to the energy and enthusiasm of the late Rev. Robert Lindsay, M.A., afterwards so well known in the diocese as Rural Dean Lindsay. He was at that time in charge of the Mission of Brome, with headquarters at Knowlton. His zeal for the work had led him, while on a visit for his health to England, to collect a sum of money, and this he desired to be the nucleus of a Church Building Fund for what was then called Brome Corners. A meeting was held in the Brome Corner Hotel on Monday morning, 23rd February, 1857, at which the Rev. R. Lindsay presided. There were present Mr. H. R. Williams, Dr. Cotton, Messrs. Thomas Chapman, John Chapman, Robert Darah, J. L. Potts, C. Barnes, A. H. Chandler, John Thompson, Walter Woods and John Blackburn. Mr. Lindsay, with what he had collected and a grant he hoped to receive, undertook to make up \$100, on condition that the Church should be free. The matter was heartily taken up by those present. Dr. Cotton and Messrs. Thomas Chapman and Jacob Toof were appointed to solicit subscriptions, and Mr. H. R. Williams was appointed Treasurer. Later on Messrs. A. H. Chandler and Thomas Chapman, with the Rev. R. Lindsay were appointed Building Committee. So successful were the efforts of these gentlemen that on the twenty-first day of June, eighteen hundred and fifty-nine, the Most Rev. Francis Fulford, Bishop of Montreal and Metropolitan, was able to consecrate the new Church for the service of Almighty God, according to the rites of the Church of England. It is the Jubilee of this auspicious event that we now celebrate. The name given to the Church "was selected," writes Mr. Lindsay, "partly as a memorial of the services of Judge John S. McCord to the Church in the Diocese, and particularly the many kind offices rendered to this Mission." The tower of the church was added some time later, the last payment on account of it being made in

1867. The chancel was built in 1897. The Rev. R. Lindsay continued to minister to the congregation until 1875, when he was succeeded by the Rev. Charles Bancroft. In 1876 a forward step was taken and St. John's was made the parish church of the new Mission of Brome Corners, later called Brome. The Rev. E. Archibald was the first incumbent, but he remained only a short time. The succession of clergymen since that time has been as follows:—The Rev. E. J. Houghton, 1877; the Rev. Wm. Jones, 1879; the Rev. James Carmichael, Jr., 1884; the Rev. J. J. Scully, 1884; the Rev. R. L. Macfarlane, 1887; the Rev. Jas. Carmichael, Jr., (a second time), 1890; the Rev. J. A. Lackey, 1893; the Rev. F. A. Pratt, 1896; and the Rev. E. P. Judge, 1898. A parsonage was built about 1876-1877, which is very convenient, though rather small. The cemetery has been added to from time to time, and is sufficiently large for present needs. A considerable sum has been expended during the last few months in grading, re-seeding and otherwise improving this cemetery, and for this our very warm thanks are due, as on previous occasions, to Mrs. Nathaniel Pettes, of Knowlton, and to many other kind friends. The Endowment Fund of the parish has been growing slowly, and now amounts to \$1,045, which is safely invested with the Synod. Of the original promoters of the church only Mr. A. H. Chandler still lives. Until recently he and Mrs. Chandler have always been regular in their attendance at its services, and ever ready to render assistance in its work. Though now able to attend only occasionally by reason of the infirmities of age, we know that they are with us in spirit and in sympathy. The Rev. Rural Dean Lindsay after leaving Knowlton was for fifteen years rector of St. Thomas' Church, Montreal, where, as here, he will long be remembered for his faithful ministrations and zeal in every good work. He went to



Church of St. John the Evangelist, Brome, Que.

his reward in December, 1890, much regretted throughout the whole diocese, in whose councils he was ever active, and well-known through his reports on works of mercy. Upon learning of his death a special meeting of the congregation of St. John's Church was called, and a resolution expressive of the high appreciation in which he was held, and of warm sympathy with his sorrowing family was passed and sent to Mrs. Lindsay. The beautiful chancel window of the church depicting Christ as the Good Shepherd, was put in in memory of Mr. Lindsay, and is a fitting memorial of one who was truly a faithful under-shepherd of the flock of God. Mrs. Lindsay still lives in Montreal, and still manifests a very warm interest in the church and people of Brome. It was with sincere regret that the congregation learned that, though it would have given her great pleasure, she felt unequal to the strain of coming to Brome to take part in the jubilee celebration. Her work, like her late husband's, will never be forgotten by her Brome friends. The special services were held as follows:—Sunday, 20th June, 10.30 a.m., Holy Communion; preacher, the Rev. Walter Windsor, rector of St. John's, Que.; 7.30 p.m., preacher, the Rev. Canon Carmichael, Rural Dean of Brome. Monday, 21st June, 2.30 p.m., preacher, the Rev. F. A. Pratt, B.A. A dinner was also given in the hall for parishioners and visiting friends. The services and dinner were all well attended, the parishioners entering very heartily into the celebration, and a number of friends from surrounding parishes also took part. Among those present at one or more of the services were Mr. A. H. Chandler, the sole survivor of the little band who undertook to build the church, with Mrs. Chandler; and the following relatives of other members of that noble company:

Miss Williams, daughter of Mr. H. R. Williams; Messrs E. S. and W. M. Chapman, sons of Mr. Thomas Chapman, with their families; David Toof, son of Mr. Jacob Toof, with his wife and children, and grandchildren; and Mrs. Nathaniel Pettes, of Knowlton, a staunch friend of the church from its early days. The success of the celebration was very gratifying, the messages of the preachers inspiring, and pastor and people have every reason to thank God and take courage.



ONTARIO.

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

Kingston.—St. Paul's.—On Thursday, the 24th June, the Rev. W. F. Fitzgerald, vicar of St. Paul's Church, and Mrs. Fitzgerald, departed for Ireland, having obtained three months' leave of absence from the Bishop. A number of ladies and gentlemen belonging to St. Paul's, and several of the city clergy, assembled at the G.T.R. station to see them off and wish them bon voyage. On the evening before they left a lawn party was held on the grounds of J. Blunt, Esq., when Ald. R. F. Elliott, in the name of the ladies of St. Paul's, in a few well chosen words presented Mrs. Fitzgerald with a solid gold watch and chain, handsomely engraved, as a token of sincere regard. The reverend gentleman and his excellent wife have the pleasure of feeling that they are followed by the good wishes, not only of their own congregations, but of the Bishop and clergy, and all the community. At the Synod of the Ontario Diocese recently held, the Bishop in his charge referred in the highest terms to the Rev. Mr. Fitzgerald's successful labours in St. Paul's Church, and remarked with reference to his proposed visit to his native land, that his holiday was "well earned." St. Paul's has indeed grown wonderfully since the present vicar took charge of it. From a weak and discouraged handful it has become a living and thriving congregation once more. May its faithful pastor be spared to return and continue his good work.

St. James'.—The Rev. W. Savary, the vicar, has so far recovered from his late illness that he was able to preach at both services on Sunday, June 27th.

Belleville.—St. Agnes' School.—The sixth annual closing of this school took place on the 24th ult., and the function passed off most pleasantly. The hall in which the proceedings took place was tastefully decorated with flowers, and it was very well filled with pupils and their friends, many of whom came from a long distance. The pupils gave a musical programme which was greatly appreciated by those present. This was followed by a scene from "MacBeth." Before the presentation of the prizes took place, the Rev. G. R. Beamish spoke a few words and referred to the substance of the address given at the closing service on the last Sunday in term, which was:—"Self-culture and Self-sacrifice." These, he said, were the great objects of life and were very noticeable in the life and spirit of this school. Mr. Beamish was assisted in the distribution of the prizes by the Revs. Canon Bogert, G. Abbott-Smith, D.D., and A. L. Geen, and Colonel Ponton, each of whom made very congratulatory remarks to the recipients of the prizes and the members of the staff upon the excellence of the work done in all the departments of the school during the past year. The Rev. R. S. Laidlaw then made a short address speaking of the impression made upon him by the Art which he had seen and the music he had heard, and of the high standard set by the school. In conclusion, Mr. Beamish congratulated the directress of the school, Mrs. F. R. Lingham, upon the success of the great work which she had undertaken, the influence of which was being felt not only in Belleville, but in various places from which pupils have already come and which is not only for the present but which would extend far into the future.

Coe Hill.—Trinity Church.—Faraday held its annual picnic on June 20th, on the old picnic ground opposite the church. The day was an ideal one to spend in the woods. The large crowd was like a happy family. After dinner the various games took place and prizes were given to the winners. This was followed by a platform meeting, addresses were given by the Rev. Mr. Woodhouse, of Salem; Mr. Caswell, Presbyterian student, and Mr. Norman Gilroy. When Mr. Forster announced the help he got from Kingston friends,—in money, presents to be sold for the

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good cause, the prizes for the games and the two nice chairs for the church, much applause was given. Over \$67 was realized after paying all expenses, the proceeds will help to buy a parish horse for the use of the missionary who has done the most of his visiting by walking over this large parish. Mr. Forster heartily thanked the people for their attendance, and all those who worked so hard to make the picnic such a grand success. Mrs. Forster's many friends will regret to hear of her illness at her mother's home near Lindsay.

Picton.—St. Mary Magdalene.—At a meeting of the congregation which was recently held it was unanimously decided to build a new church.

Newboro.—St. Mary's.—The Bishop of the diocese recently held a Confirmation service in this church when he bestowed the Apostolic rite upon thirteen candidates. There was a large congregation present. The clergy who attended the service were Canon Cook, of Kingston; the Rev. H. Dealtry Woodcock, Brantford; the Rev. Dealtry Woodcock, of Brockville; the Rev. J. Cook, of Westport, and the Rev. J. C. Stanton.

Gananoque.—Christ Church.—The Bishop of the diocese held a Confirmation service in this church on a recent Sunday morning when he bestowed the Apostolic rite on a large number of candidates who were presented to him by the Rev. J. R. Serson, the rector of the parish. In the afternoon the Bishop paid a visit to the Church of the Herald Angels at South Lake, accompanied by the Rev. J. R. Serson and churchwardens Lewis and W. J. Gibson. At South Lake His Lordship was assisted by the Rev. J. R. Serson, M.A., the Rev. W. W. Burton, B.D., and the newly appointed clergyman, the Rev. Mr. McAndrew, M.A. In the evening the Bishop preached to a large congregation at Christ Church. Throughout the day the special services were sung with great expression by the large vested choir, the Magnificat and Nunc Dimittis, composed by the Rev. F. G. Plummer, of St. Augustine's Church, Toronto, at Evensong were beautifully rendered.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—The Archbishop of Ottawa has accepted the resignation of Canon Welch as his examining chaplain and has appointed the Ven. Archdeacon Bogert, M.A., D.C.L., the Rev. Rural Dean Mackay, B.D., and the Rev. E. A. Anderson, M.A., to be the examining chaplains for the Diocese of Ottawa.

North March.—St. Mary's.—Much interest was attached to the laying of the corner stone of this church here recently, under masonic auspices. Dr. S. S. Davidson, district deputy grand master of the Ottawa district officiated, and the occasion was marked by a large attendance of notable masons, the ceremony being under the charge of Carleton Lodge of Carp. Brother Rev. G. E. Weagant, rector, on behalf of the church, presented R. W. Bro. Davidson with a handsome silver trowel, suitably engraved, as a souvenir of the occasion, to which the doctor replied, accepting the gift in a few well chosen words. The superintendent of works then read a scroll containing the names of the King; Governor-General, Lieutenant-Governors, Carleton's representatives in the Dominion and Provincial Parliaments, the Bishop of the diocese and rector of the church, Rev. George E. Weagant, William Sweeney and John Neeley, wardens; Horace Pinhey, Arthur F. Slack, building committee; A. T. Freed and Dr. Davidson, grand master and district deputy respectfully; the wardens of county and township councillors. It also bore the words: "This church replaces old St. Mary's Church, built between 1824 and 1830 by Hon. Hammet K. Pinhey, Lot 23, Con^o 7." This scroll was then placed in the cavity of the stone, together with the current coins of the realm; after which the working tools of the Masonic order, the square, level and plumb rule, were applied to the corner stone. The grand master then applied the trowel, and declared the stone to be "well made, truly laid, well proved, true and trusty," after which corn was strewn as an emblem of plenty, wine was poured as an emblem of cheerfulness, and oil as comfort and consolation. The grand honours being given and the plans handed to the contractor, an address was delivered by the grand chaplain, Rev. Bro. P. W. Anderson, who congratulated the

church on the undertaking, and hoped the various stones used in construction would represent, first, character, that men would remember the importance of being good men, that good manhood is fashioned after the one perfect man, our Elder Brother; second, our beneficency to help our fellow men, is the noblest characteristic of the heart and what the true Church stands for; third, to follow His footsteps, love what He loves, sacrifice what He has sacrificed, and through organization of the Church to lift men up. He then prayed for God's richest blessing and progressiveness of the highest type. Rev. G. E. Weagant then thanked the lodge for the honour conferred upon them, and extended a cordial invitation to all to return when the church is completed, when he hoped the landscape would be greatly improved. The contributions of the day amounted to \$350. The new church will be of stone, Gothic in architecture, the main part being 60 x 30, will cost between \$3,500 and \$4,000 when completed, and will seat 200.

TORONTO.

James Fielding Sweeney, D.D., Bishop, William Day Reeve, Assistant Bishop, Toronto, Ont.

Toronto.—St. James.—The Rev. Canon Welch preached his farewell sermons in this church on Sunday last. In the morning his subject was "Stretching Forward," and he chose for his text Philippians iii. 13. In making a personal reference to his departure, Canon Welch said that he wished to express his thankfulness that ten years ago he had been called to take the work of this church. He was conscious of his manifold imperfections, but would count it the highest privilege of his ministry to have been allowed to serve God in that place. He asked the pardon of those whom he might have harmed or driven away from the Master. But it was the future more than the past of which he thought: "When my successor comes," he declared, "he will find here a loyal body of earnest workers, though their work has been not for me but for the Master, 'Whose we are and whom we serve.' A new rector is sure to find new openings for work that we have not seen, and for him I bespeak from all the church workers the same cordial welcome that was given to me. St. James' Church is, in a sense, only at the very beginning of its usefulness. More and more it must assume the character of what is known as a 'downtown' church, and more and more it must be ever stretching forward in the effort to fulfil the duties which rest upon it in that character. It has great traditions and unique opportunities. I have not the slightest doubt that it will live and work worthily of those great traditions and will rise to the height of those unique opportunities. That it may indeed be so is a prayer that I shall never cease to offer as long as this life shall last; and my final request to you is that sometimes when at your homes and here at God's altar you will remember me in my new work at Wakefield." At both of the services the sacred edifice was filled to overflowing.

During the past week the Lord Bishop of the diocese has been holding a series of Confirmation services in some of the country parishes of the diocese. He visited Orillia, Medoue, Coldwater and Midland, and bestowed the Apostolic rite upon large numbers of candidates at each place. On Sunday morning last the Bishop visited St. Barnabas Church and introduced the new vicar, the Rev. L. B. Vaughan, to the congregation. The sacred edifice was packed to the doors on this occasion. In the evening the Bishop visited St. Mark's, West Toronto, where he held a Confirmation service. The Rev. R. Leaborne, the rector of the parish, who is doing an excellent work here, presented the candidates. A very large congregation was present at the service.

The Lord Bishop of the diocese, Mrs. Sweeney and the members of their family moved into the See House on Tuesday last, and from this time on their address will be 86 Howland Avenue.

St. Philips.—The Rev. J. H. Teney, the new rector of this church, will reside at 146 St. Patrick Street, the house which the Bishop and his family vacate to take up their residence in the See House. He took the full duty in this church last Sunday, and preached both morning and evening, on both occasions to very large congregations.

St. Hilda's College.—Three very delightful days, from June 26-28 were spent at St. Hilda's College, Toronto, where many graduates and friends met to celebrate its twenty-first anniversary. The garden party held in the beautiful

ravine of the grounds of Trinity College on Saturday, June 26th, was attended by many guests, who were received by Miss Nation, the president, and Miss Constantineides, the secretary of the Alumnae Association, and the two hours spent under the shade of the magnificent trees was certainly thoroughly enjoyed and appreciated by all and particularly by those graduates who, in some cases had not visited the college since the year when they finished their course and who then met again fellow students of years gone by. In the evening, at 8 o'clock, dinner was served in the spacious dining hall. There were between forty and fifty graduates besides guests from sister colleges. It was certainly a merry party, and the toasts and speeches were very clever and, in some cases, amusing as well. Miss Gladys Greenwood, as toast mistress, performed her part with admirable brightness and skill, speaking easily and to the point. The absence of Miss Cartwright, on account of family bereavement, was a great sorrow to all, especially to those who have been so intimately connected with her during the past six years, and she was greatly missed by everybody. On Sunday morning at 8 o'clock there was a celebration of the Holy Communion in Trinity College Chapel, the Rev. C. J. Kennedy, of Japan, being the celebrant in the unavoidable absence of the Provost. Then came breakfast, after which all dispersed in various directions to meet again at one o'clock for dinner. In the afternoon a very beautiful service was again held in Trinity College Chapel, the choir was excellent and the sermon preached by the Rev. Canon Welch will never be forgotten by those who were fortunate enough to hear it. The text was taken from the second chapter of St. Paul's Epistle to the Ephesians, verse 21. After the service tea was served on the spacious verandah of the college and stories of days gone by and plans for the future welfare of their Alma Mater formed such interesting topics of conversation that supper was announced greatly to the surprise of all that the hour could be so late. Monday morning was taken up by the business meeting of the Alumnae Association, and many matters of interest were considered and settled for the coming year. Too much cannot be said for the admirable way in which all the details of the three days' meeting were arranged by Miss Cartwright and the secretary of the Association, Miss Constantineides, nor for the ready help of those who assisted them in carrying out arrangements which have made this meeting of 1909 at St. Hilda's College such a great success in every way.

We had the pleasure of receiving a visit from the Ven. Archdeacon Lucas, of Fort Simpson, in the Diocese of Mackenzie River, on Wednesday of last week. He was spending a few days in Toronto, en route from England for his distant home, when he came to see us. The Ven. Archdeacon has been spending the past 18 months on furlough in the Motherland. To show how far removed he is from this part of Canada, he told us in course of conversation that he would not arrive at his home until the middle of next September. He travels via Edmonton, and from thence 100 miles by wagon to the Mackenzie River, and then once more 1,200 miles down the river to his far distant home. Situate where he is, on the borders of the Arctic Circle, he is so far removed from civilization that he receives but two mails a year, in January and July.

Core's Landing.—St. George's.—This new church will be consecrated on Thursday next, the 15th inst., when a long and difficult undertaking will be brought to a successful completion. The need for a new edifice has been evident for many years but the congregation was a small and struggling one and they were often without ministerial services. The movement first took definite shape about ten years ago when the present Archdeacon Warren interested himself, and with the active aid of the ladies and others a capital start was made. With the appointment of Rev. T. F. Summerhayes as incumbent five years ago definite progress was made, and the largest part of the funds needed raised from parishioners, former residents, summer residents, and outside friends in all parts of the world. Grants were also promised; \$100 by the Diocesan Church Extension Committee and £50 by the S.P.C.K. In January 1905 the largest congregational meeting ever held in the mission decided on the erection of a church of field stone and suitable plans were prepared by Mr. J. A. Ellis, architect. Considerable difficulty was experienced in finding a contractor, but on the appointment as incumbent a year ago of Rev. O. E. Newton, and with the cordial assistance of Rural Dean Langfeldt, the

work of construction was undertaken by Mr. George Warde, who for nearly twenty years has been lay delegate from St. Luke's, Ashburnham. Mr. Warde's services have proved of the greatest value. A modification of the plans at his suggestion and close supervision by him resulted in a reduction of the estimated cost by about \$500. Those who have been most active in the raising of funds have been the Ladies Aid Society (president, Mrs. A. E. Cruikshank), building committee (Mr. Gerald Hayward, convener), subscription committee (Mr. Edwin Harris, convener, Mr. Alfred Harris, treasurer), Messrs. G. S. Hayward and C. F. Sorby (wardens), Mr. F. W. Pratt (vestry clerk), and Mr. E. H. Osler, of the Dominion Bank, Cobourg. The architect kindly subscribed half his fees. Through the energy of Rev. O. E. Newton the relatively small balance of funds required has been raised and the church is now free of debt.

Cavan.—At the close of the Sunday School picnic, held on Friday, the 25th June, at Shepley, Millbrook, the Rev. W. C. and Mrs. Allen were presented by the parishioners of Cavan with a purse of gold containing \$175. Mr. A. A. Smith, churchwarden of St. Thomas' Church, made the presentation, and expressed on behalf of all present the high appreciation felt for Mr. and Mrs. Allan, and the work done by them in the parish during the last twenty-five years, and the hope that the holiday which they proposed taking in the West would be most profitable and enjoyable to them.

Tullamore.—St. Mary's.—The third Sunday in June has been for many years a special day for members of this church, for on that day the annual Sunday School Anniversary takes place. There are three services during the day, the Children's service at 2.30 p.m. The Rev. Bernard Bryan of the Church of Epiphany, Toronto, preached the three sermons, which were deeply spiritual. The singing was excellent, the children having been well trained—trio and anthems well rendered by choir. The offertory was less than last year but peculiarly gratifying, and a new impetus has been given to Sunday School work in the parish. On the following Wednesday nearly all the male members of the congregation turned out to raise the church hall, which was in the first case too low and props also found to be sinking. On Friday the work was all but accomplished, leaving a few finishing touches to be completed later. The congregation are to be congratulated on the splendid manner in which the men turned out.

Omeme.—On the eve of his departure from Omeme to take charge of St. Philip's Church, Toronto, the Rev. J. H. Teney was presented by each of his three congregations with an address and a purse amounting to \$150. For nearly eight years Mr. Teney has ministered to the congregations of Omeme and Emily, and his departure occasions much regret, not only to his own people but to the whole community, and the above presentations gave expression to the affection and esteem in which he was justly held. During the time of his ministry here he has been ably supported by his wife, who in the midst of much domestic care, found time at considerable sacrifice to herself to devote to the work of the Sunday School and the Woman's Auxiliary, of which latter she was president. At their last meeting the members of the W.A. presented Mrs. Teney with a hot water kettle of polished brass and a gold bar attachment for the W.A. cross bearing the word "Omeme." The retiring rector and his family leave behind them in Omeme and Emily hosts of friends, whose best wishes follow them to their new abode.

NIAGARA.

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

THE DIOCESAN SYNOD.

Hamilton.—The opening services of the Synod took place in Christ Church Cathedral at 10 a.m. on Wednesday, June 23rd. This consisted of a celebration of the Holy Communion, at which the Lord Bishop of the diocese acted as celebrant. The first business session was held in the schoolhouse an hour later, when there was a large attendance of delegates. After the opening prayers, the report of the committee on certificates was submitted. It showed that only the parish of Reading and St. Matthew's Church, Hamilton, had not paid their full apportionments. The Rev. Canon Spencer was re-elected clerical

secretary, and Mr. J. H. Collinson lay secretary. The auditors, Messrs. R. L. Gunn and W. G. E. Boyd, were re-elected. The Ven. Archdeacon Clark was re-elected secretary-treasurer. In his address to the Synod, Bishop DuMoulin reviewed the work of the Church in Canada since the last meeting of the Synod, about nine months ago, in a general way. He made special reference to the recent laymen's congress, from which he hoped there would be the best results. He made reference to the work of the Sunday School Commission, the report of which was presented with the report of the standing committee, and urged that the members of the Synod give the commission every assistance. Speaking of the work of the diocese, His Lordship said there were as hard missions as anywhere, and it was more difficult to secure men to fill them than those on the foreign fields. It took men of the self-sacrificing disposition of an apostle to work in these fields, where there was a stipend of only \$600, without a parsonage. During the year His Lordship confirmed 1,155 persons. He advocated the appointment of a committee on Church extension, and referred to the work carried on at Crown Point from St. Philip's Church. He expressed his satisfaction that to-morrow evening Christ Church Cathedral would be consecrated, and on Sunday next St. Mark's Church would also be consecrated. He further announced that he had reason to believe that in the near future the churches at Fort Erie, Jarvis and Glen Williams would be ready for consecration. The finances of the diocese were in the best of shape, and it was to him a source of much satisfaction that only two parishes had not paid their full apportionments. In a review of the spiritual life of the Church His Lordship thought that conditions were most encouraging, and urged that governments be assisted in their good work rather than attacked, and although the day might be far distant, it was not impossible that the body of the Church of Christ in Canada might yet be united. The address of His Lordship was referred to a committee. The Rev. Canon Sutherland submitted the report of the standing committee, which in part was as follows: Four meetings were held since the meeting of Synod last October. The Synod has now invested for various trust purposes \$436,168.64, of which 390,472.66 are in mortgages and \$45,695.98 are in debentures. All interest and coupons have been punctually collected as they fell due. The income from investments exceeded that of the previous year by \$1,284.21, and the rate increased from 5.13822 to 5.39071 per cent. Loans have been made during the past year in mortgages amounting to \$39,800, of which \$31,300 were at 6 per cent. and \$8,500 at 5 1/2 per cent. At the present time there are \$8,503.69 uninvested. The committee noted with satisfaction that four parishes had just recently handed over to the Synod capital amounting to near \$10,000. The Commutation Trust Fund began the year with a credit balance of \$1,021.37, and closed with a surplus of \$1,042.84. Rev. S. Bennetts was placed on the fund as at the 1st of October last for \$200 per annum. The committee, at their last annual meeting, in consideration of the large surplus, increased Rev. R. Gardiner's annuity from \$280 to \$400 per annum, and Rev. S. Bennetts from \$200 to \$300. The amount required this year to meet the claims of the annuitants, not including the additional grants, will be about \$8,960, and a conservative estimate of income would be \$8,900. An account in connection with the augmentation was opened on the 27th day of February last, when the Synod received a check from the treasurer of the Pan-Anglican Thankoffering for \$1,051.58, being the portion of the Pan-Anglican Thankoffering collected in the diocese for this purpose in the year 1908. Since the closing of the books a letter was received from the Diocesan Woman's Auxiliary, expressing their sympathy in the efforts being made to place this fund on a satisfactory basis, and enclosing a check for \$100 in aid of the object, and earnestly urging that this object and its necessity be brought before the Church people of the diocese generally. The books of the Synod showed receipts from the parishes for the Church Missionary Society amounting to \$6,824.96. Of this amount \$10.54 were deducted for postage, printing, etc., and the balance forwarded to the general treasurer on the apportionment of \$7,875. When the amount received from the Pan-Anglican treasurer (\$1,673.95) is added, it will be seen that the diocese raised for missionary purposes the sum of \$8,498.91. The following nineteen congregations exceeded their missionary apportionment: Acton, Glanford, Cayuga, Rockton, Fort Erie, Hamilton, Christ Church, Ascension, St. Thomas, All Saints', St. Luke's, St. Peter's, St. George's, St. Philip's, Homer, Virgil, Norval, Nassageweya, Rivers-

town and Niagara-on-the-Lake. The long-standing overdraft of the Mission Fund has at last disappeared and a credit balance of \$527.39 has taken its place. There was received from apportionment \$2,659.26 (the apportionment being \$2,800), and from general interest \$549.60, making a total income of \$3,208.86, and there was paid to missionaries and for expenses \$2,081.64. The amount promised for missionary work last year was \$2,500, a portion of which was not paid owing to certain missions becoming vacant. The committee was also of opinion that Church extension will soon be needed in the neighbourhood of Hamilton, Guelph, and Niagara Falls, and all income of the Mission Fund set free by the reductions above mentioned should be used for the new work. The Aged and Disabled Clergy Fund began this year with a surplus of \$595.93, and closed with a credit balance of \$1,184.71. The sum of \$84.02 was received from the parishes, and \$2,446.39 came from general interest. There was paid to thirteen annuities, being two more than the previous year, and for expenses \$1,941.72. The diocese assisted three students during the year to the extent of \$310. There was a debit balance of \$58.68 at the beginning of the year and a credit balance of \$40.12 at the close. The apportionment was \$500, the amount received was \$430.31. The committee recommended the apportionment for this fund to stand at \$500. The Widows' and Orphans' Fund began the year with a credit balance of \$48.95, and closed with a surplus of \$70.54. During the year Mrs. Belt was placed on the fund. There are now twelve widows and two children on this fund. The amount required for annuities and expenses is \$2,580. There was received from apportionment \$1,379.53 (the apportionment being \$1,500), and from general interest \$1,053.66, making a total income of \$2,433.19. The expenditure was \$2,360.54. The present apportionment, with interest from capital, will not be sufficient by \$150 to meet the liabilities to the present beneficiaries. The committee recommended that the apportionment for this object be increased to the extent of \$300, and that every effort be made by both clergy and laity to make up the amount asked for. The capital of this fund was altogether too small. Efforts should be made at an early date to increase it from \$19,000, the present amount, to, say, \$40,000, in order to place the fund in the same healthy condition as the A. and D.C. A few years ago the W. and O. capital was enriched by a bequest. The committee also suggested to the clergy the propriety of urging their people from time to time of their duty when making their wills of remembering this worthy object. This clause occasioned a short discussion, and the opinion was expressed that the capital of this fund should be raised to \$40,000, but it was also thought to be a bad year in which to make the effort. The matter was left to a committee for report at the next meeting of Synod. At one o'clock the Synod adjourned for luncheon, and resumed its sitting shortly after two o'clock. The Synod resumed its session at 2.30 p.m. The first important matter before the House was the report of the Apportionment Committee. Mr. Kirwan Martin recommended the adoption of the duplex envelope system for collecting offerings for missions, the offerings to be given weekly, rather than monthly or yearly. The motion was adopted and the report of the Apportionment Committee was adopted as a whole. The report of the Sunday School Committee of the General Synod of both ecclesiastical Provinces of Canada was read by the Rev. R. F. Nie. On motion the Synod committed itself to the Sunday School Commissioners' scheme of setting apart the third Sunday of October as Children's Day and setting apart the collection of that day for Sunday School purposes. An effort is being made this year to raise \$3,275. A committee of three clergymen and three laymen was appointed to consider the matter and to report at the next meeting of the Synod. A committee was appointed to prepare for the erection, in due time, of a Church House or building which will contain offices for the Synod and its auxiliary organizations, to prevent the hiring of offices and for its own convenience. The following were appointed to act on that committee: Messrs. George E. Bristol, H. B. Whitton, W. Southam, C. S. Wilcox, F. F. Dalley, H. N. Kittson, G. C. Copley, A. W. Kane, F. Noyes, J. H. Collinson, H. White, C. W. Heming, E. V. Wright, Horace Wilcox, H. E. McLaren, W. S. McConnelly. It was suggested by the Bishop that the Synod send greetings to the Diocese of Ottawa, at that time in session, and congratulate Archbishop Hamilton of that diocese, on his election to the position of Metropolitan of all Eastern Canada. The suggestion was promptly acted upon. Greetings were also sent to the

Synod of Nova Scotia in response to greetings received on the previous day. The Rev. R. Ker moved a resolution that the Bishop's recommendation to strengthen the Widows' and Orphans' Fund be made widely known throughout the diocese by a circular. The resolution was adopted. On motion of the Chancellor, seconded by R. L. Davidson, the Synod re-appointed Canon Sutherland and Mr. G. H. Gummer to represent them on the corporation of Trinity University for the next two years. The Synod was in favour of establishing a new Provincial Synod, to represent only the dioceses in the Province of Ontario. The present ecclesiastical Province extends all the way from Port Arthur to Nova Scotia, and it was proposed that that part east of Ontario form a separate diocese; also that those parts of the present diocese of Keewatin and Moosonee, which lie in the Province of Ontario, and which at the present time are under the jurisdiction of the ecclesiastical Province of Rupert's Land be attached to the proposed ecclesiastical Province of Ontario. The motion was carried unanimously. A motion was made by the Chancellor and seconded by the Rev. G. F. Davidson, that the Committee on Religious Instruction in the Public Schools be re-appointed and that it be instructed to meet at an early date to consider the Catechism in use in the Province of Quebec and to arrange for a joint action of the committees on religious instruction of the Synods of the Church in Ontario wherever possible. The motion was adopted. The question was discussed at some length of compelling residents of the United States to live fifteen days in Canada before being married. Many come over from the State of New York and other States to get married in order to escape the publicity of newspaper reports, in which their ages, names, etc., are published. Although the Fifteen Days' Act has been passed in Canada, it is not being enforced, and the Synod considered the advisability of having it enforced. Bishop DuMoulin thought that this was a very delicate question, and should not be disposed of without considerable contemplation. The question was therefore laid over. The report of the Committee on the State of the Church was submitted by the Rev. Canon P. L. Spencer, and showed that, whereas in previous years the average increase had been from four to five hundred; since the year 1907 it had been over one thousand. The total number of communicants of last year was 11,548. This year it was 12,304, showing an increase of 756.

In the evening the delegates were entertained at the See House by the Bishop and Mrs. DuMoulin, and a very pleasant time was spent.

Thursday, June 24th.—The Synod resumed its session at 10 a.m. Thirteen years ago to-day the Right Rev. Dr. DuMoulin, then rector of St. James' Church, Toronto, was appointed Bishop of Niagara. The Rev. Dr. Lyle, Moderator of the Presbyterian General Assembly, was present and was invited by the Bishop to address the Synod. The Rev. Dr. Lyle expressed his thanks for the privilege accorded him, and said he owed much to the Anglican Church. In a humorous way he told of what he, when a school teacher, had done for the Anglican Church. He said that if the "Anglican" was taken out of him there would be precious little left. The creed of the Scotchman was to keep the Sabbath, and everything else that came his way, so that if the Anglican Church came the way of the Presbyterian Church, it would be accepted as the greatest asset the Presbyterian Church could acquire. He expressed himself in favour of Church Union, even beyond all the churches of Canada, and he hoped the time would come when the Church of Christ, in all denominations would be united. In closing, the Rev. Dr. Lyle expressed the hope that Bishop DuMoulin, who had been so long his intimate friend, would be long spared to carry on his important Church work. Bishop DuMoulin replied briefly, thanking Dr. Lyle for his kind words. As the Rev. Dr. Lyle was leaving the platform, Bishop Sweeney, of Toronto, accompanied by the Venerable Archdeacon Warren and the Rev. Anthony Hart, entered the schoolroom and were accorded a welcome. The visitors were invited to the platform, and Bishop Sweeney addressed the assembly briefly. In introducing the visiting Bishop, Bishop DuMoulin said that Bishop Sweeney was no such stammerer as he was, so he would cease and allow the Bishop of Toronto to speak. Bishop Sweeney said that he and his associates had only made a peaceful invasion of the city, coming from Toronto with about 1,200 members of the Anglican Young People's Association of that city. He expressed the hope that he would be able to stammer as effectually to the end of his days as Bishop DuMoulin. It was, he understood, an anniversary for thirteen years ago to-day the Diocese of

Niagara had taken from Toronto its brightest ministerial jewel, and he hoped he would be long spared to prosecute the work of the Church. Bishop DuMoulin responded briefly, and called on Messrs. Adam Brown and George C. Bristol to speak for the lay delegates. When the regular business was taken up the Rev. Canon Sutherland submitted a short report on the Bishop's Charge, and congratulated him on having attained the thirteenth anniversary of his appointment as Bishop of the diocese, and expressed the hope that he would be spared long to carry on the work of the Church. Bishop DuMoulin responded briefly, expressing his thanks for the kind words said of him. The following committees were then appointed by Bishop DuMoulin: State of the Church: The Lord Bishop, Archdeacon Clark, Rev. Canon Spencer, Mr. J. H. Collinson, Rev. Canon Sutherland and Mr. E. Kenrick. Legislative Committee: The legal members of the standing committee. Sunday School Commission: Canon Belt, M.A.; Rev. R. F. Nie, B.A.; Mr. G. C. Copley, Major J. A. V. Preston. Board of Management of the M.S.C.C.: Ven. Archdeacon Clark, M.A.; Ven. Archdeacon Forneret, M.A.; Messrs. A. Powis and J. H. Ingersoll, K.C. Correspondence Committee of the M.S.C.C.: Ven. Archdeacon Forneret, M.A.; Rev. Rural Dean Davidson, M.A.; Rev. F. E. Howitt, Rev. H. J. Leake, M.A.; Rev. Rural Dean Belt, M.A.; Rev. R. Ker, Rev. Rural Dean Irving, Rev. Rural Dean Broughall, Rev. N. I. Perry, M.A.; Rev. Canon Spencer, Rev. Canon Wade, Rev. Canon Abbott, M.A.; Messrs. A. Powis, J. H. Ingersoll, K.C., and Chancellor Martin, M.A., with power to add to their number; five to form a quorum. Religious Instruction in Public Schools: Rev. J. O. Miller, M.A., D.C.L. (convener), Rev. Rural Dean Irving, Ven. Archdeacon Forneret, M.A.; Rev. Canon Wade, Rev. Rural Dean Davidson, M.A.; Rev. Canon Spencer, E. Kenrick, B.A.; Chancellor Martin, M.A.; Mr. H. E. McLaren. Rural Dean Davidson, of Guelph and J. H. Collinson, M.A., of this city, were appointed the Bishop's representatives on Trinity College Board. Following the election of representatives to the Standing and other committees, the Rev. Canon Tucker, of Toronto, was invited to address the Synod on the work of the Laymen's Missionary Movement. He argued that the man who said he did not believe in missions was practically admitting that he did not believe in Christianity or Christ. The gospel of Christ was the gospel of trade and commerce, education, sanitation and health. Toronto, he said, spent the sum of \$11,500,000 annually on theatres, but could spend only \$140,000 for missions. The farmers of Canada, who would make the people of the country believe they were so poor, reaped annually \$450,000,000 from the ground, and if they would give at least one-hundredth of this, it would yield \$4,500,000 for missions. In a humorous way Rev. Dr. Tucker told that the golf walkers of England travelled 240,000,000 miles annually, and lost \$12,500,000 in the same period in golf balls. The speaker referred to the waste of the American in chewing gum, which, he said, was neither an amusement nor a vice, but merely a pastime, and said this might be used for mission work. He told in an interesting manner of the work done in Toronto and other places by the Laymen's Movement, and urged that the whole finances of the Church be put in the hands of the laymen. Rev. Dr. Tucker gave a description of China and its characteristics, and told of the work being carried on there. He gave a graphic description of the organization of the Diocese of Honan in China, and in closing gave an account of the splendid manner in which the laymen of the Canadian Church had come to the support of this diocese. In a few words His Lordship thanked Canon Tucker for his address, and expressed the appreciation of the members of the Synod for his kindness in giving it. Mr. George C. Bristol presented a resolution, which was seconded by Mr. Adam Brown, cordially supporting the Laymen's Movement, and recommending that a committee of laymen be appointed in each parish to co-operate with the regular Church officials. The resolution was carried. Bishop Courtney, of New York, formerly the Bishop of Nova Scotia, was called on for a few remarks, and spoke briefly on the laymen's work. He expressed his pleasure at the interest taken in it, and said he would return home pleased at not only having seen his old friend Bishop DuMoulin, but to know that the people of the Diocese of Niagara were cleaving unto the Lord. On resolution of Ven. Archdeacon Forneret, the apportionment of the M.S.C.C. laid on this Synod was accepted. It was moved by Chancellor Martin, seconded by the Rev. Canon Sutherland; "That, in the opinion of this Synod, the position of laymen in

the Church, their duties and responsibilities are not sufficiently understood, and that a committee be appointed to consider these matters and the varying forms and manners of carrying out work, such committees to report at the next meeting of the Synod." In presenting the resolution, Chancellor Martin called attention to the needs of laymen assisting in the work of the Church, particularly in parishes where there were two or three churches. He pointed out that in such parishes one man could not minister to two or three congregations without assistance. He also suggested that all the lay readers of the Synod be appointed on this committee. The resolution was adopted. The Synod then adjourned.

At this afternoon's session of the Synod other visitors were introduced and spoke briefly. Among them was Rev. Dr. Williams, Bishop of Huron, who, on being asked to speak for a few minutes, declined the invitation, and regret was expressed by Bishop DuMoulin, who said he had pleasant recollections of an address delivered by Bishop Williams here. The Rev. Canon Brown, of Paris, said he had visited Harvey Park, named after Sir John Harvey, and he hoped that the mission for the evangelization of the young would prove as successful as had Sir John Harvey in his work at Stony Creek. The Ven. Archdeacon McKenzie, of Brantford, to whose missionary zeal Rev. Dr. Tucker referred at the morning session, gave a brief address, advocating the organization of a laymen's association in each parish. The Rev. Cecil C. Owen, of Christ Church, Vancouver, B.C., spoke briefly on the Columbia Coast Mission, and made a plea for a new boat for this work. A resolution was adopted approving of the hymnal submitted by the General Synod. Three notices of motion which had been presented as amendments to the constitution of the Synod, had to be laid over until next Synod, by reason of the fact that there was not a quorum. The results of the elections to the various committees were as follows: Standing Committee (Clerical), The Ven. Archdeacon Clark, Rev. Rural Dean Davidson, Rev. Canon Belt, Rev. Canon Spencer, Rev. Canon Sutherland, Ven. Archdeacon Forneret, Rev. Rural Dean Irving, Rev. Rural Dean Bevan, Rev. Canon Abbott, Rev. E. J. Etherington, Rev. J. K. Godden. Lay: Mr. G. E. Bristol, Mr. J. E. Leather, Mr. A. Brown, Mr. Chancellor Martin, M.A.; Mr. H. E. McLaren, Mr. J. H. Collinson, M.A.; Mr. C. Lemon, Mr. William Nicolson, Mr. J. H. Ingersoll, K.C.; Mr. R. R. Bruce, Mr. C. W. Heming.

The following were also appointed as delegates to the celebration of the 200th Anniversary of the Church of England in Canada, to be held at Halifax in 1910: The Ven. Archdeacon Clark, M.A.; the Rev. Canon Sutherland, M.A.; Mr. Chancellor Martin, M.A.; the Ven. Archdeacon Clark to be corresponding secretary for the diocese. General Synod (Clergy): Ven. Archdeacon Clark, M.A.; Ven. Archdeacon Forneret, M.A.; Rev. Rural Dean Belt, M.A.; Rev. Canon Sutherland, M.A.; Rev. Rural Dean Davidson, M.A.; Rev. Canon Spencer. Substitutes: Rev. N. I. Perry, M.A.; Rev. F. G. Howitt, Rev. Dr. J. O. Miller. Laymen: Messrs. G. E. Bristol, J. H. Collinson, M.A.; Adam Brown, E. Kenrick, B.A.; W. Nicholson, Chancellor Martin, M.A. Substitutes: Messrs. T. E. Leather, J. H. Ingersoll, K.C.; A. Powis.

The following were appointed to the Sunday School Committee by the Bishop: Rev. R. F. Nie, Rev. Canon Sutherland, Rev. Canon Belt, Mr. George C. Copley, Major Preston, and Mr. H. E. McLaren. When the business was disposed of Bishop DuMoulin thanked the delegates for their attendance, and said he regretted that the statement had been made that the Synod cared for nothing but business. He thought that more care should be exercised before such statements were made. It was necessary to look after business where there were so many financial interests, but in addition to the business there had been religious services and addresses from distinguished visitors, some of which would never be forgotten, and he thought the statement unwarranted. The Bishop then pronounced the Benediction, and the Synod was finally progressed.

Christ Church Cathedral.—On Thursday evening, June 24, this cathedral church was consecrated by the Lord Bishop of the diocese in the presence of a very large congregation. It was a most interesting and solemn function. It will be remembered that the sacred edifice was recently freed from all indebtedness. Attended by his chaplain, the Rev. Canon Sutherland, the Chancellor of the diocese, Mr. Kirwan Martin, K.C., and Archdeacons Clark and Forneret, His Lordship presented himself at the schoolroom,

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and at the hour set for the service the verger was seen to ask His Lordship to consecrate the building. In addition to the Bishop's attendants there were present the Very Rev. Dean Houston and a large number of the clergy of the city and the diocese. At the door of the cathedral His Lordship was met by the Rev. Canon Abbott and the wardens of the church, Messrs. H. H. Champ and George Moore, who escorted him to the chancel, where the church was formally presented by the Chancellor for consecration. His Lordship then read the consecration service. The regular evening service was taken by the Rev. Canon Abbott, and the sermon was delivered by the Right Rev. Dr. Courtney, rector of St. James' Church, New York, and formerly Bishop of Nova Scotia. For his text the Right Rev. Dr. Courtney took the words: "I have hallowed this house which thou hast built to put my name there forever; and mine eyes and mine heart shall be here perpetually," 1 Kings ix. 3; from which he preached an eloquent and forceful sermon. Introducing his subject, the speaker said the dedication of Solomon's temple was a great and special occasion and contained some great lessons. The house which David set his son Solomon to build was one of magnificence, when completed, after seven years, it was recorded that no sound of hammer or axe was heard during its construction. This, the speaker thought, must have been like a living tree that grew and expanded under the eyes of heaven. The preacher described the erection of the temple, and said that when it was ready for dedication, Jerusalem was filled with people who forgot their jealousies in rejoicing. The temple was erected to the Lord, and he who gave it was the centre of life about him, for he was wiser than those who preceded him, or those who followed him. With the Jews, all interest centered in the temple which to them was significant of the continuation of God's favour with them; nor at this time were other nations forgotten, for prayers were offered for the stranger who was within their gates. The work he likened to the utterance so often heard in the Anglican Church—"Let your light so shine before men, that they may see your good works and glorify your Father, which is in heaven." The temple testified to two things—that the national and religious life of the Jews was devoted to God, and that the people were one. In an interesting manner Dr. Courtney described the life of the Jew, as an individual, in the family, in the tribe and in the sections of the country, and said that the experiences of the people were such as was gathered from them in their different relations, and whether they were in distress or captivity, divided or united, the presence of the temple testified that God was with them. The temple was dedicated because it was the visible indication that God's love was with His people wherever they were. The preacher said that he did not forget that he was addressing a congregation of Christians rather than Jews, and in a forceful way applied his remarks on Solomon's temple and the Jews to the Church and people before him, and showed that the cathedral had an analogy to the temple. The speaker gave a short description of the progress of the Christian Church from the earliest organization to the time of the appointment of a Bishop, and said that the cathedral was the building in which the Bishop's cathedra or seat was placed, and to the people it should be a place of prayer and teaching. The life of the Christian should be like the scientist who was never content with the knowledge gained, but who continued to seek, in the belief that there was higher and better information to be found. If there was to be development in Christian character, it must come from the Church, and the Christian should continue to seek until he grew in the grace and in the knowledge of the Lord Jesus Christ. In closing Dr. Courtney expressed the hope that since the cathedral was consecrated the people of the city and diocese would make good use of it. The offering taken during the evening was in aid of the Decoration Fund and a large sum of money was contributed. The service was brought to a close by the singing of the "Te Deum," and "The Church's One Foundation."

St. Mark's.—On Sunday morning, June 27th, this church was consecrated by the Bishop of the diocese in the presence of a very large gathering of the congregation, the church having recently been entirely freed from debt. At 11 o'clock the door of the church was locked and opened by Messrs. W. H. F. Whateley and R. H. Labatt to the knock of the Bishop, who was attended by his chaplain, the Rev. Canon Sutherland, the Ven. Archdeacon Clark and the Rev. Canon Bull. The petition for consecration was then read to His Lordship by Mr. Whateley, and after the reverent body had preceded to the front of the church Chancellor Kirwan Martin

read the sentence of consecration, and the service began. The Ven. Archdeacon Clark occupied the pulpit and preached from Matthew xviii. 21: "Then came Peter unto Him and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" In the last fifty years there has been great growth of power, spirituality and brotherly love everywhere; congregations have been collected, churches built and decorated beautifully. Art, said the speaker, has its appointed place in divine worship; music has spread far and wide over the land, the new hymnal has an elasticity in the service of the Church, making it more of a reality. Free and open churches are now far more general and are the rule rather than the exception; consecrations and celebrations of the Holy Communion are in the present day far more frequent than in the days gone by. Organizations are making their impressions on the people more and more for good. This church, he said, is at last freed from debt, and is now separated from secular things. It is truly become the house of God and placed at His disposal. He exercises His functions in heaven, but also continues His work in the ministry. In building a church we are providing a place where the children may be brought to God to worship Him and to be cured from the iniquity of the world. The day will come when this place will know us no more. Search and find while we may, seek Him while He may be found, and He will send us away strengthened in our faith. There is a spiritual happiness in serving God and of doing service for Him; especially to-day in consecrating this church. Now all may come feeling that it is God's house, a shelter in a weary land and a solace in times of trouble. May He speed our appreciation of free and open churches, wherein we may pray and receive strength from the living God. If it is a joy, he said, concluding, to see this a free and consecrated church, think what it will be when the night is past to meet again the saints and worship around His throne with "those whom we have loved long since, but lost awhile."

Caledonia.—St. Paul's.—Sunday, June 13th, was a red-letter day in the history of this parish, when the Diamond Jubilee of the parish and the erection of the church was being commemorated. The old church still stands as when built sixty years ago, save with some valuable improvements, in the enlarged vestry, and the complete renovation of the interior, when four years ago the old seats were replaced by handsome ash ones, and the old windows by new ones, much smaller in size, and of beautiful Murineac glass; and this with other minor improvements completely renewed the sacred edifice. The jubilee of the church was fitly recognized, beginning on Sunday, the 27th ult., by the presence of the Lord Bishop of the Diocese to consecrate the church and the graveyard. The service of consecration was very beautiful and interesting. The Bishop, preceded by the choir, churchwardens, lay delegates, and the rector, Rev. Rural Dean Godden, M.A., took up a position in the graveyard, when the petition was read by the rector, and prayers said by the Bishop. The procession then advanced up the aisle of the church singing "Onward Christian Soldiers"; and after the usual prayers by the Bishop for the consecration of the church, Morning Prayer was said by the rector, which was followed by our beautiful and impressive Confirmation Service, when twelve candidates were presented to the Bishop. The Bishop's sermon, based on Ps. xlv. 1, in which he referred to the past history of the church, and beautifully unfolded the service of consecration, left a strong impression on the large congregation, which completely filled the church. At the evening service special Psalms and Lessons were read by the rector, who also preached a special sermon from Deut. iv. 32, dealing particularly with the history of the parish during the past sixty years. Long before this period the Rev. B. C. Hill conducted the services, who for thirty-two years was the missionary along the Grand River, in the then large mission of York, Cayuga, and Caledonia. Following the Rev. B. C. Hill were the Revs. Messrs. Mussen, Hayward, Mellish, rector of Caledonia and York for twenty-four years, Bevan and the present rector, who commemorates this year the twentieth anniversary of his ordination. The religious life, worship, knowledge and activity of the past was compared with the present; and the useful lessons of humility, good living, and perseverance were impressed upon the congregation, who listened with great attention. On the Sunday following, the 20th, the Ven. Archdeacon Clark, of Hamilton, was the special preacher, and delivered two excellent sermons, one on "The Honour of God," the

other on "The Common Salvation." The jubilee was continued on Sunday the 27th, when a former rector, the Rev. Rural Dean Bevan, of Niagara Falls South, officiated and preached two excellent sermons, which were much appreciated by his old congregation. May God bless the work of His Church in this old and loyal parish.

* * *

HURON.

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

London.—St. Paul's Cathedral.—The Bishop held an ordination service in this cathedral on St. Peter's Day, when he ordained Mr. John Morris, of Huron College to the Diaconate. Mr. Morris was prevented from being ordained on Trinity Sunday last with the other ordinands on account of illness. The newly-ordained deacon has been licensed by the Bishop to the curacy of the Bishop Cronyn Memorial Church in this city.

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Clarksburg.—St. George's.—The members of the Masonic order, to the number of about sixty, attended Divine service in this church on Sunday morning, June 27th, and were addressed by the rector, the Rev. E. Applegard. A very pleasing feature of the service was the assistance rendered by two members of the Craft. Mr. C. W. Hartman read the first lesson and Mr. George Mitchell the second lesson. The volunteers, under the command of Lieutenant Reg. Ferguson, attended service at the church during the evening of the same Sunday, prior to their leaving to attend the annual camp, held this year at Owen Sound.

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RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg, Man.

Winnipeg.—St. Luke's.—At a special meeting of the Vestry of this church, which was held on Friday evening, June 25th, the question of what was best to undertake first in the way of providing suitable accommodation for the various activities of the church was discussed. It was felt that the work in the parish would remain at a standstill and the growth of the church be seriously affected if something was not done. The question of erecting a large parish Sunday School with rooms for the various organizations was gone into, but it was felt that the cost of erecting a fully equipped building was too great to be undertaken at present. As a second consideration the plan of completing the present church building by adding a large chancel, organ chamber and vestries, with class rooms in the basement was considered, and an estimate of such extension was secured. This would provide a much larger seating capacity in the church, a place where a modern pipe organ could be installed and enough class rooms to accommodate the boys' classes which are at present held in the old wooden building adjoining the church. There will also be a large parlor where the ladies' societies and young people's clubs can comfortably meet in the cold weather. Such an extension will cost about \$12,000. At the Vestry meeting it was decided to undertake this work at once so that it can be completed before winter. About \$2,000 were subscribed at the meeting and a vigorous canvass of the members of the congregation will be undertaken at once. The members of the Vestry felt that they were only voicing the feelings of the people in making this forward movement.

The new rector, the Rev. Bertal Heaney, has introduced full choral Evensong, and also choral Communion the first Sunday in the month. The Vestry has decided to spend \$15,000 this summer extending and beautifying the church and installing a new organ. The movement is being enthusiastically supported. Mr. Heaney addressed the local assembly of the Brotherhood of St. Andrew, their corporate Communion, in Holy Trinity at 8 a.m., Sunday, July 4th. This is the first time that all Chapters in the city have met for this purpose.

Havergal College.—The annual closing of this college and the distribution of prizes took place on Tuesday, June 22nd. After the young ladies had sung their School Song, His Grace the Archbishop of Rupert's Land, who presided, gave a short address, after which Miss Jones, the Lady Principal, gave her annual report, which was a satisfactory one in every way. Mr. E. L. Drewry and the Very Rev. Dean Coombes also gave short addresses, after which the prizes were distributed by Lady

McMillan. At the close of the proceedings Lady McMillan was presented with a beautiful bouquet of roses by little Miss Elizabeth Melrose.

SASKATCHEWAN.

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

THE DIOCESAN SYNOD.

Prince Albert.—The Synod of the Diocese of Saskatchewan gathered in this city on Saturday night, June 12th, and the proceedings began with the services on Sunday, the 13th, as follows: 8 a.m., Holy Communion; 9 a.m., Deaconess "Setting Apart" Service; 10 a.m., Morning Prayer; 11 a.m., Ordination Service and Holy Communion, and at 7 p.m. the Synod service, and sermon preached by the Rev. Rural Dean Smith, rector of St. John's Church, Saskatoon. The attendance was very good, although some of the delegates did not reach the city until Monday night. Deaconess Service.—At the nine o'clock service, Miss Mitchell, who has been for some time past stationed at North Battleford, was set apart for the office and work of a Deaconess in this diocese. Miss Mitchell came from England some little while ago, and was part of the Living Thankoffering of the Pan-Anglican Conference. Ordination.—At the Ordination service at eleven o'clock, the Rev. Melville Leffler was advanced to the Priesthood. Mr. Leffler is one of the younger generation of Indian workers, and is now stationed on the Indian Reserve of Fort a la Corne. Business Session.—The business of the Synod began on Monday morning, the 14th ult., and continued steadily through the intervening days without intermission until Thursday night, three sessions a day being fully occupied. The chief work of the Synod was the final adoption of all the Constitution and Canons of last year, together with the new ones made necessary by the increasing work of the diocese. These included Divinity College Canon, Deaconess Board Canon, Sunday School Canon, and several others of lesser importance. The whole body of the Canons, numbering fifty-three in all, are now in permanent shape, after three years good solid work. The elections for the chief boards are as follows:—General Synod, Archdeacon Mackay, Archdeacon Lloyd, Reverend Rural Dean Dewdney, Reverend Rural Dean Carruthers, Messrs. A. J. Bell, James McKay, K.C., Adam Turner; Provincial Synod, Rural Dean Smith, Principal Lloyd, Rural Dean Dewdney, Revs. J. T. Tuckey and H. S. Broadbent, Archdeacon Mackay, Rural Dean Carruthers, Messrs. Turner, Ashworth, Agnew, McKay, W. J. Bell, Bashford, Miles; Executive Committee, Principal Lloyd, Rural Dean Smith, Rural Dean Dewdney, Messrs. Turner, Agnew, Bashford; Board of Missions, Principal Lloyd, Rural Dean Smith, Messrs. Ashworth and A. J. Bell; Deaconess Board, Principal Lloyd, Rev. J. T. Tuckey, H. S. Broadbent, Messrs. McKay, Ashworth, Bashford. To the above members elected by the Synod, the Bishop added the following names: For the Executive Committee, Revs. Hines, Carruthers, and English, Messrs. Bell, Wayne, Miles. For the Board of Missions, Revs. Matheson and Wright, Messrs. Traill and A. H. Clark. For the Prayer Book Revision Committee the Bishop appointed the following gentlemen: The Revs. Lloyd, Dewdney, Broadbent, Jones, Tuckey, Carruthers, and Messrs. Bell, Turner, Ashworth, Bashford. Divinity College.—Next to the passing of the Canons and Constitution, the most important subject dealt with by the Synod was the transferring of the Divinity School of the Diocese from Prince Albert to Saskatoon in September next. Since the Provincial University was definitely located in the city of Saskatoon it was quite evident to most people that sooner or later the Divinity School would have to move down. Principal Lloyd, in moving the adoption of the Divinity College report, urged that this step should be taken immediately, so that the Divinity School should be present at the commencement of the university life. The Chancellor, however, questioned whether the way was quite clear, owing to some doubt as to the wording of the Endowment Funds of the college. It was decided, however, to refer the whole matter to Messrs. Blake and Hovles, of Toronto, for their judgment, and by a unanimous resolution the Synod decided that the Divinity School should go unless serious legal difficulty blocked the way. Sunday School Canon.—The next item of importance was the formation of a Sunday School Committee under a regular Canon, in accordance with the wish of the Sunday School Committee of the General Synod. It was further decided to adopt the recommendation of the Executive Committee and to appoint a Diocesan financial and organiz-

ing agent, and it is understood that the Bishop will offer this important post to a clergyman in Manitoba.

St. Alban's College.—The closing exercises of this young ladies' college took place on Tuesday evening, the 22nd ult., and a large number of people were present thereat. The chair was occupied by the Lord Bishop of the diocese. Dainty hand-painted programmes, the work of the pupils were given out at the door, and the affair proved to be one of the most successful events in the history of the college. Miss Ryan, the Lady Principal, gave a brief report on the work during the year, which was shown to be of an encouraging nature and very satisfactory. The programme rendered was of a very high order, each and every number being given with credit to the teachers as well as the students. The pupils showed that they had been under the instruction of clever and talented teachers, and the work of the school is a credit to the city of Prince Albert. At the close of her address a very enjoyable concert was given by the pupils at the college.

Correspondence.

THE ATHANASIAN CREED.

Sir,—There are thousands who will agree with "Spectator's" contention that we should abolish the anathemas in the Athanasian Creed. Very few, however, will agree with his strictures on the creed itself. It is quite evident that "Spectator" has never made a serious study of the question. Controversy with him would be useless until he has done so. Before writing any more, therefore, let him read from page 318 to page 332 in Allen's "Christian Institutions," (Scribner). After a study of this remarkable passage, let him write again, when I shall be surprised if he does not write differently.

Wm. P. Reeve.

Brandon.

PRAYER-BOOK REVISION.

Sir,—The subject of the revision of the Prayer-Book is receiving the earnest consideration of Churchmen all the world over, and at the same time we learn that the Book of Common Prayer is being critically examined by other religious bodies. The Church has taught her children for so long that the Book of Common Prayer contains all that the Church of England holds as the Catholic Faith, and the rules and regulations for life and conduct of her faithful children so that these other religious bodies have had at hand a definite form to study that they may have no doubt as to creed of the Church of England at the moment, then when the union of Christendom is brought so prominently before the great gatherings of the Church of England and other Christians, and the essentials of belief as held by them are being discussed; various men and parties in the Church bring forward motions, and writing articles advocating Prayer Book revision. Surely it is a time to keep to the old paths. Knowing the difficulties of the Hymnal Committee to keep the peace and satisfy all, what possibility is there of uniting the various parties in the Church by attempting such a thing as revision. The Prayer-Book is a real bond of fellowship, and no sentimental idea, and it does make of the Church of England "one family," and it is truly the "imperialism of worship," as in Hymn Ancient and Modern 477, we think of the continual Matins and Evensong through the Book of Common Prayer, as in church we worship the Great God and Father of us all, the King of kings. Let us there add to our special services, but keep our Prayer-Book.

Wm. Barton, Priest.

A MESSAGE FROM THE COUNTRY.

Sir,—Being an admirer of articles written by "Spectator," I naturally agree with him in many of his views. Not the least so in his article re "Prayer Book Appendix," of June 10th. When the human body is in a natural state of health we understand that one is unaware of the existence of an appendix. When health is interrupted, the disorder is so much due to the existence of that member that it is termed appendicitis. One of the means adopted to cure it is the excision of the appendix. It appears to be a dangerous operation so many having failed to survive. Has our religious body politic become aware of disorders arising from the existence of an appendix in one

of the books of its liturgy? It's a case of appendicitis. We suffer from it. Then, by all means, cut it out. Because we know that in this case the patient will recover. This, too, because quoting the closing words of "Spectator," he says, he "will never hold his peace so long as our liturgy is liable to be mutilated by an appendix." A. C.

THE ATHANASIAN CREED.

Sir,—As "Spectator" writes the deeper convictions of men on the above, I send him mine, and wish him to believe that I am of those who rejoice in the Creed as an expression of my own faith. And why not, when apart from a careful consideration of its meaning and analysis everything therein is in keeping with the "sure word of prophecy?" Why not, when we realize that any Christian who is really a "new creature in Christ Jesus" need not take alarm, but will in a teachable spirit try to understand it, and that all others are subject to no other condemnation than was pronounced by our Lord and His great apostle. I need not quote the words of Christ as they are well-known, (John 3:36; Matt. 26:46). But Paul's words may well be referred to; e.g., "knowing the terror of the Lord we persuade men." "If our gospel be veiled, it is veiled in them that are perishing," etc., (2 Cor. 4:3 and 4, R.V.). "We are a sweet savour of Christ unto God in them that are being saved, and in them that are perishing; to the one a savour from death, unto death; to the other a savour from life unto life," (2 Cor., 15 and 16). Is it not so with all beneficent agencies, e.g., fire and electricity; if a man know how to use them, but how disastrous otherwise. Is not the law itself said to be good if a man use it lawfully. So with the law or rule of faith as embodied in the "Quicumque." Like heat, electricity, law, it is good if a man use it lawfully, knowing this that law is not made for a righteous man, but for the lawless and unruly," (now read the rest of the category, and mark the conclusion), "and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God," (1 Tim. 1:9, etc.). Now some of these words of St. Paul and their consideration go to show that any such rule of faith is intended like the Gospel to be a savour of life in them, that are being saved—to go no further. If then I knew myself to be among them that are obedient, why should I not get all the comfort I am entitled to out of this grand hymn; yes, just as much joy and rejoicing as ever the Gospel—the glad tidings—was intended to give to "every creature that believeth?" I know that our joy must be chastened by the contemplation of the "reverse of the shield," but is there anything in the damnatory clauses which is not in the language of our Lord and of St. Paul above indicated. If then we are to be kept grieving over this hymn for these clauses, we shall surely never assuage our grief as we read the severe sentences which meet us at every page of the New Testament. What is it after all compared to the pictures of distress or language of denunciation which on so many Sundays in the year are presented to our congregations, as they listen to the Lessons. But after all that is said about the believers' joy and comfort, on what do we particularly plume ourselves when we remember the caution:—"Let him that thinketh he standeth take heed lest he fall?" We note above that the revisers have used the expressions, "them that are being saved," "them that are perishing," which is, of course, preferable to the A. V. Well, if those that are being saved may fall from grace into the ranks of the perishing, equally the "apollunienei" may come up into the class of the "sozomenoi;" the "odour of death unto death to those who reject Christ" may become the "odour of life unto all who receive Him," as He is set forth in this Creed. Hence, we that are standing to-day need not rush to overthrow our own bulwark in our pity for these who do not think as we do. Human pity for the blindness of those whom the God of this world hath blinded never yet saved any one. Sympathy may alleviate, it cannot save. Nothing but the truth will do here. And you will find that when the "apollunienei" become the "sozomenoi," they will be glad that the truth has made them free. This rendering of the revisers as above leads me to comment on one or two words in the original of the Quicumque. As the Lambeth Conference by Resolution 29 has empowered the Archbishop of Canterbury to take steps for a new translation, it may not be impertinent to hazard a few conjectures as to changes in the wording. What has been said about the "sozomenoi" above is in harmony with a possible change for "salvus"

in the first verse. I would ask; is the English "saved" correct? Is there anything more in the Latin word than in our recognized Catechism expression, "in a state of salvation?" If not, is it not better to say, "Whosoever willeth to be safe." Is it not exactly what we have in the 91st Psalm; "Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty," and passim especially verse 3, "Thou shalt be safe under his feathers." Is it not, I ask, just tantamount to the defence from all adversity petitioned for in the Collect for Trinity Sunday, and conditional on our being kept "steadfast in this faith?" Did not our Lord declare; "To know Thee the only God and Jesus Christ whom Thou hast sent." Was not that the condition of enduring life. And this Creed endeavours to make practicable the advice; "Acquaint thyself now with God and be at peace; thereby good shall come unto thee," (Job 22:21). Such are my convictions about "salvus." And I have some about the word "incomprehensible." This is no longer comprehensible as a connotation for the corresponding Latin "immensus." This Latin adjective is applicable to that which cannot be measured, limited or bounded; therefore, what a blessed thought to use in connection with the once suffering Saviour apparently powerless in the hands of His enemies. What an inspiration it is thus to think of Him, so that we may give up speculation about His nature and get down to business. And then in line with this thought is that comforting expression:—"In this Trinity none is afore or after other, none is greater or less than another." How necessary to our happiness this seems when meditation on the intense holiness of the Son of God might make us despair of ever treading in the steps of His most holy life, and when we realize how some preachers continually and persistently present Christ to the exclusion of the Father and of the Holy Ghost. How necessary to our faith when we reflect that there are still Arians all around us especially the spiritualists, who persist in so thinking of Christ as to make Him serve as an example for the proverb: "Familiarity breeds contempt." The most grotesque legends and stories are published to account for the origin of Jesus who is regarded only as man, and the upshot of it all is that they say, "Lord, Lord," but do not the things which He commands. But there is one statement in this Creed which necessitates it as a supplement to the other two, each of which is defective until we come to the "Quicumque." While each of the others calls for belief in the Father, in the Son, and in the Holy Ghost, it is only here so far as Creeds are concerned that we meet with the necessary key to the arch; "So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped." He, therefore, that willeth to be safe, let him thus think of the Trinity, (conjectural revision). It is a difficult matter to touch on "everlasting fire," but still much easier now than formerly, since the protracted controversy of the last generation cleared the air and Dr. Pusey and Dr. Farrar could shake hands on a common platform after their fight. However, as "Spectator" asks for personal convictions I may say that to me the Anglo-Saxon "everlasting" is nowise different from the Latin "eternal" or the Greek "aeonian," either of which means only "age-long," whatever else they are entitled to signify. The word "fire" as a constant figure, in the Scriptures should not really be a subject for discussion among people of intelligence and common sense. Such are some among my comfortable convictions concerning this hymn of the Gallican psalter, the ancient formula of the Athanasians against all comers, including especially Arians and Macedonians who are just as numerous to-day as they were then (proportionately)—the perishing—who may be reclaimed by just such a sound form of words as in our heritage. I have written some things that are obvious, and some which, considering the thought that great and good men have given to this subject, might be considered inane and impertinent, but these were necessary in order to bring my convictions before "Spectator." I can only say that if any who read shall get one half of the benefit which I have derived from them, they are entirely welcome. I am sorry, Mr. Editor, to take up so much of your valuable space, but I have never before transgressed in this respect. The few communications I have sent you for publication have always been brief. This one is not so brief but, I think, to the point, and I hope you will insert it in your columns. The convictions of long-standing that bring any one individual peace and blessing are surely worth giving to the world.

George B. Ward.

Essex, Ont., June 25th.

THE HISTORIC EPISCOPATE.

Sir,—In our New Testament we watch the glowing ministry of the Charismata (1 Cor.) gradually cooling down, and giving place to a ministry of office, (1 and 2 Tim., and Titus), and this under apostolic direction. The Church during the sub-apostolic age passes almost out of sight, but when she comes into the open again, at the end of the 2nd century, she has evolved, and is in possession of two things, the Canon of the New Testament and Episcopacy. Our Anglican Communion to-day rests upon this two-fold foundation. When we are asked to treat these two principles as open questions, we are invited back into a period when the Church existed for a time in an amorphous and liquid state,—beset as she was by Montanism on one hand and Gnosticism on the other, the Canon and Episcopacy were the necessary result. The elements of Gnosticism and Montanism, we have still with us. The invitation back into this condition of open questions comes from many quarters, sometimes it has in view the reconstruction of the canon, sometimes the reconstruction of the ministry, and sometimes the reconstruction of the sacramental system. What on earth a certain school would institute in place of our present New Testament Canon if they were given the opportunity I cannot imagine. When Harnack has the practical nature of the matter before him he says clearly, "No religious movement can exist without a body." Yet John distinctly asserts an official ministry ought never to have existed, and would not, had Christianity remained true to its true spirit, so in this connection we are often invited back in order to produce an ideal state of things manifestly impossible as a practical reality. Then there is that large school of advanced theologians who deny that our Lord ever instituted the sacraments of Baptism and Communion, and have in view a reconstruction in this direction. The vessels at present holding the deposit of Christian truth, are so set, that any attempt to remodel them at the present temperature would end in the brittle material going to pieces. Such changes can only take place when the temperature of the Church is high enough to melt the constitution for a remoulding. Are we disposed to apply the complete system of biological evolution to the whole subject of religion, and accept the proposition that a religious organism will in time reach the limits of its power of self-adaptation, and can only hope to survive in its offshoot or progeny as Judaism survived in christianity? I think not. There is a modern tendency represented in the cry, (referred to in a speech by a member of the Presbyterian Assembly a day or two ago), "Come, let us evolve." Of course real evolution is not a conscious self-determined movement by humanity. To imagine that successful results are always due to the wisdom and forethought of leaders in Church and States is mere moonshine, human society is not built that way, things work themselves out by the continual struggle of competing interests, each looking out for itself, all-guided and evolved by a far higher power than man. History was old when the pyramids were built, Greece and Israel already stand on a platform of an ancient civilization, and every Christian generation since has added something to the stock for which we have to thank the past, "God fulfills Himself in many ways," and as we look back upon the majestic past of man's progress, and as we look around us in the world even of to-day, we can honestly proclaim our belief that Episcopacy has not been the least of the "ways" in which God has fulfilled Himself. John Morley, a man not inclined to over-estimate the virtues of the Historic Ministry of the Church in his volume on Voltaire, (page 323), says, "We get very wearied of the persistent identification of the Church throughout the dark ages with fraud, and imposture, and sinister self-seeking, when we have once learned, what is undoubtedly the most important principle in the study of those times, that it was the Churchmen who kept the flickering light of civilization alive, amid the raging storms of uncontrolled passion and violence." The vitality of non-episcopal communions is very great, and while not wishing to detract, from the splendour of their progress in the past, the time is not come when Episcopalians need hide our heads in shame. If there be those among us who actually believe that Episcopacy has reached its limits of self-adaptation, and that life and power has passed by the law of biological evolution to some new and vigorous offshoot or offshoots, let them distinctly say so. While in the cause of reunion we should all be willing to give and take, we are a long way off being ripe for the complete sacrifice of Episcopacy in the cause of Union. From my experience of this North American Con-

tinents, I should judge that the great non-Episcopal communions do not rise to any higher forms of life where they exist in the complete absence of Episcopacy.

Wm. Bevan.

COLUMBIA COAST MISSION BOAT.

Sir,—"Spectator," in your issue of June 3rd, is very emphatic on the subject of the Columbia Coast Mission Boat, and warns the Board of Management of the M.S.C.C. that they will be held responsible for damage to this Mission from lack of funds because of the money required for the new China work. Does "Spectator" remember that the basis of the M.S.C.C. is that Foreign Missions are to receive a certain proportion of moneys collected—and that the China Bishopric will not, practically, increase this share? Does "Spectator" know that the Rev. Mr. Antle tried to raise money for his new boat in the city of Montreal, and does he know what success he had? Does "Spectator" know that the Diocese of Montreal with all the wealth of its see city gave \$14,985, less than the M.S.C.C. asked and expected from it? If "Spectator" knows all this why does he not lecture and warn the Churchpeople of Montreal, instead of expending his righteous indignation upon the Board of Management who are only the dividers of the bounty of others?

A Member.

REAL MISSION WORK.

Sir,—Many of your readers are interested in the Mission Work of Canada, especially when it is the real thing. I have two cases which I would like to see helped, one of a hundred and twenty dollars, and the other of a hundred dollars under the following circumstances:—(1) One of our catechists, not very long ago, in returning to his mission, had to cross the Vermilion River. There are no bridges in many of these missions, and in this case the only thing to do was to try and cross by the ford. The ford turned out to be very deep, and ponies, buggy, catechist, and all his belongings were swept down stream. After an exciting and dangerous rush, he managed to cut the traces so as to release the ponies, and eventually succeeded in getting himself and them in a half drowned condition to the shore, but the buggy and pole with all the contents went on. Assistance was obtained, and the river has been searched for many miles, but so far no trace of anything. It is just possible that when the waters fall the buggy may be recovered on some of the sand bars down toward the mouth, but if, as it is likely, it was swept out into the Saskatchewan, there is an end of buggy and his clothing, surplice, books, and everything else. It will take at least a hundred and twenty dollars to replace this, and how he is to do it on a dollar a day stipend as a catechist is more than I know. (2) Many miles away from this field, down south, another catechist had the very opposite experience. He had just arrived home after Morning Service at his boarding house, had put the pony in the stable to feed while he got a hasty dinner before going on to the second Service, when one of our terrible prairie fires swept over the bridge, and before the settlers in the house knew there was a fire, it had swept up to the stable, and pony, cart, harness, Service books, surplice were consumed in a twinkling. Within five minutes the fire had destroyed everything, and had passed on its way, ravaging a whole section of country. In this case it will take a hundred dollars to replace his loss. His people in the Mission are doing their best to raise something, but as they are new settlers, away from the railway, and have not yet marketed a crop, they certainly cannot replace all his loss. Both these men are doing first-class work in their Missions, and we have no Mission funds with which to help them in the least in cases of distress like this, but some of your readers can, and I am sure they will. With kindest regards. Yours very faithfully,

George Exton Lloyd.

Holiday happiness will be thrice happier if it embodies thoughtfulness for others. The merely selfish dissipation will react and damage.

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The installation of Canon Savage, D.D., to the Deanery of Lichfield will take place on Wednesday, July 14th.

Mr. John Sankey, K.C., has been appointed Chancellor of the Diocese of Llandaff in succession to the late Mr. A. G. P. Lewis.

A set of chimes costing \$6,000 has lately been placed in the tower of St. Paul's Church, Chester, Pa., as a memorial to the late Miss Laura J. Hard.

The consecration by the Archbishop of York of Canon Henn, vicar of Bolton, as Bishop-Suffragan of Burnley, will take place in York Minster on Sunday, July 11th.

The Rev. J. O'Callaghan, B.D., the rector of Rathvilly, was recently presented by his parishioners and others with a pony, trap and harness as a token of their goodwill and esteem.

The Ven. J. C. Wright, the Archdeacon of Manchester, has signified his acceptance of the Archbishopric of Sydney, N.S.W., to which he was elected two or three weeks ago in succession to the late Dr. Saumarez Smith.

The Rev. L. E. Blackburne, vicar of St. Wilfrid's, Great Horton, Bradford, Yorks, has been appointed vicar of St. Mark's, Portsea, which is a most important living in succession to the Bishop-Suffragan of Guildford, (Dr. Randolph.)

At a vestry meeting which was held lately at Brushford, in Somerset, the churchwardens were authorized to remonstrate with a parishioner who has made it a practice to walk out of church just before the rector begins his sermon.

The Jubilee commemoration of the Bishop of Fond du Lac's ordination to the priesthood and the 20th anniversary of his consecration to the episcopate was fittingly celebrated in the Cathedral of Fond du Lac, on the 9th and 10th of June.

The Duchess of Albany has presented a cross for the holy table, of fifteenth century design, to the Esher Parish Church in memory of the Duke of Albany. The cross is a replica of that presented by her Royal Highness to the Memorial Church at Cannes.

The Bishop Pearson Memorial Fund, which was closed on June 30, now amounts to over £1,800. The bulk of the money is to be handed over to the widow, and the remainder devoted to placing a cross in the Burnley Cemetery and a tablet in the Burnley Parish Church.

A new reredos, which has been placed in St. Jude's, Gray's Inn Road, London, to the memory of the late Miss Mildred May Mountain, who was a worker in that parish for many years, was lately unveiled and dedicated by the Lord Bishop of London.

The Rev. L. W. Burrows, vicar of Croydon and Bishop-Designate of Lewes, will be consecrated by the Archbishop of Canterbury in Croydon Parish Church on Sunday, July 11th. The Rev. Canon Henn is to be consecrated Bishop-Suffragan of Burnley by the Archbishop of York on the same day.

Six pageants either will be or have been held in Great Britain during the present summer. These are as follows: The Church Pageant at Bath, Colchester, York and Chester, the National Welsh Pageant at Cardiff, and lastly Africa and the East.

About £600 has been collected for the purpose of presenting the Bishop of Rochester with a new motor car.

The Bishop of Beverley, who was consecrated in York Minster on St. Barnabas Day 1880, has just completed the 20th year of his episco-

pate. He has acted as Suffragan under four Archbishops.

Mr. William Liversidge, of Millgate House, Selby, has promised to defray the cost—about £200—of providing new furnishings for the altar in the new choir of Selby Abbey. Mr. Liversidge made himself responsible for the restoration of the east window when last the choir was renovated.

The Archbishop of Canterbury has conferred the valuable living of Haddleigh, Suffolk, together with the Deanery of Bocking, vacant by the death of Dean Blackston, upon the Rev. B. S. Fryer, rector of Rougham, near Bury St. Edmunds. Mr. Fryer, ordained deacon in 1886, has spent the whole of his ministerial life in the Diocese of Ely. After being curate at Ely and Long Melford, he became rector of Sudbury.

On a recent date the Archdeacon of Craven unveiled and dedicated a new Munich east window in St. Aidan's, Hellifield, Yorkshire. It consists of three lights and tracery and represents the Sermon on the Mount. It was presented by Mrs. Hamerton in memory of her husband, the Lord of the Manor of Hellifield. In addition the donor gave a magnificent dossal, a super-altar of carved oak, a frontal and a super-frontal and a pair of specially designed altar candlesticks and four vases.

In a short time the old rectory at Caversham is to be sold. It possesses many historical associations, one of the most interesting being that it was the gift of Henry VIII. to Cardinal Wolsey. Before the dissolution of the monasteries the church and tithes of Caversham belonged to the Augustinian Abbey of Notley, and the rectors of Caversham from 1160 to 1538 were canons of that establishment. After the surrender of Notley the old rectory passed into lay hands.

Something nearly approaching to horror is felt by lovers of ancient architectural treasures at the resolution to erect a modern porch as an addition to the beautiful remains of Romsey Abbey. It will be remembered that the pageants of a few months ago was held for the purpose of raising funds to restore and preserve the Abbey, but it is doubtful whether any of those who assisted in that enterprise would have been persuaded to do so had they anticipated that any portion of the money would be allocated to modernizing it. The Abbey is one of the finest remains of pure Norman work that Britain possesses in so excellent a state of preservation. And, although the original windows of the eastern portion were removed between five and six hundred years ago, those that replaced them are by no means out of harmony with their thousand-year-old surroundings. From 1322 the public have had access to a portion of the building for public worship, notwithstanding the hostility of the abbess in office at the later part of the fourteenth century. After the Reformation the whole church was purchased by the townsfolk from the King, and the original deed of sale and transfer is still among the carefully hoarded treasures of the building. There is also a particularly beautiful piece of needlework in the east section of the building, which is said to have been worked by the members of the religious sisterhood in residence four hundred years ago. The list of abbesses is complete since the year 907 A.D., the earliest being Etheltraeda, grand-daughter of Alfred the Great. A romance that is rare in the history of religious communities attached to the name of the Abbess Mary, daughter of King Stephen, who, falling in love with a Count of Boulogne, broke her vows and married him.

His Grace the Archbishop of Canterbury visited Crediton recently for the purpose of taking part in the

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commemoration of the one thousandth anniversary of the founding of the See of Crediton. The Bishops of Exeter, Bath and Wells, Bristol, Salisbury, Crediton, St. Germans and Marlborough, the Dean of Exeter also attended and the vicar, the Rev. W. M. Smith-Dorien, had worked unsparingly to make the commemoration in every way worthy of the occasion. The Bishops of Winchester and Truro were unable to be present. The service was conducted by the vicar and his two curates. The Archbishop of Canterbury occupied a specially constructed throne on the south side of the chancel arch. He was attended by his Domestic Chaplain, the Rev. J. V. Macmillan and two acting-chaplains. The Mayor and Corporation of Exeter, the Crediton local authorities and representatives of the Freemasons attended. The procession was headed by the processional cross from Exeter Cathedral, which had been brought specially to Crediton for this occasion. The adult members of the choir of Exeter Cathedral were present and assisted in the service, but the boys were unable to be present. The Lessons were read by the Bishop of Salisbury and Exeter and a most interesting historical address was given by the Bishop of Bristol, to whom the Rev. Basil J. Bouchier, of Hampstead, acted as chaplain. The Bishop mentioned in his address that this year 1909 was the 1200th anniversary of the admittance of Winnifrid (St. Boniface) to the priesthood who was a native of Crediton and who suffered martyrdom at Friesland in Germany at Whitsuntide, A.D. 755. A very interesting feature of the service was the attendance thereat of the Rev. A. Winnifrid, rector of Mariansleigh, Devon, and the Rev. B. T. Winnifrid, rector of Ightham, Kent, both of whom are collateral descendants of St. Boniface. A public tea was afterwards given in the vicarage grounds, on which the Archbishop of Canterbury gave an address.

Children's Department.

BESSIE'S HAYMOW ADVENTURE

"Now, Charlie, you promised to let me ride, too, if you could make it work, and I have not had a single ride, while you and Walter have each had six."

"Well, if you will be sure to hold on we'll give you a ride," said Walter, "but you must not let go. Then Charlie and I are going after

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berries along the meadow fence, and you may go along with us."

Bessie, Charlie and Walter were alone for the afternoon; their father and mother had gone to the city. Walter was twelve, and Charlie ten. They were both quite large, and were often left alone at home with Bessie, who was nearly nine. They had gone to the barn, and while there they thought they would ride to the top by taking hold of the rope to which the hay fork was attached and pulling each other up.

If their father and mother had been there they would not have been allowed to do this but the children were alone and never thought of danger. Walter had pulled Charlie up several times and then Charlie pulled Walter up. The pulley worked easily and Bessie had been coaxing for a ride so they agreed to give her one if she would hold on tight.

Bessie caught hold of the rope and away she went to the top of the barn.



ONTARIO.

Provincial Loan of \$3,500,000

THE GOVERNMENT OF THE PROVINCE OF ONTARIO, under the authority of Chapter 8 of the Statutes of Ontario, 1909, invites subscriptions from the public for a loan of \$3,500,000 on bonds of the Province of Ontario, or "Ontario Government Stock."

The bonds will be dated 1st June, 1909, and payable on the 1st June, 1939, in denominations of \$1,000 each, with coupons attached for interest at the rate of four per cent. per annum, payable half-yearly on the 1st June and 1st December in each year at the office of Provincial Treasurer, Toronto, or at the offices of the Bank of Montreal, in Montreal, Canada, and in New York N.Y. at the holder's option. Bond will be made payable to bearer, and on request will be registered in the office of the provincial Treasurer and endorsed as payable only to the order of certain persons or corporations, and on request of holders will be exchanged for "Ontario Government Stock" at any time.

"Ontario Government Stock" will bear interest from the 1st day of June, 1909, principal payable on the 1st day of June, 1939, and interest at the rate of four per cent. per annum will be paid half-yearly by cheque on the 1st day of June and 1st day of December in each year. "Ontario Government Stock" may be subscribed for in sums of \$50 or multiples thereof and will be transferable in the books of the Treasury Department only by the holder or his attorney in similar manner to transfers of bank stock.

The issue price during the month of June, 1909, will be 102 for each \$100, and after the 30th day of June, 1909, the issue price will be 102 and interest accrued from the 1st June, 1909.

ALL BONDS AND INSCRIBED STOCK ISSUED UNDER THE AUTHORITY OF THE SAID ACT ARE FREE FROM ALL ONTARIO PROVINCIAL TAXES, CHARGES, SUCCESSION DUTY AND IMPOSITIONS WHATSOEVER.

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This loan is raised upon the credit of the Consolidated Revenue Fund of Ontario, and is chargeable thereupon.

Subscribers should state whether they desire bonds or "Ontario Government Stock."

Example: A subscriber for \$1,000 will have the option of taking either a bond or "Ontario Government Stock." A subscriber for \$750 will be given "Ontario Government Stock," as bonds are only in the denomination of \$1,000.

A. J. MATHESON,

Provincial Treasurer,

Treasury Department, Parliament Buildings, Toronto, 3rd June, 1909.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

But this time the pulley stuck fast when she reached the top. The boys could not make it work to bring her down and they called to her to drop on the hay beneath. Although she must drop ten or twelve feet they knew it would not hurt her. She did as they told her and called to them that she was all right.

Now came the question as to how she was to be gotten down. The barn was new and no provision had been made as yet for getting into the top. The men who had been putting in hay had gone up and down on this rope and that was where the children got the notion of trying it themselves. They had no ladder long enough to reach to the place where Bessie was and if they had such a ladder the boys could not have managed it by themselves.

"Charlie, you go to Mr. Albert's house and ask him to come and help us and I will stay here with Bessie," said Walter who felt responsible for the whole affair, as he was the oldest. Charlie came back along in a little while and said that there was no one at home at the Albert house.

"Well, we must do something soon," said Walter, "for there is a storm coming, and I heard papa say that it was not safe in a barn full of new hay while it was lightning. Just then they saw Frank Nelson, who lived near them, coming down the road and called to him to come in.

Frank was sixteen years old and being a capable boy he soon thought of a plan to get Bessie down and was carrying it out with the help of the boys.

"Charlie, you and Walter gather up all the short pieces of board you can find, and I will nail them to the upright pieces at the side of the barn." He went up higher and higher, and the boys carried the boards up this ladder to him.

Just as the first clap of thunder was heard Bessie saw Frank's head above the hay. He helped her down the ladder, and they ran to the house in the first downpour. The children's parents came home after the storm and when Mr. Gains saw the substantial ladder Frank had built in the emergency he insisted on paying him the same as a regular carpenter would have charged. The children had enough experience riding on the hay fork, and needed no telling from their parents never to do this again. — Sunday School Times.

CANADIAN NORTHERN ONTARIO ESTABLISHES VERY FAST SERVICE TO MUSKOKA.

It is no longer an ordeal to get up to Muskoka; the "Lake Shore Express" leaving 10 a.m. brings passengers to their destination early in the afternoon, reaching points on Lake Muskoka and Lake Joseph before three in the afternoon, and covering most Lake Rosseau points between four and five hours earlier than any other route. There are many notable features about this service. Information will be given at Canadian Northern Ticket Office, corner King and Toronto Streets, and Union Station.

CANDY OR CHINA?

"Oh, I do hate to wash dishes!" sighed Elva Forrest as she lifted the breakfast plates and cups from the rinsing water.

"Mrs. Bassett says Kitty likes it," replied Mrs. Forrest.

"Well, I should," Elva said, "if we had as pretty china as the Bassetts have. When I was over there to tea I wiped the dishes for Kitty, and they were so lovely—all violets and lilies-of-the-valley and tiny gilt bands. I don't wonder Kitty likes to wash such dishes."

Elva hoped her mother would say: "Well, we'll have some new ones"; but instead she only asked: "How much money did Uncle Mart give you, last night, for candy?"

"Fifteen cents," the little girl answered, "for a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright, and she said "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china, instead of chocolates I am very willing, and I am sure Uncle Mart won't care."

"I will!" cried Elva. "Oh, that will be lovely! Uncle gives me lots, and I'd a great deal rather have some pretty dishes to wash, and go without the candy. I'll take the fifteen cents and go right down and get that little pitcher this afternoon. May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt Judith were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store, or saved the money over to be added to her next gift, in order to buy a larger or more costly dish.

"I never see you eating candy nowadays," Uncle Mart said one evening. "Do you give it away, or eat it up in secret—which is it?"

Elva laughed. "I haven't bought any candy for a long time," she said.

"Well, well, what do you spend your money for? Or are you getting to be a miser?"

"I'm buying pretty china, so I will have something besides ugly white dishes to wash"; and then she confided to him her plan.

"Good idea!" Uncle Mart decided; and after that Elva noticed that his little gifts of dimes and nickels came oftener than before.

Weeks before mamma's birthday Elva began to save up her money, and then one morning she and Uncle Mart went down town together. They visited several crockery shops before the two could be wholly satisfied, but when they went home the young uncle carried a



queer-shaped package, and Elva's little purse was quite empty.

The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut dish, with two little squirrels as handles. Mamma was delighted, and said, it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up?"

—Southern Churchman.

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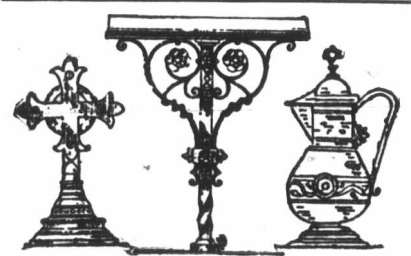
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