

Canadian Churchman

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

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, JULY 26, 1906.

No. 30.

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"OUR SPECIAL OFFER."
For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.
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Established 1878. "Our reputation your guarantee."

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Between Toronto, St. Catharines, Niagara Falls and Buffalo. FOUR steamers daily, except Sunday. Toronto to Port Dalhousie and return, 50c. 2 P. M. Steamers Wednesday and Saturday.
SPECIAL rates Saturday to Monday.
E. H. Pepper, General Agent
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Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.
THOS. SOUTHWORTH,
Director of Colonization,
Parliament Buildings, Toronto.

CLERICAL REGISTRY and CHOIR EXCHANGE.—THE JOHN E. WEBSTER Co., 136 Fifth Ave., New York. Clergymen and Organists seeking Church Appointments in the States can readily find them by writing to the Company.

WANTED—Ex-English Vicar, M. A., graduate, visiting Canada and States, wants permanent or temporary work, city preferred. Address "London," Canadian Churchman, Toronto.

WANTED—A Clergyman, single, to teach in Boys' School. Duties to begin in September. Trinity Graduate Preferred. Good Salary. Apply Rev. F. D. Tynner, Box 40, Macleod, Alberta.

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It is situated on a very large Island (67 acres) in the most beautiful part of the St. Lawrence River. Conditions of health perfect. An ideal spot for a boy to spend the summer. Study not obligatory. For further information apply to
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\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qts. (bottled), F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.

J. C. MOOR, 433 Yonge St. Toronto

The Clergy House of Rest

CACOUNA - - QUE.

The Clergy House of Rest will be opened for the reception of guests on Friday the 29th of June.

Board 50 cents per day

As the accommodation is limited, early application (by letter) is requested to

MRS. M. BELL IRVINE,
59 Grande Allee, Quebec.

The Toronto General Trusts Corporation

ACTS AS
**EXECUTOR,
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The officers of the Corporation will be pleased to consult at any time with those who contemplate availing themselves of the services of a Trust Company. All communications will be treated as strictly confidential.

Will appointing the Corporation Executor are received for safe custody free of charge.

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THE DOMINION LIFE

HEAD OFFICE - WATERLOO, ONT.
Thomas Hilliard,
President and Managing Director



**THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent, on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY

Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

Memorial Windows
DOMESTIC ART GLASS
Cheapest and Best. Send for References.
H. E. ST. GEORGE, LONDON, Ont.

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

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Our Cuts Give Satisfaction. Samples on Application. Phone Main 2158

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Now is the time to get away from the worries of business life and spend a few weeks in the Highlands of Ontario or take a trip through the Eastern resorts to the Sea S. de, which is one of the most delightful and popular trips.

Tourist tickets are on sale daily to all resorts.
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J. D. McDONALD,
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W. W. CORY,
Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

Bathing Shoes, - 40c. up
Tennis " - 50c. up
Boating " - 70c. up
Camping " - \$1.00 up
Barefoot Sandals \$1.00 up

All kinds of Outing Shoes at lowest prices.

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The Latest Styles in
Mantles & Millinery

The Newest Weaves of
Suitings and Dress Fabrics

Established 1864.
JOHN CATTO & SON
King Street - opposite the Post-Office.
TORONTO.

**Provincial Loan of
\$3,000,000**

The Government of the Province of Ontario, under the authority of Chapter 4 of the Statutes of Ontario, 1906, invites subscriptions from the public for a loan of \$3,000,000 on bonds of the Province of Ontario, dated 1st July, 1906, and payable \$1,500,000, on the 1st July, 1906, \$1,500,000 on the 1st July, 1916.

With coupons attached for interest at the rate of 3 1/2 per cent. per annum, payable half-yearly, on the 1st January and the 1st July in each year, at the office of the Provincial Treasurer, Toronto. Bonds will be of the denominations of \$200, \$500, and \$1000, and will be payable to bearer, but 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 holder, may be exchanged for Ontario Government Stock.

The issue price during the month of July, 1906, will be par, and after the 31st July 1906, the issue price will be par and accrued interest.

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.

Purchasers of amounts up to \$1000 will be required to send certified cheque with the application. For amounts over \$1000 payment for subscription may be made in instalments, 10 per cent. on application, 10 per cent. 1st August, 10 per cent. 1st September, 10 per cent. 1st October, 10 per cent. 1st November, and 50 per cent. 1st December, 1906, with privilege of paying at an earlier date, the interest on instalment subscriptions being adjusted on 1st January, 1907.

In the event of any subscriber for bonds payable by instalments failing to make payment of subsequent instalments, the bonds may be sold, and any loss incurred will be charged to the purchaser in default.

Forms of subscription (when payable by instalments) may be obtained on application to the Treasury Department.

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

All cheques should be made payable to the order of "The Provincial Treasurer of Ontario," and subscribers should state the denominations and terms (20 or 30 years) of bonds desired.

A. J. MATHESON,
Provincial Treasurer.

Treasury Department,
Parliament Buildings,
Toronto, 27th June, 1906.

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

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Canadian Churchman.

TORONTO, THURSDAY, JULY 26, 1906.

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

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

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,

FRANK WOOTTEN,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

July 29—Seventh Sunday after Trinity.
Morning—1 Chronicles 21; Acts 28, to 17.
Evening—1 Chronicles 22, or 28, to 21; Mat. 15, to 21.
August 5—Eighth Sunday after Trinity.
Morning—1 Chronicles 29, 9 to 29; Rom. 5.
Evening—2 Chron. 1 or 1 Kings 3; Mat. 19, 3 to 27.
August 12—Ninth Sunday after Trinity.
Morning—1 Kings 10, to 25; Rom. 10.
Evening—1 Kings 11, to 15, or 11, 26; Mat. 22, 41—23, 13.
August 19—Tenth Sunday after Trinity.
Morning—1 Kings 12; Romans 16.
Evening—1 Kings 13 or 17; Mat. 26, 31 to 57.

Appropriate Hymns for Seventh, Eighth and Ninth 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.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 179, 215, 393, 604.
Offertory: 216, 243, 293, 367.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 514, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 302, 390, 447, 524.
Offertory: 227, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 448, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 514, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

Heart Grafting.

The more closely and carefully one considers the service of the Church the more deeply is one impressed by the clear conception of the true relation of man to his Creator and Redeemer possessed by its compilers, and the extraordinary wisdom with which they have striven through the service to define and improve that relation. How simple and beautiful are the words and imagery of the prayer that our Heavenly Father would "graft in our hearts the love of" His "name." When on some hitherto wild and profitless fruit tree the skilful gardener has

grafted a well chosen branch, what a marvellous change is begun. That which before was barren, or unprofitable, now becomes fruitful and valuable through the richness and productiveness of the graft. So when the wondrous love of that peerless name Divine is truly grafted in a man's heart, the means of grace are to him instinct with purpose and power and life, becomes to him eternal and love, immortal, unquenchable.

Aid from Outside.

Repeatedly we have pointed out that it is the duty in common honesty of the Church in England and in the United States to contribute to the Missionary necessities of the incoming settlers. In England the duty has been admitted, though the result is disappointingly small. In the United States, so far as we can learn, our appeal has been ignored. This does not say much for the boasted liberality of our sister Church. They send us the people, but instead of endeavouring to aid our Bishops, they simply pass over our claims in silent neglect. Referring to this subject the Bishop of Calgary said in his Synodical address: "Under all circumstances then, and remembering the large number of immigrants from England, belonging to the Church of England, who are now seeking homes in Canada, it not only does not seem unreasonable, it seems but fair and just, that at the present time the help we need to enable us to minister to the newcomers and provide them with the means of grace should be granted us. With Church people sparsely scattered over a wide area, who in the first years of their arrival in this new country can do very little, if anything, towards the support of the means of grace, we must receive help from beyond ourselves or we can do very little for them."

We are now taking our Annual Holidays, therefore the next issue will be August 16th.

Synod Reports.

Our readers have had impressed upon their minds by the long and instructive reports of our various Synods, which have swelled our columns of late, the fact that our Church is addressing herself with commendable vigour and wisdom to the serious problems of faith and practice with which it is her duty to deal. The fact has also been disclosed that a wave of earnestness and energy is rising and spreading over Canada, bearing on its crest a larger and more progressive conception of responsibility and duty; impelling men, not only to think, but to act, with the strength and determination of men for the good of their fellowmen and the cause of the King of men.

Pluck.

In the perplexities of our rapidly expanding country we need so much that we are apt to overlook what is being done for us. On looking over the Diocesan reports, the Synod meetings, and other occasions where the names of the clergy are found we are struck with the number who have come from our Mother Land. These men, too, are not found in the large centres, but devote themselves to the obscure and hard life in the Mission front. We gratefully acknowledge their services, their devotion, to the great needs of the day. How many sacrifices may have been made to meet the calls to duty no one can ever know, but that they have been made and are being

made in company with our own people, we gratefully acknowledge. And it is a hopeful augury that the men will be followed in some cases by the pecuniary help, as well as the prayers, of those they left behind, and so lengthen and strengthen the bonds of love.

A Municipal Suggestion.

There is a proposition well worth the careful consideration, not only of municipal councils and other public bodies, but of their employees as well. It is the proposition, that though a civic employe may hold himself free to employ his time as he chooses after office hours, yet, his employers are equally free to judge for themselves, whether or not, the manner in which he so employs his unofficial time is consistent with the duties and qualifications of his official position, and proves his appreciation of the honour and dignity of the city corporation, whose servant he is, and which he is bound to maintain.

Our Hymn Book.

We are glad to learn of the energetic and business manner in which this work of our General Synod is being prosecuted. At the same time we read of a new English hymnal being used which contains hymns drawn from writers as John Bunyan, Calverley, and Kingsley, which demand consideration before the list is finally closed. We are sure the committee are doing their best, and in order to prevent needless and captious criticism we cite the following excellent remarks from the "Church Times" notice of the new book:—"The ideal book is out of the question. Religious needs and religious standards are so varied, that compilers are justified in adapting their test of a good hymn to the requirements of different tastes, though they involve themselves in the arduous labour of deciding in each case what degree of imperfection or unfitness may be tolerated. Short of the ideal compilation, the best would be one in which the greatest number of people would find what they desire and what most helps them to worship, and which at the same time conformed as closely as possible to the canons of good taste, and to the worthiest modes of expressing the praises, the prayers, and the aspirations of Christian worshippers."

Religious Fanaticism.

A curious illustration of the small appreciation placed by a tyrannized and degraded people on the blessings of a just rule, and growing civilization is that afforded by the spirit of unrest and disaffection which seems to be increasing in Egypt. Probably no country in the world, in recent years, has shown a more marked and impressive change for the better in the condition of its inhabitants, and in general prosperity than Egypt since the establishment of the British Protectorate. And now that the Sultan of Turkey has been brought to book for an attempted encroachment on British rights the seeds of religious disaffection are being sown and Moslem fanaticism is being held in check by the strong arm of civilized law.

Forest Life.

We all have our hobbies, and the present writer is afflicted with a belief of the re-enriching and re-generation of the physical world through the growth of trees. He feels the need of the forests so much that a raft of timber on the Upper Lakes is becoming a painful sight, not simply from the diminishing size of the logs, but from a, perhaps morbid, dislike to see the forest lands stripped. Lands fit for nothing save forest trees and which are so seldom re-planted

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or fenced so as to give the timber a chance to grow again. However, a different spirit is springing up, and in spirit one may picture the wastes of Central Asia growing trees again and the vanished rivers beginning to reach the Caspian and Azoff and Far Eastern waters in small but increasing volume. Even the African deserts may be conquered, and the civilization buried under shifting sands be re-discovered. It is with feelings of satisfaction that one reads of the covering with forest the barren sand hills in the middle west of the United States. Four national forests have been established there, and are looked on as object lessons either for success or failure. They are: Three in Nebraska, and one, the Garden City Reserve, in Kansas. The Nebraskan experiments are claimed as being great successes, and for the first planting on Garden City most of the trees were from the Dismal River Reserve in Nebraska. Honey locust, Osage orange, Russian mulberry, red cedar, and western yellow pine, are the trees used. Thirteen men did the planting in six and a half days, and, of course, the trees are protected by a fence and a fire guard ploughed round the plantation, as it is called in Scotland, and the name seems to have been adopted out West.

Our Sand Hills.

Reading of the natural features of this Kansas reserve reminded the writer of our wonderful sand dunes near Wellington. It is many years since he saw them first. It is apparent that when settlement was effected, these dunes were covered with splendid pine, which threw the sand high and protected the inland soil. When the writer first saw them the pine were being wantonly destroyed by every idle visitor, and in consequence the tops of the hills were blown off into the county of Prince Edward. This was always going to be stopped, but what is everybody's business is nobody's business. We hope to hear that something is being done. The Kansas country in which this reserve is started is much the same on a large scale, barren sand hills, interlaced with prairie, covered with grass rich enough to support live stock. The spread of the sand is largely checked by the spread of carpet grass, which binds the sand wherever it finds enough of moisture. What splendid pine grew on our sand hills. We hope they are looked after now.

Training the Young.

Is a subject of continuous interest. New notions are always bubbling up to the surface. If these accomplished the tenth part of what is promised what a wonderful people the English-speaking races would be. In spite of all these improvements old people will insist that the generation that preceded them was better trained and more thoroughly fitted for the battle of life than they were themselves. As for the rising generation they look on it with contempt and pity: no manners, no beliefs, no knowledge of anything but a smattering of useless information generally erroneous, and chiefly gathered from the books for boys and girls in the public library and from the columns of the Sunday—we beg pardon—the Saturday paper read on Sunday. We have the new English Education Bill which, the Archbishop of Canterbury says, leaves it optional to the local education authorities to decide whether religious teaching shall form part of the daily work, optional to the teacher whether he will give such teaching or not, and optional to the parent whether the child shall attend or not. Only one further step is required, and that is advocated in all seriousness by Mr. Waltman Barrie in the Nineteenth Century. Mr. Barrie is quite in earnest, he is a Scotchman. He denies the parent's right to prescribe any religious creed for his child: he holds the parent has no rights over his child only duties to it. He has no right to tyrannise over its immortal soul. He maintains that every one by nature seeks after

religious truth, and can find it for himself. We used to read about training up a child in the way he should go. The reaction has landed us with Mr. Waltman Barrie as guide,—but whither? Now to exemplify the difference we have the Romanists in the States holding their third Missionary conference in Washington and adopting a policy for work said to be almost revolutionary, considering the methods of the past. Compared to the excessive latitude proposed in England we have this body, which moves in implicit obedience to the orders of the highest, best informed and most experienced authority through every grade, and insists that their school and work be permeated with religious teaching. The motto of the Church of England, "in medio tutissimus ibis," might be cited again. It is the most difficult thing to avoid extremes.



THE CHILD AND THE PARENT.

This is the children's age. Never before in the history of our Western civilization was the child of so much account as he is to-day, and never was there so widespread a recognition of his claim to be taken seriously, and to be regarded as the greatest of all existing potentialities. Civilized mankind has at last unreservedly accepted the fact that with the well or ill-being of the child is bound up the whole future of the race, and that of all human responsibilities those of the parent are consequently the most exacting and momentous. So far good, but only so far. Curious to say with this immensely quickened sense of parental responsibility, there has been a corresponding decline in the application of the most potent of all influences in the formation and upbuilding of the child's character. We refer to the decay of discipline, which is so painfully, almost universally, in evidence among all classes. To-day we are doing every thing for children except to train them. In every respect, with the one exception of discipline, the position of the child has been revolutionized for the better. Methods of general teaching, physical development, technical instruction, etc., have vastly improved. Education, such as it is, has become a science. The teacher is now a specialist. We no longer entrust our children to the care of individuals who have taken up teaching because there was nothing better to do, or even to amateurs, however, enthusiastic or well intentioned. We have accepted the fact, and are everywhere acting upon it, that of all human occupations the work of the educationist has the most direct and potential bearing upon the welfare of society, and we are demanding with ever-increasing insistence that such work shall be done by persons of tried competence. At the same time with incomprehensible fatuousness, we are neglecting what in the moral make up of the child may be described as the one thing needful—discipline. It would seem as if the very excellence of our educational system is responsible for this. Parents have learned to delegate their responsibilities in this matter to the teacher, whose influence in the matter of personal training in the vast majority of cases, does not extend beyond the four walls of the school-house. Be this as it may, and to sound it may appear perhaps a little fanciful, the unwelcome fact remains, and will not down that parental discipline is everywhere noticeably decaying. In many cases probably it is a reaction against the severity of bygone times. Honestly or dishonestly parents say, "I had a hard time in my youth, I'll give my children a good time," overlooking at the same time the likelihood of their salvation being due to the fact, that they "bore the yoke in their youth." "Honestly and dishonestly" we say, for in many cases parental indulgence is the result of selfish indifference. Parents simply won't be bothered with the training of their children. They allow them to run wild, and with unconscious, but none the less odious cant take credit to themselves for so do-

ing. They are so much "broader-minded" than their fathers, so much more "tolerant," etc., etc., when the naked truth is that they are far too fond of their own ease, or far too much occupied in their own employments or pleasures, to take the time and trouble requisite. Such men owning a colt would not say, "Let it have a good time and don't break it in," or having a grape-vine in their garden, "Let it grow as it likes, why train it?" or a water-power, "Let it run as it likes, why guide it?" There is nothing in the world that can take the place of parental or home training, and this is something it seems we are in danger of forgetting. Every man is normally the product of his own home environment, and he remains so to the end of his days. No man for good or ill ever entirely frees himself from the influence of his early bringing up. The old system was undoubtedly, in some respects unduly hard and severe, but it had the effect of creating and developing character, or of stiffening up naturally weak characters. There are thousands of men to-day, who have been saved from making shipwreck of their lives, and who have acquitted themselves creditably, simply because of a stern bringing up, which added consistency to their character, and acted like the hoops to a barrel. Caution or self-control or patience, or habits of frugality, etc., though foreign to their nature, had by constant inculcation become second nature to them. The old-fashioned parent may have been mistaken in some of his methods, but there was one thing about him, he did most vividly realize his personal responsibilities towards his children, and he laboured long and painfully to discharge them, and no thought of delegating them to others crossed his mind. The neglect of the modern professing Christian parent of his responsibility to so personally direct the training of his child—for it is to this class we address ourselves—is one of the most disquieting signs of the times, and its evil effects are everywhere manifest to be thus due to the development of our educational system, the re-action from the severity of other days or the growth of selfish indolence on the part of parents, or all three combined, its unhappy results constitute a permanent and growing menace to the future well-being of our country, and it calls for serious searchings of heart on the part of all parents who, as yet, are not totally lost to a sense of these responsibilities, and we may add for its outspoken treatment by the clergy.



THE CANADIAN CHURCH IN THE FINISHING.

The evolution of the Canadian Church from a thing of shreds and patches to its present condition has been a very gradual and unsystematic process, but on the whole a solid and satisfactory one. We have builded slowly but well and thoroughly, probably a great deal better than we have been conscious of, we have had the full benefit of our limitations. Characteristically enough we have hastened slowly, and, in this case at all events, surely. We have been content to let certain problems solve themselves, we have patiently endured anomalies when patience has seemed no longer a virtue, we have allowed controversies to burn themselves out and to subside into smouldering embers. In this case our limitations have not turned to our reproach. We have reaped the virtues of our defects by not being in a hurry. The lesson of mutual tolerance has at last been learned. The old acerbities have lost their sourness, the old antipathies their bitterness. Party spirit is not exactly dead in the Canadian Church, but it has ceased to be the ruling factor. It is still an issue, but it is no longer the issue. Party differences have become speculative questions and matters of individual opinion, and not as they were less than a generation ago tests of Christian character and moral fitness. So at

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last the way has been made clear for the final adjustment, which will give us a truly national Church. The time is now ripe for the beginning of our magnum opus, the compilation of a Canadian Prayer Book. That this will be an undertaking that will occupy considerable time and involve the exercise of all the statesmanship and Christian charity possessed by the Church, as a whole, all will acknowledge. Twenty-five years ago or less such a consummation would most undoubtedly have been unpracticable, except at the price of disruption. To-day, while by no means minimizing the difficulties and perils that infallibly wait upon such an enterprise, we firmly believe that it is perfectly feasible, if approached and undertaken in the right spirit, which we may briefly indicate in this article, promising for the future further reference from time to time to the many details of the scheme. The only spirit in which this crucial undertaking could be brought to a successful issue, will be that of absolute impartiality, the fixed determination from the outset to preserve the doctrinal statu quo of the Prayer Book, with all its vagueness and ambiguity. Any attempt, which under cover of clarifying the meaning of any of its disputed formularies may be made to emphasize the teaching of any particular school of thought is bound to be fatal to the whole scheme. It must be clearly understood from the first that the revision is practical, i.e., for the simplification and enrichment of the text, and not doctrinal in the remotest sense. Such a disposition we believe now exists among our men of light and leading, in the Church, and, therefore, we hold that the time is now opportune for making a definite move in the direction of providing ourselves with a Prayer Book, adapted to our own times, and our own environment. And this we hold could be achieved with changes or modifications of a surprisingly simple character. Indeed the marvel is how the book framed as it was 350 years ago in a foreign country, and in an age of storm and stress, and under circumstances unprecedented and unrepeatable in the history of the world, is on the whole so admirably adapted to modern conditions. But it would be more than a human composition, had it not in all these years and in the course of these centuries of transformation become susceptible of some fresh adaptations to changed conditions. With a Prayer Book of our own will come the final nationalizing of the Church in Canada. It will be the coping stone to the edifice, which from small and sporadic beginnings with oftentimes, it must be confessed, faulty and faltering hands we have built up to its present goodly proportions.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The appointment of Coadjutor-Bishops has become comparatively frequent in recent years in the Canadian Church. There is no provision made for the retirement of Bishops who have finished their work and are no longer capable of performing the duties appertaining to their office. If they possess private means they may resign and leave the field open for younger and more vigorous men, but if not they cannot be expected to add want to their infirmities. The plan that seems to have been gaining in frequency of application is to supply a Coadjutor-Bishop to assist in the work and finally to succeed to the full powers of the Diocesan when that office becomes vacant. We have heard of no attempt being made to render possible the retirement of a Bishop when nature has proclaimed that he is no longer able to meet the demands made upon him. We are aware that it is difficult to discuss a subject like this without incurring in some

quarters, at least, the charge of being wanting in respect for the episcopate, and one hardly likes to think of the dreadful things that might happen. But we shall make no apologies and present no defence. It would appear to us, however, that proper provision for the retirement of Bishops and clergy when they obviously cannot continue to work with anything like efficiency is one of the real problems, that confront the Church. It is also necessary that public opinion should hold up a more perfect ideal of service than now appears to prevail. "I will die in harness" is the sentiment so often heard from the aged, and it is apparently received with favour elsewhere. It is one of those phrases which have gained currency as partaking of the heroic, and men do not stop to think what it really implies. It certainly does not put the work of the Church first and the interests of the worker second. On the contrary it may mean that the Church has to suffer for several years while someone is pursuing an ideal that is of no value whatever to anyone. Now if there is to be a change in all this we have to make generous provision for the voluntary retirement of men who have given their whole manhood and strength to the ministry of the Church.

In view of the approaching election of one, possibly two Coadjutor-Bishops in the Canadian Church it seems to us that one or two things ought to be clearly stated and discussed. In our opinion the choice of a Coadjutor ought to be as free as the choice of a Diocesan, and in the second place his duties ought to be indicated with tolerable definiteness. We have observed that Bishops who desire Coadjutors, demand, and exercise the right to say who shall be eligible for that position. If the Coadjutor were merely a personal officer coming and going as he is bidden then it might be all right even though the diocese has to accept his services and provide his salary. But the day is coming when he shall preside over the diocese, assuming all the responsibilities and exercising all the functions of his office. Now no Bishop can stand in quite the correct relationship to his diocese who has not been the free choice of its Synod. Assuming the right of a Bishop to control within certain limits the choice of a Coadjutor we are of the opinion that it is not the part of wisdom to intervene. Trust the Church fully—that in the end is much the better way. But in the election of a Coadjutor it ought to be known that he is elected to definite duties, and to a special sphere of episcopal influence. It is quite unworthy we think of the Church to introduce into this high office anything remotely suggesting the idea of superior and inferior. Men called to such positions must be large enough to work together in brotherly accord. But the junior must have definite responsibility cast upon him else the Church will lose the benefit of his vigor and initiative at the very time it is most needed. This is recognized in the American Church when the formal request for a Coadjutor has to be accompanied by a definite statement of the work it is proposed to assign to him. He is, therefore, a Bishop in fact as well as name from the outset. He has full episcopal authority over a given area, and has that responsibility cast upon him which calls forth his best services to the Church.

This is the holiday season and we trust the clergy throughout the Dominion will be enabled to have a few weeks rest from their exacting duties. We are quite convinced that it is a good investment for a congregation to send its clergyman off on a holiday accompanied by the hearty good wishes of all. It will surely come back to those people in more fruitful service, in a closer bond of sympathy, in more vigorous activity and in greater intellectual strength. The need of rest and change to brighten

us up and to renew our vitality, and give freshness to our duties need not be dwelt upon. But it is equally important—more important we should say—to have a congregation courteously insist upon a holiday for its clergyman, and to express its good-will in some kindly form. The personal attitude of one's co-workers makes all the difference in the world. Men never get over the need of appreciation to do their best work. We imagine we know many cases where clerical hearts are sore through the thought that their services are not acceptable and their work is not fruitful, and all because men do not express themselves as readily as they might. A word of kindly appreciation expressed in a manner that leaves no doubt concerning its sincerity, goes a long way towards putting a new spirit in a man. This holiday season affords an excellent opportunity for our Church people to do a generous, a whole-hearted act by bidding their clergy have a rest and rendering the same possible.

The somewhat dramatic withdrawal of a clergyman from work in the Diocese of Ottawa and apparently from the Anglican Ministry may at first sight be lacking in heroism, but it surely lays emphasis upon a fact. Mr. Shaw is not the only man who has felt himself compelled to turn from the ministry to secular pursuits; not because he loved the world more, but because he could not face the responsibility of debt and privation which the demands of a family involved under the financial conditions of the Church. Archbishop Matheson, addressing his Synod a few weeks ago, said that, "Last year we lost thirteen clergy, not in all cases because of the salaries, but in most cases this was so." Presumably these did not give up the ministry but the situation illustrates a great crisis in our Church life. We cannot, of course, think of competing with commercial institutions in the way of compensation to our labours, but we are in duty bound to enforce the principle that "the labourer is worthy of his hire." It is all very well to talk of other compensations, but there must be a minimum guarantee sufficient to cover the cost of decent if thrifty living. The workman is entitled to that, at least, and no enforced sacrifice in the midst of abundance can atone for anything short of it. What does the Church gain by having its clergy shamefully poor in the midst of plenty? Does debt strengthen a man's influence in the community? Does shabbiness commend a man among those who have ample? Are family necessities a valuable asset? If a man felt that his negations were a necessity and that his surroundings called for such, then it might be different. But that is not the situation and, therefore, in our Missions and parishes we are bound to see that men are decently provided for. The only alternative is a celibate ministry.

Spectator.

The Churchwoman.

RUPERT'S LAND.

Winnipeg.—The annual festival of the Girl's Friendly Society took place in this city in much the same manner as usual. There was an early celebration at St. Luke's Church, the chaplain, the Rev. S. G. Chambers, being celebrant, who also gave a very helpful address, reminding the members and associates that this service was being held the world round, and they were thus joined together in returning thanks to God at the great service of thanksgiving. Also that it was an opportunity for renewing vows and obligations, trying to realize the objects of the Society, to uphold a high standard of womanhood, by purity of life and action, and by unselfishness the latter leading up to the obligation which forms the Girl's Friendly Society motto: "Bear ye one another's burdens." And to endeavour to let each annual festival be a red letter day in the life of each, a day for thanks to the Bestower of all blessings and all good, and asking for strength and grace to carry out the obligations of the Society. The members spent the rest of the day picnicking on the shores of Lake Winnipeg, being

well looked after by married helpers. Unfortunately the weather was not very propitious, but the members reported a pleasant time.

Brotherhood of St. Andrew.

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

Members visiting Toronto are requested to make use of Head Office, and may have mail matter addressed there if they so desire.

St. Luke's Chapter, Winnipeg, has lately opened a Mission in that parish, in a hall, and the prospects are most encouraging.

Steps are being taken towards the formation of a Junior Chapter at St. Thomas' Church, Toronto.

New Senior Chapters have been formed at Elora, Brussels, and Owen Sound, and chapters have been revived, and started upon active work again at Southampton, Orangeville, Walkerton, and Palmerston.

The Brotherhood men of On'Appelle diocese are to hold a Diocesan Conference at Moose Jaw on August 8th, and have entered upon the work very actively.

St. Luke's Chapter Toronto, has sent in the name of a Churchman who has removed to Buenos Ayres, Argentine Republic, for the purpose of having him "followed up" by the Brotherhood men.

Rev. M. H. Jackson, incumbent of Rainy River, Ont., has written in for Brotherhood literature, and intends to form a chapter there.

St. Michael's Chapter, Vancouver, and Church of the Redeemer Chapter, Calgary, have both got Junior Chapters in process of formation.

A Junior Chapter of Indian boys, has been formed at Emmanuel College, Prince Albert, Saskatchewan, and the work is going on in the most earnest way.

Rev. Wm. Govier, writes in from Fort Hammond, B.C., stating his intention of forming a Senior Chapter, and saying that he has excellent material that needs organizing.

Holy Trinity, Strathcona, Alta., has formed a chapter, and one is looked for shortly from St. Paul's, Edmonton, which, with All Saints', Edmonton, will make three active chapters in that district.

Shelburne, Ont., will shortly have a chapter at work, the Rev. Chas. Masters being strongly attached to Brotherhood and St. Andrew's work, and having some good, earnest men in his parish who are ready to become members.

Almonte.—The local Chapters of the Brotherhood of St. Andrew are working hard on the arrangements for the diocesan conference which will be held on the first Friday, Saturday, and Sunday in October next, the 5th, 6th, and 7th. A strong committee has been struck, and sub-committees appointed to which the details of the work have been entrusted. This committee is composed as follows:—Louis Fligg, Chairman; H. C. Bowland, Secretary; T. A. Thompson, William Tapping, D. Williams, Arthur Warren, William James, C. Everet Paul, Philip Boon, Wm. Oates, Albert E. Lotan, Frank Phillips, George Lodge, John Coulter, Robert Heedham, and R. Hamilton Bliss. The success of the conference in point of attendance is already practically assured for every member of the chapter and many Churchmen not actually identified with the Brotherhood are working hard by individual effort to interest Churchmen throughout the diocese. Scores, if not hundreds of personal letters are being written urging the claims of the movement and setting forth the advantages which this opportunity will offer for the deepening of the spiritual life of the Church, and there is excellent ground for hoping that at least one representative will be in attendance from the great majority of the parishes and missions throughout the diocese. The deepening of the spiritual life was very earnestly discussed by both clergy and lay delegates at the recent meeting of Synod and the vital importance of the question fully recognized by all speakers, many of whom bore testimony to the beneficial work of the Brotherhood to that end. The effect of that discussion is being felt now in the interest which is taken in this approaching conference. In the next issue of "The Churchman" the details of the programme for the three days will be given; in the meantime it may be mentioned that among the speakers from a distance who have definitely accepted invitations to be present, are the Lord Bishop of Niagara; Rev. T. W. Powell, of Eglinton, in the Diocese of Toronto; and Mr. Hubert Carleton, the well-known and beloved General-Secretary of the Brotherhood in the United States, and editor of "The St. Andrew's Cross." The prayers of the laity throughout the Dominion are earnestly asked that this conference may be made the means in God's hands of extending His Kingdom in a fuller measure to many who are now lukewarm or indifferent, and of reaching those hitherto untouched.

For a woman to be wise and at the same time womanly is to wield a tremendous influence which may be felt for good in the lives of generations to come.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax. The See House in Halifax, which has been occupied for some time, has been sold. The Bishop receives an allowance for rent in lieu thereof.

The Halifax Cathedral Committee are steadily at work on the preliminaries of the undertaking, and have asked for plans. Work it is expected will begin early this fall. Subscriptions are coming in, but no doubt will be greatly stimulated when the work begins.

St. Paul's. The Ven. Archdeacon Armitage has sailed for England, and will be absent for two months.

Windsor. King's College.—No details have as yet been decided upon in regard to the Summer School of Theology which, it is hoped, will be held at King's College in September.

The choice of a president for King's College, it is expected, will shortly be announced.

Wolfville.—At a special meeting of the Rural Deanery of Avon, held last week at Wolfville, Rev. Rural Dean Dixon was unanimously elected a member of the Board of Governors of King's College, to succeed Rev. S. Weston-Jones, who has temporarily removed from the deanery.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton, July 10th. The 38th annual meeting of the Diocesan Synod of New Brunswick opened in the Church Hall this morning, with about one hundred clergy and lay delegates in attendance. In the absence through illness of the Bishop Dr. Kingdon, his commissary, the Ven. Archdeacon Neales, of Woodstock presided. The proceedings opened with prayer after which the secretary, Rev. Canon Newnam, of St. Stephen, read the minutes and called the roll of delegates. In doing so he conveyed the information to the audience that the Rev. L. A. Hoyt, of St. John, had been appointed a Canon of Christ Church Cathedral. The Rev. H. Dibblee moved that the arrears of the parish of Mauderville be wiped out. An amendment by Col. H. M. Campbell, that the matter be referred to the committee on credentials was carried. The following nominating committee was appointed:—Chatham—The Rev. Archdeacon Forsythe, Hon. J. P. Burchill. Fredericton—The Rev. H. E. Dibblee, Kingston—The Rev. C. P. Hanington, Col. H. M. Campbell. Shediac—The Rev. A. W. Smithers, the Rev. R. W. Hewson, St. Andrews—the Rev. J. W. Millidge, W. C. H. Grimmer. St. John—The Rev. Canon Raymond, H. B. Schofield. Woodstock—The Rev. A. W. Teed, T. C. L. Ketchum. Chairman of committee, the Ven. Archdeacon Forsythe. This preliminary business being ended, the Ven. Archdeacon Neales addressed the members of Synod as follows:—My Dear Brethren and members of the Diocesan Synod, it becomes my duty as the duly appointed commissary of the Lord Bishop of the diocese, and in accordance with sub-section 4 of section 13 of the constitution of the Diocesan Synod, to take the chair during the absence of His Lordship at this session of the Synod, and I ask your kindly forbearance and support in this office. The cause of His Lordship's absence, namely, his very serious illness, is too well known to us all, and is a matter of such deep sorrow to each of us and to the Church throughout the whole diocese, that I take it one of the first duties, which the Synod will feel itself called upon to perform, is to express in some very definite way our sympathy with him in what is to him a deep trial, and our earnest hope and prayer for the restoration of his health. In the ordinary course of events we would have been addressed to-day the 25th anniversary of his consecration by our Bishop in a charge abounding in words of deep learning and loving, fatherly counsel bearing upon the sacred interests of our Church; but such a privilege may not be ours, for His Lordship wished me to state to you on his behalf that he had only just begun his annual address to be made to the Synod when the sudden and serious illness came upon him and completely prevented any further effort on his part. He has, however, requested me to speak of one or two matters. He has asked me to apologize to the Synod for not having seen to the erection of a fire-proof storage building for the records of the diocese as authorized by resolution of last year, and to say that he had been unable to finance the matter temporarily. His Lordship desires me to express his entire confidence in the wisdom and faithfulness of the assembled Synod in dealing with all questions which come before it affecting the welfare of the Church in this diocese, and to assure it of his readiness to acquiesce in the conclusions which we may arrive at regard-

ing them. He offers up to God his most earnest prayers that every blessing may rest upon us in our deliberations for the glory of God and the advancement of His Church. At the suggestion of the Rev. T. W. Street, it was decided that the two Archdeacons be a committee to present an address to the Bishop, congratulating him on the 25th anniversary of his consecration. The Rev. H. Dibblee submitted the report from the committee on credentials, recommending that the parishes of Mauderville, Grand Falls, Lorne, Norton, Madawaska and Richibucto be relieved from the payment of arrears on paying their dues for the current year, adopted. Reports were then received, read and adopted from a number of diocesan committees. The Rev. Canon Richardson submitted a report from the committee on missions recommending, amongst other things, that a graded salary be paid to the clergy, so that length of service would receive consideration. Reports from the various parishes were then submitted and read. At this stage the members of the press and spectators were excluded, and the committee received a report from Mr. A. C. Fairweather, of the standing committee. It is understood that the report recommended the appointment of a Coadjutor Bishop, and that he be paid a salary of \$2,500 per year. It further recommended that Bishop Kingdon be allowed to retain his present salary of \$4,000 a year, and that \$1,500 salary paid the late Dean of Fredericton be put to the Coadjutor's salary. The Synod decided to take up the report and discuss it in open meeting the next day. The Rev. T. W. Street, of Fredericton, referred to the death of the late Very Rev. Dean Partridge, and spoke very highly of his work in the parish. The Rev. Canon Montgomery in his report stated that the indebtedness on the Church Hall at Kingsclear had been reduced from \$1,300 to \$500. A subscription from Mr. C. H. Giles of \$300 was acknowledged. Reference was made to the death of the late Mr. E. A. Cliff, and also to the late Mr. W. H. Murray. At 12.30 p.m. the Synod adjourned, and an opportunity was given the clergy to sign an address of congratulation to the Bishop of the Diocese upon his having on that day celebrated the 25th anniversary of his consecration to the episcopate. The Bishop was consecrated in Christ Church Cathedral by the late Metropolitan of Canada, on July 10th, 1881, and he was enthroned as successor to the late Bishop Medley, on November 23rd, 1892. The address is as follows:—"To the Right Reverend Hollingworth Tully Kingdon, D.D., Lord Bishop of Fredericton, Greeting.—We, your Lordship's faithful and loyal clergy, are reminded, by the passage of time, that this is the twenty-fifth anniversary of your consecration to your sacred and responsible office as Bishop of Fredericton. We therefore desire to convey to your Lordship, in the terms of an affectionate and respectful address, the expression of our appreciation of the distinguished services you have rendered to the Church during your Episcopate. We also desire, to assure you, as our Bishop and Father in God, of our sincere and loving regard. During a quarter of a century your Lordship has devoted yourself with great ability to the faithful discharge of the duties of your difficult office. You have endeavoured to establish upon enduring foundations the Kingdom of our Lord in the diocese over which you have been called to preside. We recognize the exemplary devotion with which, notwithstanding many obstacles you have laboured to extend and develop the work of the Church in this portion of her mission field. We congratulate you upon the wisdom and success with which you have set in proper legal and ecclesiastical order the details connected with the administration of your diocese. We desire to make it known to you that we have highly prized the privilege and advantage of listening to your learned and instructive public utterances and your wise and godly counsels. We have from time to time, and with a pleasurable pride, noted the general recognition of your distinguished scholastic attainments and your influential participation in the deliberations of the Diocesan, Provincial and General Synods. We cherish a grateful remembrance of your interest in the welfare of your clergy, and your sympathetic efforts as a Father in God to aid and encourage them amid the difficulties of their work. Being thus sensible of the able and worthy manner in which your Lordship has discharged the duties of your high office, we desire with all respect, appreciation and gratitude to mark this twenty-fifth anniversary of your consecration by presenting you with this expression of our esteem and affection. We gladly acknowledge that it becometh us, as your Lordship's Presbyters, to follow the counsel of the holy Martyr S. Ignatius, and cheer the soul of our Bishop, unto the honour of the Father, and to the honour of Jesus Christ, and to the Apostles. We cherish the hope that your heart may be cheered and your hands upheld by the words we have written unto you. We trust that the lengthening years of your Episcopate may be brightened by this testimony to our increasing and affectionate appreciation of our Bishop and Father in God. Finally we beg to assure your Lordship that it is our earnest prayer that you may be blessed with many years of health and strength to discharge the duties of your sacred office, and that when the Chief Shepherd shall appear, you may receive a crown of glory that fadeth not away."

This address of the clergy was presented to the Bishop during the afternoon, by two Archdeacons of the diocese, namely, Archdeacon Forsythe and Neales. On account of the Bishop's serious illness, he was not able to make a formal reply to the address, but he requested the Archdeacons to return thanks on his behalf. In the evening of the same day a very successful public missionary meeting was held. The

speakers were work being done. Kuhring, who W. Smithers, mission field. The interest.

On the re- the Rev. Can- ed to presen- Bishop King- to return his- Fairweather- mittee be tak- section which- Bishop with- opted. The- latitude be a- section creat- Scovil, Neal- last named t- to whether t- ary practice- Bishop, and- permitted to- him. Mr. t- tively free u- and submit- not see any- adopted. It- with the no- amendment- "under the- Fairweather- tion stated- that the C- a view of- Coadjutor- committee- proposed fo- was incon- give the B- He thought- and Otty a- weather th- four stat- Synod the- committee- make up- Fund of- Mr. Justic- Sheriff So- Street, Co- tion was- Section f- ing or tr- the dioce- port was- At the- the posi- dolence- the Ver- Keber a- standing- tion to t- moved b- Allen. and este- minutes- to the- cords th- leading- Greenw- was for- the year- succeed- city. I- righteou- attenda- munica- Cathed- brought- relative- garded- esteem- in all- faithfu- to his- burden- ing, w- pation- and sa- Synod- Cathed- Georg- its pr- or th- and t- In- Cath- Syno- to th- by A- the s-

speakers were Miss Elizabeth Scovil, who dwelt upon the work being done in the foreign mission field; the Rev. G. A. Kuhring, who spoke on Canadian Missions, and the Rev. A. W. Smithers, who spoke of the needs of New Brunswick mission field. The speeches were listened to with the greatest interest.

On the re-assembling of Synod, after devotional exercises, the Rev. Canon Forsythe reported for the committee appointed to present a congratulatory address to His Lordship, Bishop Kingdon. He had been instructed by His Lordship to return his grateful thanks to the Synod. Mr. A. C. Fairweather moved that the report of the standing committee be taken up section by section. Carried. The first section which stated that the committee had approached the Bishop with a view of his appointing a coadjutor, was adopted. The second section recommended that the fullest latitude be allowed the Synod in the choice of names. This section created some discussion, taken part in by the Revs. Scovil, Neales, G. O. D. Atty, and W. M. Jarvis. The last named gentleman thought it was a grave question as to whether the Synod had a right to depart from the ordinary practice. They all had the highest respect for the Bishop, and he was sorry that the laymen had not been permitted to join in the congratulatory address presented to him. Mr. Justice Hanington held that the Synod was entirely free under the constitution to elect whom they pleased and submit the name of the Bishop for approval. He did not see anything in the resolution that could not be readily adopted. He denied the right of the Bishop to interfere with the nomination or limit the power of the Synod. An amendment by the Rev. F. W. Bacon eliminating the words "under the present circumstances," was accepted by Mr. Fairweather, and the section was adopted. The third section stated that the Bishop had assented to the proposition that the Synod propose the names to him for approval with a view of a formal nomination by him for the office of Coadjutor Bishop. Mr. Otty said that the subject of the committee was to get the sense of the Synod on all the names proposed for nomination. Mr. Justice Hanington thought this was inconsistent with the one adopted. It proposed to give the Bishop the right to nominate the Coadjutor Bishop. He thought the section should be abandoned. Messrs. Jarvis and Otty concurred in this view and a motion by Mr. Fairweather that the section be withdrawn, was carried. Section four stated that the Bishop had placed at the disposal of the Synod the salary attached to the office of Dean, and the committee recommended that a further sum of \$1,200 to make up the Coadjutor salary be supplied from the Mission Fund of the diocese. After a lengthy discussion in which Mr. Justice Hanington, Dr. Raymond, Mr. T. C. Allen, Mr. Sheriff Sterling, Mr. H. B. Schofield, and the Revs. Messrs. Street, Cowie Bliss, Jarvis and Kuhring took part, this section was voted upon and was carried by a large majority. Section four had to do with the appointment of an organizing or travelling secretary, who is to assist in the work of the diocesan missions. The section was carried and the report was adopted as a whole. The Synod then adjourned.

At the next session of Synod nominations were made for the position of coadjutor, and several resolutions of condolence were passed, notably in relation to the deaths of the Very Rev. Dean Partridge and the Rev. Canons De Keber and Roberts. These resolutions were carried by a standing vote. The following resolution was passed in relation to the death of Mr. G. T. Whelpley, nem con. It was moved by Mr. Sheriff Sterling, and seconded by Mr. T. C. Allen. "Resolved, that the following resolution of regard and esteem for Mr. George T. Whelpley be entered upon the minutes of the session, and a copy of the same be forwarded to the members of his family. The Synod regretfully records the death of its lay member Mr. Thomas Whelpley, a leading man in the commercial life of Fredericton. Born at Greenwich, King's County, in 1831, and educated there, he was for several years engaged in various occupations, until the year 1860, when he removed to Fredericton, where he succeeded in establishing a business second to none in the city. Honourable and upright in all his dealings, just and righteous in all his ways, noted for the regularity of his attendance upon public worship, a regular and devout communicant, several times chosen as a representative of the Cathedral congregation to this Synod, his taking away brought grief and sorrow not only to his family and near relatives, but also to the residents of Fredericton who regarded him as a man among men, and one of whom they esteemed and respected above his fellows. A wise councillor in all affairs of Church and State, a warm hearted and faithful friend, a generous giver, strong in his attachment to his Church, faithful in all things, he laid down the burden of life, after many weeks of severe pain and suffering, with steadfast faith in Christ, and with a joyful anticipation of a happy rising to eternal life through the merits and satisfaction of that Saviour whom he loved so well. This Synod recognizes the great loss which the Church in the Cathedral city, especially, has sustained by the death of Mr. George T. Whelpley, and offers to the members of his family its profound sympathy in their grief and sorrow." Two or three resolutions of a similar character were also passed and then the House adjourned.

In the evening the anniversary service was held in the Cathedral, and was a great success. All the clergy at the Synod were present in the sanctuary, and they added greatly to the impressiveness of the service. The Lessons were read by Archdeacon Forsythe and the Rev. Canon Newnham, and the service was intoned by the Rev. E. B. Hooper, of Mon-

ton, Prof. Powell presided at the organ, and the service was fully choral. A male quartette rendered several selections, which were much enjoyed by the congregation. The preacher was the Rev. Canon Richardson, of St. John, who delivered a powerful and appropriate sermon, which was attentively listened to.

At the next session of Synod Mr. Wallace gave notice of motion in regard to a revision of the constitutional canon. Mr. Fairweather read a communication from the Lord Bishop, submitting the names of the twelve candidates for the office of Coadjutor Bishop. The names were as follows: Archdeacon Neales of Woodstock, N.B.; the Rev. Canon Farthing, of Woodstock, Ont.; the Rev. Norman L. Tucker, of Toronto; the Rev. J. R. DeWolfe Cowie, of Fredericton; Canon Harvey, of Quebec; Archdeacon Bryan, of Brooklyn; the Rev. J. M. Davenport, of Toronto; the Rev. Canon Richardson, of St. John; Archdeacon Pentreath, of British Columbia; the Rev. Canon Montgomery, of Kingsclear; Ven. Dr. W. J. Armitage, of Halifax; Canon Newnham, of St. Stephen, N.B.; Archdeacon Forsythe, of Chatham, N.B. After a little preliminary business the Ven. Archdeacon Neales suggested that business be suspended. The delegates then knelt in prayer. The voting then proceeded. While the scrutineers were counting the ballots, the Ven. Archdeacon Forsythe presented the report of the Nominating Committee, which was adopted. Mr. Justice Hanington nominated the Rev. J. DeWolfe Cowie and Mr. A. C. Fairweather for membership of the board of King's College. In doing so he made reference to the great loss the institution had sustained by the death of the Rev. Dean Partridge. The Judge spoke hopefully of the future outlook of King's College. He thought it very necessary that the university should be maintained and kept at a high standard. In regard to the Church School for girls at Kingston, he considered it one of the best in Canada. The Rev. DeW. Cowie appreciated the honour, but pointed out that he was already a member of the board of governors. Mr. Justice Hanington then proposed the name of the Rev. H. Dibble, but that gentleman declined in favour of the Rev. A. B. Murray. Col. Campbell proposed the Rev. Scovil Neales for the position. The Rev. A. B. Murray declined the nomination in favour of the Rev. H. Dibble, and the latter and Mr. Fairweather were appointed. Mr. Justice Hanington was appointed trustee of the girl's school at Windsor for the ensuing year.

The result of the tenth ballot was that the Rev. Canon Richardson, of St. John, and the Ven. Archdeacon Neales led, polling by far the larger number of the votes cast, 56 clergy having voted and 51 laymen. The votes were Richardson 15 and 29, total 44; Neales, 19 and 7, total 26. The others received scattered votes. As the first ballot proved abortive, no election having ensued on the motion of Mr. Justice Hanington another vote was taken, the same number of ballots being cast as before. On motion of Mr. Wallace, the Committee on the Constitution were authorized to make amendments to the canon and report at the next meeting. The Rev. Canon Richardson moved that the Synod meet in St. John next year on the first Tuesday in October. Mr. Jarvis in seconding the motion, said that it was the wish of the St. John churches that the Synod should meet in October after the people had returned from their summer holidays. After a few remarks from Mr. Justice Hanington, the resolution was unanimously adopted. A motion by Mr. H. B. Scovil that the Synod proceed to elect delegates to the General Synod of Canada, was carried after a short discussion. The second ballot resulted as follows:—Richardson 21 and 33; Neales 21 and 12. On motion of Mr. Justice Hanington the Synod then adjourned.

Immediately after the Synod reassembled in the afternoon, a third vote was taken, the Rev. Canon Richardson polling 22 clerical votes and 53 lay votes, whilst the Ven. Archdeacon Neales polled 28 clerical and 13 lay votes. The other candidates received but a scattered vote as heretofore. On the conclusion of the voting, the chairman in reply to Mr. Tilley said that the names of the candidates who were practically out of the race could not be dropped from the list. He announced that there had been no election. As will be seen by the returns the Rev. Canon Richardson has a two-thirds vote of the laymen. During the afternoon and evening of the final day of the session of Synod no less than eight ballots were taken in all for the election of a Coadjutor, but none were successful. In all of these ballots the Ven. Archdeacon Neales and the Rev. Canon Richardson easily led, but neither of these gentlemen secured the necessary two-thirds majority of both the clerical and lay votes. So far as these gentlemen were concerned the voting resulted as follows:—Fourth ballot, Richardson 26 and 35; Neales 25 and 13. Fifth ballot, Richardson 26 and 35; Neales 28 and 14. Sixth ballot, Richardson, 24 and 33; Neales, 27 and 12. Seventh ballot, Richardson, 25 and 30; Neales, 28 and 13. At the conclusion of the seventh ballot the Synod adjourned until 7.30 p.m. The following general business was transacted at the afternoon session of Synod: Mr. W. E. Smith was re-appointed treasurer at a salary of \$600 per year. The Rev. Canon Newnham was re-appointed secretary at a salary of \$200 and travelling expenses. On motion of Mr. H. P. Schofield, the Revs. Canon Richardson, A. H. J. Dicker, Archdeacon Neales, Dr. W. O. Raymond, and G. A. Kuhring were appointed delegates to the General Synod. On motion of Mr. W. B. Wallace, the Revs. E. B. Hooper, J. A. Winfield, C. F. Wiggins, Scovil Neales, Canon Newnham, and Archdeacon Forsythe were appointed as substitutes. A number of parochial and other reports were presented, and

the usual votes of thanks passed. The Revs. Dr. Raymond and A. G. H. Dicker briefly addressed the Synod in reference to a uniform hymnal for the Canadian Church. The Rev. C. P. Hanington opposed giving the name Book of Common Praise to the new hymn-book. In his opinion Canadian Church Hymn Book would be a more suitable name. The Rev. A. G. H. Dicker thought that the name was the best that could be suggested. After all, the decision was not final, as it had to be submitted to the General Synod for approval. Mr. W. M. Jarvis endorsed the remarks of the Rev. A. G. H. Dicker.

The eighth and last ballot so far as the Rev. Canon Richardson and the Ven. Archdeacon Neales were concerned resulted as follows:—Richardson, 25 and 31; Neales, 27 and 12. When the returns were read, Mr. Justice Hanington called attention to the fact that the ballot was practically the same as those taken before. He thought the only wise plan was to adjourn the meeting until September or October and allow the question of selecting a Bishop to stand over. He closed by moving that the Synod adjourn to meet in Fredericton at 2.30 o'clock on the first Tuesday in October. The Rev. A. W. Daniel suggested that as Archdeacon Neales and Canon Richardson had received nearly the same number of votes it might be a good plan for them to draw lots for the position. This suggestion was not approved by the Synod. After a brief discussion Mr. Justice Hanington's resolution postponing further consideration of the question was unanimously adopted. It was explained by Archdeacon Neales and concurred in by the Synod that the delegates who had sent substitutes to the meeting would not be eligible to attend the adjourned meeting. Any parishes, however, which had been unrepresented would be entitled to send either delegates or substitutes to the October meeting. The Synod then adjourned until October 2nd.

The following is, in part, the Nominating Committee's report which was submitted to the Synod:—Ex-officio, the Right Rev. the Lord Bishop, the Ven. Archdeacon Forsyth, Ven. Archdeacon Neales, Mr. Chancellor Allen, the Rev. Canon Richardson, the Rev. C. P. Hanington, the Rev. J. DeW. Cowie, Mr. F. J. G. Knowlton, G. O. Dickson Otty, Mr. A. C. Fairweather, Mr. G. Sydney Smith. Executive Committee, the Right Rev. the Lord Bishop, Ven. Archdeacon Forsyth, Ven. Archdeacon Neales, the Rev. Canon Newnham, Mr. Chancellor Allen, Mr. W. E. Smith, members of the standing committee as above.

Rural Deans.—The Ven. Archdeacon Forsyth, the Rev. C. F. Wiggins, the Rev. Canon Newnham, the Rev. H. E. Dibble, the Rev. C. P. Hanington, the Rev. W. O. Raymond, Ven. Archdeacon Neales.

Elected members.—The Rev. G. A. Kuhring, the Rev. Canon Montgomery, the Rev. P. Owen-Jones, the Rev. A. W. Teed, the Rev. Scovil Neales, the Rev. E. B. Hooper, the Rev. A. G. H. Dicker, the Rev. A. W. Daniel, the Rev. E. Hall, the Rev. A. W. Smithers, the Rev. G. F. Scovil, the Rev. F. W. Bacon, Mr. T. B. Robinson, Mr. W. M. Jarvis, Mr. Justice Hanington, Mr. W. B. Wallace, Mr. W. E. Vroom, Mr. T. C. L. Ketchum, Mr. J. R. Campbell, Mr. H. B. Schofield, Col. H. M. Campbell; Dr. W. H. Steeves, Mr. J. S. Goodliffe, Mr. George Raymond.

Board of Diocesan Missions, ex-officio.—Right Rev. the Lord Bishop, Ven. Archdeacon Forsyth, Ven. Archdeacon Neales, the Rev. Canon Newnham, Secretary of Synod, Mr. W. E. Smith, Treasurer of Synod.

Deanery Representatives.—Chatham Deanery, clerical, the Rev. W. J. Wilkinson; lay, Mr. F. E. Neale. Deanery Fredericton, clerical, the Rev. Canon Montgomery; lay, Mr. Thomas W. Wilkinson. Deanery, Kingston, clerical, the Rev. Scovil Neales; lay, Mr. G. O. Dickson Otty. Deanery Shediac, clerical, the Rev. A. W. Smithers; lay, Mr. Justice Hanington. Deanery St. Andrews, clerical, the Rev. J. W. Millidge; lay, Mr. G. S. Topping. Deanery St. John, clerical, the Rev. A. G. H. Dicker; lay, Mr. J. K. Scammell. Deanery (Woodstock, clerical, the Rev. A. W. Teed; lay, Mr. T. Carleton L. Ketchum.

Elected members.—The Rev. Canon Richardson, the Rev. G. A. Kuhring, the Rev. J. R. DeW. Cowie, the Rev. R. P. McKim, the Rev. G. F. Scovil, Mr. W. M. Jarvis, Mr. F. J. G. Knowlton, Mr. H. B. Schofield, Mr. H. M. Campbell, Mr. A. C. Fairweather, Mr. C. H. Smith, Mr. S. J. C. Tilley, Dr. J. H. Scammell.

It was decided by the Synod to take immediate steps for grading and increasing the salaries of the clergy. It was also decided to hold the next regular meeting of the Synod at St. John in October, 1907.

QUEBEC

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

Quebec.—St. Peter's.—The Rev. Ernest A. Willoughby King, M.A., who for some time past has been in charge of the Mission of Windsor Mills and Brompton, has been appointed rector of this church by the Lord Bishop of the diocese in succession to the Ven. A. J. Balfour, M.A., who was recently appointed Archdeacon of St. Francis. Mr. King is expected to enter upon his new duties about the middle of next month. During this month and part of next the Bishop is making his triennial visitation of the Labrador and the Magdalen Islands, as well as the Gaspé Coast.

ONTARIO.

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

Belleville.—St. Agnes School. The closing exercises in connection with St. Agnes School began on Sunday afternoon with a short Choral Evensong in the chapel, and an appropriate address by the Chaplain Rural Dean Beamish, M.A. On Monday evening, the physical culture classes gave a practical and pleasing exhibition, which showed the excellent training done in this department during the year. On Tuesday morning, the kindergarten classes delighted their parents and friends by a very pretty and interesting series of songs, games, and work, showing what can be done in developing the powers and perceptions of small children. Tuesday evening was devoted to a dramatic recital, consisting of a French play, "La Tresoe," by Francois Coppee, in which the Misses Sills, Pense, Pringle and McGinnis showed remarkable fluency and rare command of the French language. "Enoch Arden," with musical accompaniment, was admirably given by Miss Mabel Phippen, and "The death of Sidney Carton," by Miss Flossie Graham. George Eliot's short drama "Armstrong," was cleverly portrayed, in which Miss Mary Ackerill, who took the character of the title role, showed wonderful dramatic ability and a fine interpretation of the character. On Wednesday evening a song and piano recital of rare excellence was given, showing marked efficiency throughout all the numbers. Then followed the annual distribution of prizes and a report of the work of the year by the very efficient and well-known lady principal, Miss Carroll, which was highly gratifying, showing the wonderful progress of the school during the past year, and auguring a very bright future for St. Agnes. During the past year there have been 120 pupils on the roll. The art exhibit deserves special attention. From the lowest grade to the highest, the work showing thorough grounding in principles. The charcoal drawings are exceptionally clear and accurate. Particularly noticeable are the drawings of the Venus de Milo and of the Discus. The founder and directress of the school, Mrs. F. R. Lingham, has spared neither pains nor money to make the school buildings and equipment as perfect as possible, and we believe unsurpassed, if indeed equalled in Canada. During the past year some \$30,000 has been spent in adding six class-rooms, piano-room, sleeping apartments, gymnasium and swimming tank. Additional improvements are under consideration. Amongst the more recent visitors to the school have been the following:—The Bishops of Chicago and Ontario; Rev. C. J. Boulden, of St. Alban's School, Brockville, whose daughter is a pupil, Miss Cartwright, of St. Hilda's College, Toronto; Miss Grier, former principal of the Bishop Strachan School, and the delegates attending the recent meeting of the Woman's Auxiliary in Belleville, all of whom expressed themselves highly delighted with the buildings, equipment, and staff of St. Agnes School. Bishop Anderson, of Chicago, who was present at the closing stated that he had been at nine school closings in different parts of the United States, and that none had been more enjoyable, that he knew of no school with better surroundings or equipment, and that the pupils of St. Agnes had every reason to be proud of St. Agnes.

Wolfe Island.—The Bishop of Ontario, accompanied by the Rev. Canon Starr, as chaplain, and Rural Dean Elliott, visited this parish on 11th July. Confirmation services were held at both churches. The incumbent, the Rev. C. P. Lancaster, presented thirty-three candidates for the Apostolic rite of Confirmation—twenty-one males and twelve females. His Lordship delivered two very appropriate discourses, and also addressed some sound, practical advice to the candidates. The Bishop and his party had a delightful trip on the water through the kindness of Mr. Calvin, who sent his steam yacht, which conveyed them to and from the island, and also to a point opposite Christ Church, about ten miles down the river. The annual garden party in connection with Trinity Church, was held on 3rd July, and was eminently successful, notwithstanding threatening weather. The total receipts were \$201.75. A large number of the members of the congregation by their zealous efforts insured success. The financial accounts of this parish were closed on the 1st July, and were found to be satisfactory with a balance in hand.

OTTAWA.

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

Ottawa.—St. Bartholemew's.—The Mite Guild held a very successful garden party last week in the rectory grounds. The substantial proceeds of which will aid in reducing the principal debt on the school-house.

Cumming's Bridge.—St. Margaret's.—On Friday last, the patronal feast was observed by special services which were well attended. The Rev. J. Cooper-Robinson, returned missionary from Japan preached, and the proceeds of the offering were given to the funds of the M.S.C.C. The previous Tuesday was a happy day for the children of the Sunday School, being the occasion of the annual picnic, this year to Chelsea. The children enjoyed a capital programme of sports, and the day was successful in every way.

North Gower.—This parish which for some time has been without a rector has recently had its wants supplied by the appointment of the Rev. W. Netten. The new incumbent

has received his appointment from the Bishop of Ottawa. He is a man of ripe scholarship and considerable experience in the ministry of the Gospel. He is a graduate of arts of the University of Durham, England, and received his Theological training at St. Augustine's College, Canterbury. He was ordained deacon in the year 1898, and to the priesthood a year later. It is understood that the parishioners of North Gower are highly gratified with his appointment. The Rev. W. Netten is a native of the North of England. He was formerly incumbent of the parish of Port Elmsley, in of Ottawa. He commenced his duties on the 1st of July.

Beachburg.—The Rev. Geo. J. Boufield, B.A., has been appointed by the Bishop of Ottawa to this Mission. Mr. Boufield was ordained to diaconate by the Bishop of Quebec on St. Thomas' Day, December 21st, 1905, for the Bishop of Ottawa commenced his duties on the 1st of July.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Thomas.—The Rev. C. Ensor Sharp, the assistant curate of this church, has been appointed vicar of the Church by the Bishop of the diocese in the place of the late Rev. E. L. King. Mr. Sharp has been at work in this parish since early in May last, coming hither from Esquimaux, B.C.

An historical subject stained glass window which is the work of the Dominion Stained Glass Co., of No. 34 Richmond Street East, in this city, is on view for a few days at the above address. It is eventually to be placed in St. Leonard's Church, Brighton, Sussex, England, one of the churches which dates from the Restoration.

Grace Church.—A Confirmation service was held in this church, on Wednesday, the 18th July, by the Lord Bishop of Toronto, when 11 males and 14 female candidates were confirmed. This class had for many months been under a course of instruction by the late rector of the church, Dr. Lewis, and was finally prepared by the Rev. A. A. Bryant, who presented it to the Bishop. The Bishop's address was an excellent one, and was listened to by the candidates and the large congregation present with great attention. The Bishop told his hearers that the day of Confirmation was one of the turning points in a Christian's life, and the time for making good resolutions which by the help of the Holy Spirit given by the laying on of hands by earnest prayer, could be kept through life. The new rector hopes to be in charge of Grace Church by the first Sunday in August, and as the congregation will be unable to pay the salaries of two priests, the curate, the Rev. A. A. Bryant will be obliged to leave at the end of October in this year.

Minden.—St. Paul's.—The family of the Rev. Frederick Burt have placed an exceedingly handsome brass tablet, in loving memory of their father, in this church. The tablet was unveiled on Sunday, June 24th, 1906, during Matins. Divine service was conducted by the Rev. F. Ladbroke, curate-in-charge, and at the close of the prayers, the hymn, "Peace, Perfect Peace," being sung. Mr. Ladbroke in a few fitting words, conducted the unveiling service, while Mr. John Delamere, did the unveiling, another suitable hymn was then sung. At the close of the sermon, the curate spoke at length of the pioneer work done there by the Rev. Frederick Burt who was the founder of this parish, and who also built the church, a very pretty structure on the bank of the Gull River at Minden. The deceased entered his work there in 1864, and laboured for fourteen years with zeal, love and success for Christ, sometimes enduring great hardships and dangers. For years he was the only ordained minister of the Gospel in that part of the country, and it will be long years before his name will be forgotten by the many there who have loved him. His eldest son, also three of his daughters, and several grandchildren, were present at the service. His grand-daughter, Miss Annie Gainer, being the organist.

Credit.—The Rev. H. V. Thompson, M.A., of Shanty Bay, has been appointed rector of this parish.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The members of the choir picnicked recently on the Beach.

St. Phillip's.—The Rev. J. H. Ross, the rector of Chippawa, delivered an interesting lecture in the school-house recently on "Character." Mr. Alex. Inch has been appointed organist of this church in the place of Mr. W. H. Shaw.

St. Mark's.—At the quarterly vestry meeting which was held lately, the rector, the Rev. Canon Sutherland, the two wardens and Messrs. D'Arcy Martin, C. W. Hening, H. Hampson, and C. Carnahan, were appointed members of a committee who are to prepare for the celebration of the thirtieth anniversary of this church, which is to be held in September, 1907. The rector, the Rev. Canon Sutherland, will, it is understood, celebrate his thirtieth anniversary as rector of the parish at the same time.

Mr. W. H. Shaw, late organist of St. Phillip's, has been appointed organist of this church.

St. Thomas.—The wardens gave the members of the choir an outing to Stony Creek lately, when a very enjoyable time was spent. A presentation of a purse of gold was made to Miss Bustin, one of the members, who is shortly to be married.

The Rev. E. N. R. Burns has gone to spend his holidays in Quebec, where he will visit friends.

The Rev. Canon Wade, and the members of his family have gone to their island in Muskoka, where they will spend their holidays.

St. Peter's.—The Sunday School held a very enjoyable picnic to Ainsley's Woods, on Wednesday, July 25th, a large crowd availing themselves of the outing.

Oakville.—The Sunday Schools of Stony Creek, Bartonville, and the Beach combined and held one monster picnic here on Thursday, July 19th. A programme of sports was carried out, and a very enjoyable time was spent by all who attended.

HURON.

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

Huron.—Alvinston.—On July 16th, Mr. Geo. Benson, of London, installed the new pipe organ in St. John's Church, Alvinston. The organ is a Scribner combination pipe and reed instrument, with 61 pipes—the pipes are a separate action worked by pneumatic power; 5 octaves; 16 stops, and finished in quarter oak, nice harmonizing with the church furniture and certainly adds to the beauty of the interior of the church. We are informed that some little time ago it took the prize medal at Toronto Exposition.

London.—St. John's.—Mr. J. Banning Richardson, son of the Ven. Archdeacon Richardson, the rector of this parish, died in St. Louis on the 11th inst. after but a few days' illness. The cause of his death was pneumonia. He was for some years past in the employ of J. Baur & Co. in the capacity of travelling agent in the Southern States. He was held in high esteem by the firm, both in regard to his activity, ability as a business man and the success which crowned his efforts. He was only thirty-seven years of age when he died. His body was brought home to this city for burial, the funeral taking place on Saturday evening, the 14th, directly from the C.P.R. station on the arrival of the train to the Woodland Cemetery, where the remains were interred in the family plot. The pall-bearers were: Messrs. N. P. Graydon, Hume Cronyn, George Gunne, Becher Furness, Arthur Little and Walter Simson, all personal friends of the deceased. The Revs. Canon Smith and Dyson Hague officiated at the grave. Very general sympathy is extended to the family in their affliction, and we also beg to express our sincere sympathy with all the members of the family of the deceased in the loss which they have sustained.

St. George's.—A garden party was held in connection with this church in the rectory grounds on the evening of Tuesday, 17th inst. The fête was very largely attended; it was a great success. The decorations of the various booths were artistic and pleasing, and a thoroughly enjoyable evening was spent by all present. During the course of the evening addresses were given by Very Rev. Dean Davis, the Rev. Canon Dann, the Rev. J. B. Freeman, and the Rev. Mr. Pergus, of Fermanagh, Ireland. Solos were contributed by Mrs. C. J. Nicholls and Professors Ikis, Milligan and Bedford, and the choir rendered several choruses. The success of the evening was added to by a number of zophon selections by the Misses Fowler.

RUPERT'S LAND.

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

Gilbert Plains.—St. Matthew's.—This church has just been presented with a handsome prayer desk and a lectern. They are in golden oak, and are the gift of Mr. H. W. Braddell, who recently left Gilbert Plains for the Old Country.

Eldon.—St. John's.—The people of this parish, one of the Gilbert Plains centres, turned out en masse a couple of weeks ago to build their church, and practically completed it in four days. The stone foundation had been built the previous week. The size of the church is 26 by 20 feet, with a chancel 10 by 8 feet.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

(Concluded from last issue.)

III. The report of the Executive Committee, with the treasurer's figures, will show that there has been a little advance in the matter of self-support. Some stipends have been increased, while in most Missions the grant to these

from the Synod. It should be done in more method.

IV. Religious policy to let our truths, and without Church, and then them when grow Church should ev of intemperance, in our land, they if we do not t perance and mora point of the Bib schools, where t be feared it is n of them Christia cessfully by the that is often c valuable help un almost without r persons who are shown how and especially, where and where the school has t are often small c can be done?

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V. Obtaining and more mon you can help i have many frie neighbours to work, and to h how much m respond hearti in the mission country or the dian Church e sending reports societies from the societies, it is not alway or, better, a emphasize th from these so not hear from an addition to hard it is to cannot expec result of thei writes:

"Why is it Church while Chugh? Th is an aloofne different fro The S.P.G. thanks ever and say not distributed to they do not seldom write

Brethren e the writer s plaint. Agai clergy for t in this dioce a few of tl are now Sas good work t young men, the Indian years of ag or brought clergyman a is one. Is set before the parents, honourable, it be that i istic office money and men to see or the sto diocese larg month, the

from the Synod has been decreased, the people making up the deficiency. But, brethren, we feel that more can and should be done in this respect, and that more efforts and more method are needed.

IV. Religious Education of the Children.—It is poor policy to let our children grow up in ignorance of Bible truths, and without the moral and spiritual influence of the Church, and then to spend our time in trying to reclaim them when grown up. The children for Christ and His Church should ever be our aim. Great as now are the evils of intemperance, Sabbath-breaking and political corruption in our land, they will be far worse in the next generation if we do not teach the children truth and honor, temperance and morality, and the fear of God, from the standpoint of the Bible. This is not being done in our day schools, where the education is entirely secular. It is to be feared it is not being always done in the homes, many of them Christian only in name. It cannot be done successfully by the one hour a week in Sunday School, as that is often conducted. The Sunday School may be a valuable help under the best circumstances; but it is often almost without method, and left to the few well-disposed persons who are willing to teach, but have never been shown how and what to teach. In the scattered Missions especially, where the incumbent cannot often be present, and where the children come from great distances, and the school has to be tacked on to the service, the results are often small compared to the time spent on them. What can be done?

1. The clergyman must realize the importance of the Sunday School, and give time and thought to the choosing of the teachers, and training them, and must be present to teach or catechise as often as he can.

2. The people must be willing to provide funds wherewith to purchase books, leaflets, helps, etc.

3. There should be a scheme of lessons for the whole school, not leaving subject and lessons to the individual teacher.

4. But even that is not enough. In the country Missions at least the clergyman should seek permission to give definite religious teaching in the day school's a regular intervals. I think most Missionaries could give three-quarters of an hour at least once a week—twice if possible—in each school in his Mission. If not, then as often as possible.

V. Obtaining Men and Money.—We need more clergymen, and more money towards their support, and I think that you can help in this matter, especially those of you who have many friends in England. I would ask you and your neighbours to interest your friends in England in the work, and to tell them what is being done around you, and how much more needs to be done. I believe they will respond heartily. I would further ask all who are working in the mission field, whether among the natives of this country or the settlers, and receiving aid from the Canadian Church or the English societies, to be diligent in sending reports to the Canadian Church papers and to the societies from which their aid comes. This is expected by the societies, and is, indeed, a condition of the grant; but it is not always done. You should send a half-yearly report, or, better, a quarterly one, of what you are doing. I emphasize this, because I have been receiving complaints from these societies and the Church papers that they do not hear from you. Brethren of the clergy, this may seem an addition to your work, and I know from experience how hard it is to find time for this; but remember that we cannot expect their support if we do not tell them the result of their gifts; e.g., one secretary of the S.P.G. writes:

"Why is it that we know so little of the Canadian Church while we are well informed of every other colonial Church? The fault does not lie with us at home. There is an aloofness about the Canadian Church which is very different from the spirit in the other colonial Churches. The S.P.G. is helping you generously; but no word of thanks ever reaches this shore. You take what we give and say nothing. We send you a lot of money, which is distributed to many recipients in small sums; consequently they do not feel that they are S.P.G. Missionaries, and seldom write to the Society's papers."

Brethren of the clergy, though I cannot agree with all the writer says, yet there is some ground for his complaint. Again, what are you doing to secure a supply of clergy for the future? Where are there any sons reared in this diocese preparing for the sacred ministry? We have a few of the last generation of Saskatchewan boys who are now Saskatchewan clergymen, and I thank God for the good work they are doing. There are also one or two young men, born in this country, who are preparing for the Indian ministry. But is there one lad over sixteen years of age, one young man in the whole diocese, born or brought up in the West, who is seeking to become a clergyman among our white settlers? I do not think there is one. Is this the fault of the clergy in not seeking to set before their boys the grandest of all callings, or of the parents, who do not wish to dedicate their sons to this honourable, but self-denying and ill-paid profession? Can it be that parents and sons have no respect for the ministerial office, or is it the overpowering desire for the money and comforts of this world that causes our young men to seek the farm or the office, the learned profession or the store, or anything rather than the ministry? A diocese larger than England, towns springing to birth every month, thousands of new residents pouring in, the field

white to harvest crying for labourers, sheep and lambs, belonging to the fold, crying for shepherds, and not one candidate in the whole diocese to train for the ministry?

VI. Duties of Churchwardens and Vestrymen.—We need more definite and methodic work on the part of these important officers. Hitherto there have been some grounds for the lack of this. They might plead that they were not plainly told what their duties were. There was hardly a copy of the "Duties of Wardens and Vestrymen" to be had in the diocese. This will now be altered. In the revised Canons these duties are fully set forth; and even if the Canons should be further amended, or not passed at this Synod, you can take the duties set down in the proofs in your hands as your guide.

The "Diocesan Magazine."—This has made a good beginning, has been well received, and gives promise of still greater success next year. This is mainly due to the energy and capacity of Archdeacon Lloyd and the rector of St. Alban's, on whom most of the burden has rested. But this must not be left entirely to the editor and one or two helpers. I want you to feel that each parish and each parishioner has an interest in the success of the magazine, and that by united efforts only in sending news and getting advertisements can it be made a success financially.

The See House is a matter that concerns the whole diocese and Synod, and as such I desire to speak of it. The necessity of a See House I think no one denies. The present house was purchased by your Executive Committee, and, though the cost may have seemed a little high, yet I am assured that the property is now worth far more than we gave for it. In asking your Executive to take this action I undertook to raise a great part of the price outside of the diocese, leaving the diocese to raise the rest. I shall show you that I have amply fulfilled my promise, but the diocese has hardly done its part. I have contributed all I can afford, and have raised all that I can outside the diocese, and I am sure that you will not say that the diocese cannot and will not raise the rest. But remember, that while you are delaying the interest the debt is increasing, so that you will have to raise the more the longer you wait. I am confident that it only needs method and an honest effort to reach the Church people of the diocese and it will soon be paid off. I believe the people of this diocese would pay this debt of theirs very soon if the matter were clearly laid before them and pressed upon them. I lay this matter before you, and I ask the Synod to take whatever steps it thinks best to remove the debt.

Lambeth Conference and Pan-Anglican Congress.—The Bishops of the whole Anglican Church are summoned to meet at Lambeth in July, 1908. It is my great desire and hope, if it be possible, to be present. It is a privilege and opportunity not to be lightly refused. In connection with this there is to be a Pan-Anglican Congress, meeting just before the other, and including a united service at St. Paul's Cathedral, at which it is proposed to present a thank-offering from the Anglican Church all over the world. In preparation for this Congress pamphlets have been sent to the Bishops during the last two years, and will continue to be sent for another year, asking for suggestions as to the choice of subjects, etc. We are asked to consult with our Synods, and to bring the matter before our laity as well as the clergy. It would take too long to put the whole matter before you in my charge. I would ask for a committee who may consider the papers and report to this Synod or to the Bishop and Executive Committee for them to take action. I am specially asked to ascertain your opinion as to the united thank-offering. It is proposed that every diocese in the Anglican world should make a collection for this purpose, and that all these collections should be presented in the offertory at the great thanksgiving service in St. Paul's. The object, or objects, to which this offertory shall be devoted is as yet undecided. It might be, as suggested, left to the two Archbishops and their council to decide upon some object common to the whole Church; or the General Synod of Canada might select a Canadian Church object; or the Provincial Synod might select one for this Province; or the diocese might earmark its contribution for some great diocesan object. Various great objects have been suggested worthy of such an offering. I do not know what other dioceses are doing, but I should like this diocese to contribute their small share to this thank-offering. We have much to be thankful for. I would suggest a collection this year, and again next year, to be presented at St. Paul's.

The Clergy Endowment Fund is one of the most important in the diocese, the one to which we shall have to look when outside contributions begin to fail. It is pitifully small, and has somehow been neglected for some years, and needs all our care. In 1886 Bishop McLean in his charge to the Synod urged upon it the duty of providing an endowment for the stipends of clergy, and reported a good beginning by a bequest and by a grant from the S.P.C.K. This was followed by a strong resolution of the Synod in the same direction. I see that at that time there were two collections per annum for this fund ordered. After that time I looked in vain for more than a passing notice of this fund. It seems to have grown a little by a further bequest and by the interest, but most of the latter was spent yearly on stipends. There is no notice of the yearly collections being made. In fact, for nearly twenty years nothing has been done for it. The S.P.C.K., which generously gave \$1,200 to it, promised another \$1,200 on our raising the sum of \$4,800, and I understand that the S.P.G. has since promised \$1,200 to meet \$1,200 of our raising; but I cannot find that anything

has been done toward meeting the first promise, and I fear that it has lapsed. The S.P.G. has kindly extended the time for the second to 31st December next. We have something towards that, and it ought not to be impossible to complete the \$1,200 in time.

A Provincial University for Saskatchewan is now being talked of as a possibility in the immediate future. Whether the time is opportune I am not prepared to say. But if it is to be, I think that we should claim to have a voice in the matter, and we should let our position be known. We have already a charter for a university within the diocese, granted many years ago in response to the far-seeing policy and diligent efforts of your first Bishop, and, though that charter has lain dormant, it has never been surrendered. The charter empowered the governing body of the University to establish a college at Prince Albert, or elsewhere, in affiliation with the University, and Emmanuel College was thus established. Although Emmanuel College has been used for some years as an Indian school, it was originally intended for a training school for the clergy and for the higher education of our lads in affiliation with the University when the time came. At the last Synod there was a motion made looking towards making it once more a theological college, but nothing could be done then. It would seem well now that we should be making plans toward returning to the original idea of the founder of a Saskatchewan university, with Emmanuel College as a beginning.

Indian Work.—I have not been able to visit the Indian Missions since last Synod, although my plans were laid for doing so. Other work has kept me busily employed; but I hope to start, almost immediately after the Synod, to visit the Missions in the north and east, and to visit those in the west in September. But the Board of Indian Missions, which, I am glad to say, has been revived, will report to you. There has been, I am sorry to say, a lack of ordained Missionaries in the Prince Albert district. From La Corne to Sandy Lake there was no resident priest, and only one deacon, and the Missions had to depend upon the Rev. J. Hines for those services which need a clergyman in full orders. In this work Mr. Hines has not spared himself or his horses, being almost constantly on the road. In the north, Archdeacon Mackay has laboured diligently at his saw-mill and the building of the proposed boarding-school. While admiring his endurance and self-denial, we regret his absence from the Mission Board and from the Synod; and I personally miss his counsel, and need his gifts and energy in more direct spiritual work among our Indians. We have but few clergymen now that can speak the Cree, and it is getting to be an anxious question how to fill the gaps in this portion of our ranks, and how we are to raise the funds to take the place of the annual decrease in the C.M.S. grant. Naturally, just now the attention of the Church at large, and to some extent our own, is fixed more keenly upon the pressing needs of our work among our settlers. But I do not forget that we have a very large Indian population, and that we have been hitherto in the forefront in this work; and we cannot forget that it was for the Indians chiefly that our first Missionaries came here, nor must we neglect our duty to them. I fear that it casts some reflection upon our teaching and influence among them that we have not been more successful in teaching them their duty of providing both men and money for the Church to which they belong.

I did hope to speak at length upon the mission of the Church to the world in the matter of public morality, truth, and righteousness, of temperance or sobriety, Sunday observance, civic and political honesty and uprightness. The times call for plain speaking; the Churches stand disgraced by the terrible contrast between the Christian profession and the practice of the members of the Churches. Perhaps I cannot do better than adopt and repeat the words of Bishop Mills in his charge to his Synod last week. . . .

The secretary of the S.P.C., Bishop Montgomery, is hoping to raise in England a special fund of \$100,000, to be devoted to helping forward the Church in Western Canada. He hopes to visit all the Western dioceses this fall, that he may see what is the work and what the needs. He expects to spend from August 30th to September 3rd in this diocese, visiting Saskatoon, Prince Albert and Lloydminster, and travelling over the lines of railway along which the towns and villages are springing up.

As to my own work, I need say little; it has been mostly office work, or parochial, or as travelling Missionary. I have held only two Confirmations since last July; partly, there were few candidates since last year, partly because I have not yet made my annual visit to the Indian Missions. I held two ordinations, when two of our deacons were advanced to the priesthood, and I have opened four new churches. During the year three clergy have left us for work elsewhere, and one has been superannuated; three came to us for a time and then left again, and four have joined us permanently. It is a cause for gratitude that death has only once touched our ranks. But I am sure that this Synod has joined in the heartfelt sorrow of the whole Church in the loss we sustained only a week ago in the decease of that veteran Missionary, the heroic Bishop Bompas, after forty years of uninterrupted service in his isolated mission field. We sorrow for our loss, but we can offer hearty thanks to God that He has taken to Himself and to His rest the soul of our dear brother, and that he was spared to see the work he had so faithfully carried on for so many years, and the care of the Indians he loved better than life, entrusted to the hands of the successor, marked out and chosen by himself. Our sincere sympathy goes out to Mrs. Bompas, who shared in his life.

sacrificing life and labours whenever and wherever it was possible, and who is now bereft of the comrade of all those years, and left alone in that distant field. Our sympathy goes out also to one that is personally known to many of you, and known by reputation to all of you, the nearest kinship to the north of us, Bishop Reeves, of McKenzie River. His wife, after bravely sharing for many years his life, his travels and his work in that lone land, was taken from him rather suddenly last autumn. We can only pray that God may comfort him, and enable him to carry on his work.

And now, brethren, I commend you to the guidance of God the Holy Ghost. May He give you the spirit of wisdom and understanding. May He so be with us now in our deliberations, that whatever we say or do may be pleasing to God, and may tend to the best interests of the Church of our Blessed Redeemer.

The following officers of the Synod were then elected: Secretary, the Rev. James Taylor; treasurer of current funds, the Rev. James Taylor; treasurer of invested funds, Mr. D. W. Adam; Executive Committee, the Rev. A. D. Dewdney, the Rev. E. Matheson, and Messrs. W. B. Bashford and W. J. Bell; Provincial Synod delegates, Archdeacon Lloyd, the Rev. C. Matheson, Ven. Archdeacon McKay, the Rev. A. D. Dewdney, the Rev. James Taylor, the Rev. J. Hines, and the Rev. D. D. McDonald; substitutes, the Rev. Mr. Davies, the Rev. Dyke Parker, the Rev. Mr. Meek, the Rev. J. Matheson, the Rev. T. Clark, the Rev. Mr. English; lay delegates, Messrs. James McKay, K.C., T. J. Agnew, W. B. Bashford, C. A. Adam, A. J. Bell, J. E. Sinclair, and R. Beatty; substitutes, J. H. Hill, A. Spence, S. S. Simpson, H. Richards, W. Trail, S. A. Clark, W. J. Bell and H. Assister; auditors, Messrs. T. E. Parker and C. D. Nevill; Chancellor, James McKay, K.C.; Lay Workers Committee, the Rev. Mr. Meek, the Rev. P. C. Hackworth, and Messrs. W. E. Traill and S. S. Simpson; Sunday School Committee, the Rev. Mr. English, the Rev. Mr. Carruthers, and Messrs. Assister and Love; Temperance Committee, the Rev. J. Matheson, the Rev. D. Carey, and Messrs. J. Harrison Hill and Mr. McDougall; Sunday Observance Committee, the Rev. D. McDonald, the Rev. W. E. Gilbert and Messrs. A. J. Bell and Williams; Mission Board, the Rev. J. Hines, the Rev. D. Davies, the Rev. T. Clark, and Messrs. S. A. Clark, H. E. Richards and T. J. Agnew. On motion of Mr. Beatty, seconded by Mr. A. J. Bell, the auditors were instructed to have a balance sheet prepared after completing their duties. The rest of the afternoon was spent in the revision of the Constitution and Canons for the government of the diocese. This is an important work, and has occupied on previous occasions the attention of the Synod. The Rev. E. Matheson reported that the Clergy, Widows' and Orphans' Fund was organized in 1880. The Rev. J. Hines was the first treasurer. At the present time the clergymen in the diocese were paying into the fund.

At the afternoon session of the Synod Mr. Harrison Hill read the report of the Temperance Committee. The report emphasized the necessity of organizing and working for the cause of temperance in all the parishes of the diocese. Mr. T. J. Agnew read the report of the Committee of the Indian Board of Missions.

The Rev. P. C. Hackworth read the report of the Committee of Lay Workers. The report of the Executive Committee, stating that in the future the Synod would withdraw financial support from the Emmanuel College aroused some discussion. Mr. A. J. Bell asked if this would not mean that the Church would lose its control over the college. Mr. McKay, the Chancellor, explained that the Government were supporting denominational Indian schools at other places. This was provided in the Indian treaty. The Church would still have control of the college. The greater part of the afternoon was spent discussing the Constitution. Mr. Beatty moved, seconded by Mr. A. J. Bell, that ladies be given the right to vote for lay delegates to the Synod. Archdeacon Lloyd said that if anything were wanted in the Church the ladies were always appealed to. They did the work and should have some say. Mr. Bell said that if the ladies were given the right to vote they were also entitled to the right of representation. The Synod then adjourned.

At the morning session on Tuesday, the 19th June, the Rev. E. Matheson read the report of the Church Missionary Society, showing receipts of \$3,017.64, and corresponding expenditure the same. He also read the report of the M.S.C.C., which showed receipts of \$3,017.64, and a corresponding expenditure. Both reports were adopted. The Rev. H. English read the report of the Sunday School Committee, and the Rev. D. D. McDonald the report of the Sunday Observance Committee. Chancellor McKay presented the report of the invested funds of the diocese, including the Sumner bequest and Emmanuel College Fund. A vote of condolence of the entire Synod was passed on motion of the Rev. J. Hines, expressing regret and sorrow at the death of the Right Reverend William Carpenter Bompas, D.D., late Bishop of Selkirk, and the Synod placed on record its appreciation of the late Bishop's life-long devotion to the Indian work. It was moved by the Rev. E. Matheson that the members of this Synod desire to express their sincere sympathy with the mother and relatives of the late Mr. Merton H. Mayne, for some time Catechist in this diocese, who died at his post of duty under sad circumstances last autumn.

Prince Albert.—As an evidence of extension in the Diocese of Saskatchewan, it was stated to-day by Archdeacon Lloyd, of Lloydminster, that they had opened seventeen new Missions since January 1st last, and twenty or thirty more

will be urgently required in the immediate future to cope with the situation if the settlers are all to be afforded the privileges of the Church.



MOOSONEE.

Chapleau.—St. John's.—The annual garden party in connection with the above church was held in the skating rink on Wednesday and Thursday, June 27th and 28th. The rink was transformed into a grove for the time being, and the whole affair was a great success—the financial results exceeding those of any previous year. One hundred dollars of the proceeds is to be donated by the Woman's Auxiliary (to whose efforts the party owed most of its success) to the Building Fund of the new church, the balance will go towards the liquidation of the rectory debt. His Lordship the Bishop of the diocese and Mrs. Holmes, who have now taken up their residence in Chapleau, were present on both days, and received a hearty welcome from all. The Bishop made a short speech during the second evening, expressing his pleasure at the very flourishing state of the parish, under the earnest and untiring efforts of the incumbent, the Rev. W. Lloyd James. Mr. James is about to take a much-needed rest, his health having given way from the arduous work of the past two years. The new (and much-needed) church, to obtain which he has made such strenuous efforts, is to be commenced at an early date, a most satisfactory site having been purchased from the C. P. R.

Chapleau.—St. John's.—On Sunday, July 5th, the Bishop of the diocese held an Ordination in this church and ordained the Rev. W. L. James to the priesthood. At the close of the service the Bishop licensed him to the curacy of the parish.

Mr. James is in very delicate health, and, as he is going to the Coast for two months' rest and change, his place will be taken by Mr. Claud Howard, a Wycliffe student.

The Rev. A. McLean is in charge of the Indian work in this district, and is rapidly winning his way to the hearts of the Indians.



KOOTENAY.

Nelson.—The Synod of the Diocese of Kootenay was held in this town on June 6th and 7th. The Lord Bishop of New Westminster and Kootenay presided; Archdeacon Beer and twelve other clergy, and fourteen lay delegates were present.

The Lord Bishop's charge contained a lengthy reference to the necessity for religious education, not only on Sundays, but daily, by "believers, qualified to teach." He also stated that arrangements had been made for the founding of a theological college in New Westminster for the training of priests.

Archdeacon Beer's report was on the whole a favorable one, showing growth throughout the diocese, but it also showed an increasing difficulty in attracting men to the Ministry, seven parishes, some of them self-supporting, being vacant.

A report was received on "The Alienation of Workingmen," which attributed the non-attendance at church of the labouring classes to Socialism and a belief that the Church sympathized with capital. The report was debated at length. Its conclusions found little acceptance, and the debate was adjourned for a year.

The Committee on Religious Education reported, recommending an agitation for religious teaching in schools and an attempt to secure the co-operation of other religious bodies. The report was adopted almost unanimously. No definite action was taken beyond the appointment of a strong committee, with the Rev. F. H. Graham, rector of St. Saviour's, Nelson, as convener.

The Executive Committee reported in favour of immediate efforts in the diocese and in England and Eastern Canada to raise the endowment for the bishopric, as it was agreed that a resident Bishop is urgently required.

The treasurer's report showed the diocesan finances to be very satisfactory. Mr. Phipps resigned the treasurership amid general regret. He was thanked for his services, and Mr. J. M. Lay, manager of the Nelson branch of the Imperial Bank, accepted the position.

The special Synod sermon was delivered by the Rev. C. A. Procnier, of Revelstoke. It was an appeal for loyalty to Catholic truth and Catholic discipline against the disintegrating forces of the age.

The following officers were appointed: Clerical secretary, the Rev. F. H. Graham; lay secretary, W. A. Jowett; treasurer, J. M. Lay; registrar, E. A. Cocase; Executive Committee, ex-officio, the Bishop, the Archdeacon and the secretaries; Bishop's nominees, the Rev. J. A. Cleland, C. W. Buss; clerical, the Revs. T. Greene, C. A. Procnier and H. Steele; lay, Messrs. Johnson, E. V. Nables and Irvine.

Nelson.—St. Saviour's.—On Trinity Sunday the Right Rev. the Bishop of New Westminster and Kootenay ordained Mr. T. W. Johnson to the diaconate in this church. Mr. Johnson is in charge of the Mission of Arrowhead, with out-stations at Nakusp, Comapix, Cambourne and Fire Valley.

His Lordship during his visitation of the Diocese of Kootenay confirmed many persons at Kelowna, Vernon,

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The Rev. E. A. St. G. Smythe has accepted the parish of Traill. Mr. Smythe was lay reader, deacon and priest at Windermere for a number of years, and left this old Mission followed by the universal regret of his people. They, however, recognized that their late pastor had fairly earned his promotion.

The Rev. R. S. Wilkinson, of Amherst Island, has accepted the parish of Fernie, and enters on his new duties on the first of next month.

Golden.—The Rev. C. F. Yates, vicar of this parish, writes as follows: "I have a number of Sunday School papers ('Young Churchman' and 'Shepherd's Arms') which I will give to some poor Mission requiring such and not able to purchase. The papers are unused, and the numbers extend over some five or six years, and would supply the needs of a small Sunday School of twelve to fifteen children for some time. Sound Church teaching."



COLUMBIA.

William Wilcox Perrin, D.D., Victoria, B.C.

Victoria.—The opening service of the Synod was held in Christ Church Cathedral on Wednesday evening, July 4th. The great majority of the clergy of the diocese were present at the service, as well as most of the lay delegates. The service began at 8.30 p.m. The first Lesson was read by the Rev. J. A. Leakey, Rural Dean of the Northern Deanery. The second Lesson was read by the Rev. J. H. S. Sweet, Rural Dean of the Southern Deanery. The service was sung by the Rev. Canon Beauland. In the place of a sermon the Lord Bishop of the diocese delivered his annual charge which was as follows:—My Reverend Brethren, and Brethren of the Laity: We are once more pressed to meet together in Synod to receive reports of the work of the past year, and to deliberate upon methods by which mistakes may be corrected and the advance of the Church may be secured. We cannot be too thankful for the absence of all party strife within this diocese. There is no freer body of Christians than the Anglican communion. In some cases, indeed, that liberty is undoubtedly abused, and the cardinal doctrines of the faith are denied by those who still remain nominally members of the Church. We faintly hope that such are few in number, but they force themselves upon the public and undermine the faith of many. In this diocese all shades of opinion are held, and, thanks be to God, we are able to work together with a good will and without acrimonious disputes. For myself, I am more and more convinced that the Prayer-Book of the Church of England can, and will become, the rallying point for that unity of Christians that all desire, and many of us pray for. It is based upon Scriptural teaching and sets forth all that was held and taught in the primitive Church. Anything short of this, even if it were accepted by the large Christian bodies that have sprung into existence since the Reformation could not be a lasting basis, and would result in new divisions within a short space of time. Be it ours, therefore, to hold fast to our "ungodly heritage" and by our life and doctrine bring back those who have externally separated themselves from us. Their secession was voluntary, and the Church of England has never formally excommunicated any body of Christians. At the same time it is useless to pretend that there is no difference of doctrine between us and them. We agree as to the cardinal doctrines of the mystery of the Holy Trinity, and the Incarnation of the Eternal Son, but upon the historic Episcopate, and the administration of the Sacraments there is a diversity of teaching. Conferences upon these subjects may, under God, remove false conceptions, and be the means of clearing away difficulties, but mere platitudes or any forced attempt to bring about that unity which we all desire, would only result in increasing our "unhappy divisions" and postpone that which we pray may come in God's good time, when the Church may show an unbroken unity in her battle against sin, the world and the Devil, as at the first. I have to record with regret that I know will be felt by all, the departure of the Rev. C. Ensor Sharp from the diocese

to undertake work Mr. Shar his energies to e remain in the c charge. The Re of Esquimalton, of Alberni, took place last scheme suggeste three years resi sult is decidedly been chosen as affords me the office. I have e district, one at and I have also Lake. I have care of the Rev have licensed I district. The R England after l ing his absence most faithfully his duties at th Indians and w during the past blessed. The c way diminishes sympathy and after night, as mission. In ac vices at the ho special report c has been publi doubt as to t settlers on the gladly respondi doctor and hos of a dollar a penditure. Th develop, and l be lacking. V and that of N Mr. Antle in ginning the b man can have only fear is physically, an licensed as la considerable himself hearti men are takin in the several the settlers a vided for then for missions ought to be women who l Church, and them for ou borne their various fields branches with say that in V who are banc sionary work connection w chairman of t work that is Anglican Ch which are so many, and e "New Era," tions as "Ea S.P.G., or The Lenton little below t the change t offerings, w Lent they w some parishes collection fo their appor for liberality their share coming, I w wishes who n ways. U after year, solidate the could be for that has co and the Y Diocese of sionary dioc was chiefly his bishopric He has pas devotion to that will no visit in Vi Synod is d be transfer

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Victoria, B.C.

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 Sharp from the diocese

to undertake work in the Diocese of Toronto. For fourteen years Mr. Sharp in addition to his pastoral duties devoted his energies to educational work, and his good influence will remain in the case of many boys who have been under his charge. The Rev. H. St. J. Payne has accepted the rectory of Esquimalt. An exchange between the Rev. J. W. Flinton, of Alberni, and the Rev. F. H. Wimberley, of Saanich, took place last August. This is the first time that the scheme suggested of a change of the Mission clergy after three years residence has been put into effect, and the result is decidedly satisfactory. The Rev. J. A. Leakey has been chosen as Rural Dean of the Northern deanery, and if affords me the greatest pleasure to appoint him to the office. I have consecrated two new churches in Mr. Leakey's district, one at South Cowichan, and the other at Duncan's and I have also consecrated the Churchyard at St. Michael's Lake. I have placed the charge of Northfield under the care of the Rev. A. Silva White, rector of Nanaimo, and have licensed Mr. G. W. Wollett as lay reader for the district. The Rev. A. J. Hall, who has lately returned from England after his furlough is not able to be with us. During his absence the mission work at Alert Bay has been most faithfully carried on by Mr. Corker; in addition to his duties at the Industrial School he has ministered to the Indians and white people at Sunday and week-day services during the past year, and his labours have been abundantly blessed. The difficulty of the mission to the Chinese in no way diminishes, and Mr. Grundy ought to have our full sympathy and earnest prayers in his arduous work night after night, as he patiently teaches those who attend the mission. In addition to this, Mr. Grundy holds regular services at the hospital, the gaol, and the Old Men's Home. A special report of the work of the "Columbia Coast Mission" has been published by the M.S.C.C. and there can be no doubt as to the appreciation of the loggers and scattered settlers on the north-east coast of the island. They have gladly responded to the advantages offered to them by the doctor and hospital at Rock Bay, so that their contributions of a dollar a month are sufficient to meet the present expenditure. The work, however, we fully believe will largely develop, and I have no fear that the funds necessary will be lacking. While the committee appointed by this diocese and that of New Westminster are more than willing to aid Mr. Antle in every way, as a matter of fact from the beginning the burden has fallen upon his shoulders, and no man can have worked more faithfully than he has. My only fear is that the strain may be too great for him physically, and I am thankful to announce that I have licensed as lay reader, Mr. C. Jenner-Hogg, who has had considerable experience in dealing with men and has thrown himself heartily into the work. Gradually, but surely, the men are taking more interest in the services that are held in the several camps as the Columbia makes her calls, and the settlers are loud in their praises of the services provided for them. The development of the Woman's Auxiliary for missions has been steady and sustained, and a branch ought to be formed in every parish. There are now 180 women who pray regularly for the missionary work of the Church, and a large sum of money has been subscribed by them for our Columbia Coast Mission, while they have borne their share of the missionary work carried on in various fields. A beginning has also been made in junior branches with considerable success, while I am thankful to say that in Victoria we have an organized association of men who are banded together for the study and advance of missionary work; a meeting will be held on Friday evening in connection with this gathering of the Synod, at which the chairman of this Association will preside. The study of the work that is now, thank God, being carried on by the Anglican Church will do much to silence those objections which are so constantly repeated that they are believed by many, and every Churchman ought to read, not only the "New Era," the organ of the M.S.C.C., but such publications as "East and West," the quarterly "Review" of the S.P.G., or the "Missionary Intelligencer," of the C.M.S. The Lenten offering for the Diocesan Mission Fund is a little below the average, but this is partly accounted for by the change that has been made with regard to the children's offerings, which have been devoted to the M.S.C.C. This Lent they were considerably more than last year, and in some parishes very little effort is made beyond the children's collection for the society. In consequence the amount of their apportionment is not raised, and if it had not been for liberality of several parishes in contributing more than their share the sum of \$1,000 would not have been forthcoming. I would once more, earnestly plead with those parishes who neglect their duty in this matter to amend their ways. Unfortunately, the offenders are the same year after year. It would, without doubt, strengthen and consolidate the work of the Church if an Ecclesiastical province could be formed west of the Rocky Mountains. The change that has come over the northern part of British Columbia and the Yukon territory may hasten matters. Both the Diocese of Caledonia and Selkirk have ceased to be missionary dioceses, owing to the incoming of white settlers. It was chiefly on account of this that Bishop Bompas resigned his bishopric and undertook the charge of Cariboo crossing. He has passed to his rest and left behind an example of devotion to the Indians and of a faithful witness to Christ that will not soon be forgotten. We had the pleasure of a visit in Victoria of his successor, Bishop Stringer; if a Synod is duly organized and the Diocese of Selkirk could be transferred from the Province of Rupert's Land, now

that the Diocese of Caledonia is a part of the Canadian Church, and there is a prospect of the appointment of a Bishop for Kootenay, a province consisting of five dioceses may be formed at no very distant date. An appeal for candidates for the ministry has been issued by the M.S.C.C. with the suggestion that it should be real in all our churches. There can be no doubt as to the need of men in the North-West and in the older dioceses of Canada. If asked what are the chief reasons that keep young men from offering themselves I fear that the foremost must be the spirit of indifference in so many homes of professing Church-people where the spiritual education of the children is neglected, and family prayers are unknown. The exceedingly small stipends of the clergy (hardly amounting to a living wage) also deter some parents who do care for their sons' spiritual welfare, but hesitate to foster the sense of vocation to holy orders, because they do not wish to expose them to a life of poverty. So far as the training is concerned, personally, I think it far better that native sons of British Columbia should have their Theological training in one of the colleges already established in Canada, but in the diocese of New Westminster, an effort is being made to begin a small school at Vancouver, to which, of course, any candidates from this diocese would be welcomed. The fate of the Lord's Day Alliance Bill, at Ottawa, is hanging in the balance. The opponents have made loud and angry protests against the measure, but the quiet, unexpressed opinion of the great majority is in favour of the reduction of work upon the Sunday to the smallest possible measure, and of gaining for every man and woman one day of rest out of seven. In this Province there is less need than in any of Sunday excursions, as we have no slums in our cities, and the parks and open country are within easy reach of all. No one in his senses, believes that people can be made moral, still less spiritual by Acts of Parliament. All that can be done in that way is to prevent flagrant abuses. It must rest with us clergy and laity alike by our word and example to keep the Sunday as a day of rest and worship. The laity may be required even in some ways to curtail their own liberty for the sake of their brethren, and even if they see no harm in certain amusements upon a Sunday, abstain from them because so many give up their whole Sunday to them. The protest to-day has not to be made against a Puritanical Sabbath; but on the contrary, against unnecessary work and pleasure to the utter neglect of any idea of that public worship which is our bounden duty and service as Christians. We are looking forward with great pleasure to a visit from Bishop Montgomery, the Secretary of the Society for the Propagation of the Gospel, in September. The Bishop will see with his own eyes the crying needs of the North-West both of men and money. A scheme has already been started to collect in England, a sum of £20,000 for the development of Church work in the North-West and British Columbia. The visit will be a hurried one, but we are delighted to think that this venerable Society, which in years gone by did so much for this diocese, and to-day makes a grant of £300 a year for work amongst the Chinese, and white settlers, will be represented in Canada by one who from his own colonial experience in Tasmania, will have no difficulty in grasping the true condition of affairs. Bishop Montgomery will also explain the scheme of holding a Pan-Anglican Missionary congress in connection with the Pan-Anglican Conference of Bishops which is to be held, if all is well at Lambeth in 1908. Circulars have already been sent to all the Anglican dioceses throughout the world, and suggestions have been made as to the most suitable subjects for discussion. It is also proposed that a united thank-offering should be made and presented at a special service in St. Paul's Cathedral, London. Secretaries are to be appointed to represent every diocese, and the collection for the thankoffering is to commence at once. The amounts raised may be given to a general fund, or " earmarked " for any purpose whatever either within the diocese itself or in any other way that has the sanction of those in authority. If this is successfully carried out, it will be an outward sign of the unity of the Anglican Communion, however large the offering may be, it will not minister to our pride, for it cannot fail to be small in our eyes when we remember all we owe to our Lord and Master. May this gathering of our Synod bring home to us all, a deep sense of our responsibility, and while we deplore our shortcomings and thankfully acknowledge His blessings, may we, clergy and laity alike, be kept steadfast to the faith once for all delivered to the saints, and by God's grace both by word and example, lift up a standard for the people of honesty, temperance, and purity to the honour and glory of His Name, and the advance of His Kingdom.

On the following morning after a Corporate Communion, the delegates met in the school-room, and the session was formally opened. The Clerical Secretary, the Rev. J. H. S. Sweet; the Lay Secretary, Mr. Frank Burrell, and the Treasurer, Mr. P. Wollaston, Jr., were re-elected. The reports of the Executive Committee and Mission Board were adopted, as was also that of the Treasurer. This report was very satisfactory, showing the financial affairs of the diocese to be in a sound condition, largely due to the painstaking interest so continually shown by the Treasurer. Two amendments to canons from last year's session came up for confirmation which they received, one altering the definition of a mission and a parish, and the official designation of the latter, making it a vicarage or incumbency when the clergyman receives his stipend from the Mission Board, and a rectory when the parish is self-supporting. The other amendment places the Archdeacon or Archdeacons of the

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list of ex-officio members of the Executive Committee. A resolution favouring greater freedom in the matter of title to vote at Easter vestries drew forth a large amount of discussion, the conservative and liberal views being both expressed fully. A committee was appointed to welcome Bishop Montgomery on his expected visit to Victoria. A committee was appointed to report on Parish Boards in Victoria City and vicinity. It was decided that in future the proceedings of Synod should be printed. A committee was appointed to examine the Constitution and Canons of the Diocese with a view to revision and consolidation, it being felt that the growth of the diocese necessitates such work. The Synod reiterated its sense of the urgent need of a General Superannuation Fund for the Church of England in Canada. A resolution approving of the abolition of compulsory special collections other than Christmas and Easter, and the adoption of the system of apportionment for the Diocesan Mission Fund as well as the M.S.C.C., was passed after much discussion. A committee was appointed to consider the advisability of extending the principle of the Quebec System to every parish and mission in the diocese, and to report to the Executive Committee. This affects the self-supporting parishes as well as the one or two others which are still outside the benefits of the System. It was pointed out that two good results would ensue. First, self-supporting parishes tending to grow slack in their regular payment of the ministry would be compelled to take their fair share of financial burden. Second, the clergyman would be rather the agent of the Church at large than the paid official of the parish. A committee appointed at the last session to consider the revision of the Canon on Repairs to Parsonages brought in a valuable report, embracing a new canon. In committee this canon came in for a large amount of criticism from the rural clergy and delegates, and as a result it was amended considerably. The following is the canon in its amended form:—Canon on Inspection of Church Buildings and Repairs to Parsonages.—"1. The Executive Committee shall from time to time appoint in each parish an inspector of the Church, parsonage and other Church buildings and premises, who shall be an architect or other qualified person. 2. It shall be the duty of such inspector to make a thorough examination of every such parochial building once in five years, and to send a report of its condition to the Executive Committee. 3. This report shall deal with the repairs necessary to parsonages under two divisions named, respectively, 'schedule A' and 'schedule B.' For repairs under 'schedule A' the incumbent is responsible, and for repairs under 'schedule B' the responsibility lies with the parishioners. 4. The cost of such inspection shall be borne by the Synod. 5. Upon receiving the report of the inspector, the Secretary of the Synod shall give notice to the incumbent of the repairs required under 'schedule A,' and to the churchwardens of the repairs required under 'schedule B.' 6. When the repairs shall have been completed, for which a period of not more than six months shall be allowed, notice of the same shall be sent to the Secretary of the Synod, who shall then request the Rural Dean and the inspector, or one of them to make a careful examination of the same, and to report thereon to the Executive Committee. 'schedule A.' All repairs to glass, doors, locks, fastenings and shelves; any damage caused by neglect or carelessness of the occupier, or which may not be chargeable to fair wear and tear, nor may arise from earthquake, fire, flood, tempest, or from original defect in construction. 'Schedule B.' Real property taxes, premiums of insurance, and all repairs to walls, chimneys and roofs of parsonages and out-houses, and all other repairs not included under 'schedule A.' painting when required, all outside wood and metal work of the houses and out-houses which are usually painted."

The committee appointed to report on the Bishop's address brought in a series of resolutions which were passed unanimously with the exception of that which expressed approval of the efforts of the members of the Dominion Parliament to secure observance of Sunday without undue infringement on the right of the subject. To this there was some opposition, and the resolution passed by a majority. Among the other resolutions the most important dealt with Christian Unity. (in regard to which it was decided that conferences should be held in the diocese) the Columbia Coast Mission, Women's Auxiliary, and Churchmen's Missionary Association (all three being commended to the interest and support of

Church people), the work of lay readers (which it was resolved should be organized and developed), the establishment of an ecclesiastical province west of the Rockies, and the need of men for the ministry. The attitude of the Synod towards Christian Unity may be shown by the following resolution which was unanimously passed:—"Resolved; That this Synod thankfully recognizes the growing desire for visible fellowship between all who bear the name of our Lord Jesus Christ, and hereby expresses its hope that in any movement towards that end in Canada, our Church (while determining firmly to maintain whatever things of Faith and order are truly primitive and apostolic in their origin, and Catholic in their application), will heartily join by prayer to God and conference with our separated brethren." A resolution expressing sympathy with the Church at home in the conflict over the Education Bill with the implication that undenominationalism leads necessarily to secularism, was passed by a majority, some abstaining from voting, and two voting against. A committee was appointed to take up the matter at the United Thankoffering of 1908, which will, no doubt, be of a definitely missionary nature. Various resolutions of thanks and sympathy were passed. A progressive spirit was manifest in all the deliberations, an evidence, we trust, of the life of the spirit and consequent growth. The kindness of feeling in debate, lightened the cares of the Bishop in the chair, and left with the delegates a feeling of thankful satisfaction, that amidst many differences we are able by God's grace to "keep the faith in the unity of the Spirit and in the bond of peace." A pleasing feature of the Synod was a delightful reception given on the Thursday evening to the members. A large number of guests attended, and the evening passed pleasantly with music and social converse. The hospitality of Mrs. Pemberton, of "Gonzales," who entertained the delegates to afternoon tea, must also be mentioned. The last day of the session closed in a fitting manner with a public missionary meeting, under the auspices of the Churchmen's Missionary Association, the President, Mr. Lindley Crease, occupying the chair. The hymns, "All people that on earth do dwell," "All hail the power of Jesus' Name," "Thou, Whose Almighty Word," were sung with warmth and enthusiasm, the Cathedral choir, (unsurpassed), leading. The first address by the Secretary, the Rev. R. Cornel, dealt with the origin, principles, environment, and work of the Church Missionary Society, and the second by Miss Allen, of Toro, Uganda, with the various phases of Mission work in that far-distant kingdom. Both were listened to with the greatest interest by the audience, which in spite of the heat, was a large and representative one. It was an outward sign of the growing horizon of the Church in Victoria and (may we not say?) of an intenser inner life. It was, too, a testimony to the community that the Church of England is a vital force for Christ in the world, and that if here or elsewhere there has been deadness or coldness, the fault has been ours as individuals. But there are tokens now of repentance and of faith and of obedience.

"Increase our faith, O Lord,
To look right on, and see
All things redeemed, restored,
And perfected in Thee;
So make us strong
To do Thy will,
Rejoicing still,
In work and song."

May the motto of our C.M.A. be the motto of the diocese and of the Church of England in Canada: "Speak unto the Children of Israel that they go forward."

Correspondence.

CAN SOMETHING BE DONE TO HELP EARNEST MEN?

Sir,—The Archdeacon of Saskatchewan asks for thirty clergymen and \$10,000. One sympathizes with his case. But if he had the \$10,000 where are the men? Another Archdeacon in the South, as a late "Churchman" tells us, seems to have done something which may in the end prove to be the solution of the question. How we are going to occupy the land. This southern Archdeacon has a school of the Prophets in the field. His Divinity School is not confined by four walls. The students are actual Lay Missionaries, holding services, visiting, etc. They are paid a nominal salary. And so this Archdeacon has been able to supply the diocese with services, and, in addition, is fitting these men, intellectually and practically, for the sacred ministry. Calls are made for men. Calls are made upon parents to give their sons. Perhaps if something practical were done to help these men, these sons—to make it possible—I do not say easy, I do not wish to lower the standard—to enter the sacred ministry without a large expenditure of money; perhaps if something were done to help earnest men, who have passed, say, the Junior Leaving Examination, to get into the work they love at once, there might be more men, at a less expenditure than can possibly be had under our system of a long, sometimes expensive, college course, who would offer themselves.

W. Craig.

YOUNG PEOPLE'S MISSIONARY MOVEMENT.

Sir,—I desire as strongly as I can to endorse the admirable article by the Rev. Cooper Robinson, just published in your columns. We are also much indebted to you for your strong editorial commendation of Mr. Robinson's proposals concerning the young people of the Church. I have just returned from the first Summer Conference held in Canada in furtherance of the Young People's Missionary Movement. My experience of this Conference at Whitby was most refreshing and inspiring. Unfortunately, Church of England young people were conspicuous by their absence, doubtless through no fault of their own, but rather through our fault as their clergy, to whom they naturally look for leadership. But the Church of England was represented among the speakers by the Rev. Mr. Lea, on furlough from Japan; the Rev. Cooper Robinson and myself. I was immensely impressed by the splendid promptitude with which the sacred business of the Conference was conducted, and by the sanctified common sense which governed all its deliberations. I felt that this movement has solved the problem of attracting our young people by educating them in the solid and ennobling study of the missionary progress of the Kingdom of God. Here are studied the missionary problems of the world, and not of some limited section of this or that religious communion. The literary equipment is already in splendid shape, although the movement is only four years old. My I emphasize the fact stated in Mr. Charles V. Vickrey's comprehensive handbook that "the output of literature now controlled by the movement, including sales before and after the formal organization of the Publication Department, comprises several mission study text-books, with an aggregate sale of 192,731 volumes; six uniformly bound libraries or sets of reference books of from seven to twenty volumes in each library, and of which a total of 10,635 sets, or 169,847 volumes, have been sold; 384,305 Mission Study Class Manuals, Helps for Leaders, Announcements, and other accessories for mission study class work; 7,971 maps; 15,000 wall charts; 14,541 programmes and other literature on the Sunday School and Missions, besides several pamphlet publications of a general missionary character." These statistics, to May 1st, 1906, give a clear idea of the wonderfully rapid spread of the work. As Mr. Vickrey says: "The sale of 192,000 volumes of Forward Mission Study Text-books means that approximately 192,000 young people have been meeting week after week for a careful, prayerful study of the progress of the Kingdom of God in mission fields." Truly, in the words of the prophet Joel, our young men are seeing visions, and they are also translating them into vigorous realities. And all this splendid equipment is as ready to hand for the Church of England as for any other Christian communion, and co-operation reduces the price almost to cost. Here, surely, is Christian unity in a most practical and invigorating form. These are the munitions of war. May we use them with one heart and soul, and with our eyes fixed on our glorious Leader, the great God and Saviour, Jesus Christ. To unite with this missionary movement is not to compromise, but to ennoble the Church of England, and to bring us into rational Christian fellowship with some of the noblest souls of this generation, not cradled nor nourished in our communion. Blessed are they that know in comforting experience the unity of the Spirit, in the bond of peace, and in righteousness of life.

G. Osborne Troop.

THE SYNODS AND THE HIGH SCHOOL GEOGRAPHY.

Sir,—Permit me to state that I am a constant reader of "Spectator's" weekly "Comments on Questions of Public Interest," and very frequently agree with his well-written and logical conclusions. It is accordingly a matter of some regret with me that I found it my duty to wholly dissent from his comments, in your last issue, touching the recent action of three Bishops of the Canadian branch of the Church of England in reference to the High School Geography. "The quotation," says "Spectator," "which their Lordships give in support of their position did not appeal to us as justification for such a course." "Spectator" closes his adverse criticism by somewhat dogmatically saying: "Assuming that there was reasonable ground for considering that the book in question was scientifically inaccurate and unsound regarding the Faith, it certainly was a question altogether too deep for a body (the Synod) having no special aptitude for such problems to pronounce upon offhand. The Church ought to make sure that the Truth is assailed before it proceeds to annihilate anybody." Now, I hold, on the contrary, that the Bishops were most amply justified by the facts of the case (and one fact is worth a whole cartload of arguments) in pursuing the course they did. And I further hold that, as bodies of trained theologians, the Synods were perfectly competent to deal with all the questions at issue, which were not deep by any means, but were, on the contrary, superficial in character, and thus entirely within the scope of being dealt with, even in an offhand way, by well-educated men. In order to prove the correctness of my position in the premises I will now quote one of the objectionable paragraphs in the High School Geography, alluded to by the Bishops in their several charges. Under the head of "Life on the Earth" it says: "But the study of the rocks has an interest for us beyond

their mere origin, their formation and their use—a deeper and more important interest—for it reveals to us the story of life on the earth from its lowly beginnings in humble seaweeds, or in a mass of gelatinous matter, that wove for itself a limy covering from the waters of the sea to its crowning development in man, who claims kindred with still higher beings." Now, viewed from a theological standpoint, this paragraph teaches Atheism in the simplest and most direct manner, as any intelligent person will see at a glance. According to it God neither originated life on this earth, nor created man in His own image, as we are taught in the Bible. On the contrary, according to the Geography, both alike were the evolutionary products of humble seaweeds, or gelatinous salt water matter. Regarded from a purely scientific point of view the paragraph I have quoted is just as untrue as it is from a theological point of view. No rock fossil has ever been discovered which sustains it even in the most remote degree, it is the mere speculative supposition of the writer, and has not a single fact nor any inductive reason whatever behind it. The most eminent physiologist of the present day, Professor Virchow, of Berlin, declares that evolution is all nonsense. "There is a complete absence," he adds, "of a lower stage in the development of man." This fact is also admitted by that greatest of all geologists, Sir Charles Lyell. Modern discovery and the progress of true science I may here state, are fast discrediting all the Agnostic speculative theories of the past century; and Haeckel, the greatest living apostle of naturalistic evolution, admits that he is now almost standing alone, and states, "that most modern scientists deny the truth of evolution, and especially Darwinism, which they maintain is in error, and cannot be sustained." Pasteur, the noted French bacteriologist, says: "Posterity will one day laugh at the foolishness of the materialistic philosophers. Professor Barrande, the great paleontologist, declares "that in none of his investigations had he ever found any one fossil species develop into another." Sir J. W. Dawson, LL.D., F.R.S., says: "We have found no link of derivation connecting man with the lower animals which preceded him on this earth." The great modern geologist, Professor Silliman, affirms as follows: "We find in this planet itself the proof that the Bible record is true."

If necessary I could produce numerous other authorities of a similar character to those I have quoted. Thus we see that the greatest modern scientific authorities teach doctrines in direct opposition to the High School Geography. Its new departure in speculative science in declaring that life on this earth originated in humble sea weeds, etc., and not in atoms, as stated by the Pagan physical philosophers of ancient Greece, or in molecules, as stated by Herbert Spencer, and that man had his lowly beginning in the same way instead of commencing with a little jelly-fish with a swim-bladder, according to Darwin, or a monkey, according to Huxley, is merely ridiculous nonsense, and should never be taught in our schools. I may add that the teachings of this book on the "nebular hypothesis," and on other branches of Agnostic speculative science, so current in the past century, is equally erroneous, and equally opposed to true scientific fact. Under all these circumstances the action of the three Bishops in calling the attention of their Synods to the atheistical character of the High School Geography was most timely, and to be commended in the highest degree. They would have been unfaithful stewards in the service of their Divine Master had they acted otherwise. It is to be sincerely hoped that their action in the premises will speedily lead to this dangerous book being wholly excluded from our schools, and that our young people of both sexes will no longer be subjected to its most pernicious anti-Biblical, anti-Christian, and antiquated, worn-out Agnostic teachings.

J. Mercier McMullan.

Brockville, July 17, 1906.

LIVING AS WITH CHILDREN.

Most of us show our best side to children. We do so because we know that they do not believe us to have any other side, and we shrink from disappointing them, and from losing their good opinion. A child has not learned to look for deceit or unkindness or double-dealing. Therefore grown people who think at all are more careful to be scrupulously truthful to children, and to keep to the letter their promises to children than they are to older ones, who, as they know, will "make allowances." An unspoiled child does not "make allowances" for evil. He knows no standard but the simple best. Occasionally a grown man or woman seems to have retained that unspoiled confidence in the best side of every one. And to such a man or woman we all try to show our best; when we are with them we try to be our best. Suppose we all lived with each other as children! Would the world be better or worse for it? The Kingdom of heaven has been said to be of such.—Sunday School Times.

"Think truly, and thy thoughts shall the world's famine feed;
Speak truly and each word shall be a fruitful seed;
Live truly, and thy life shall be a great and noble creed."

At Fast St. Louis, BANNING, eldest son of Archdeacon of London Interred at Woodland C.

British A

The amount of cathedral building in N. Z., is £6,234.

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The Rev. Cha. M.A., chaplain Archdeacon of I.

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DEATH.

At East St. Louis, Ill., on 11th inst., JAMES BANNING, eldest son of Ven. T. B. Richardson, Archdeacon of London, in the 37th year of his age. Interred at Woodland Cemetery, London, Ont.

British and Foreign.

The amount promised for the new cathedral building fund of Dunedin, N. Z., is £6,234.

The Ven. Archdeacon Brooke, Archdeacon of Halifax, died recently in his 70th year.

The Rev. Charles Albert Gillmore, M.A., chaplain of Murree, Punjab, Archdeacon of Lahore.

The installation of the new Dean of Manchester (the Right Rev. Dr. Welldon) took place on the 25th July (St. James's Day).

The Free Masons of West Lancashire have promised £10,000 to build the Chapter House of Liverpool Cathedral.

It is because we are failures at home that Missionary work is a comparative failure abroad.—Bishop of Gloucester.

The death is announced of the Rev. Henry Temple, D.D., Canon and Chancellor of York Minister, at the age of 79.

The Rev. E. M. Blackie, B.A., rector of Limsfield, Surrey, has been appointed rector of St. Paul's, York Place, Edinburgh.

It seems to be forgotten or not known by a large number of people that the Church brought the Bible to England.—Bishop of London.

The Rev. J. H. F. Peile, Fellow and Chaplain of University College, Oxford, has been appointed Bampton Lecturer for this ensuing term of 1906-7.

The Dean and Chapter of Carlisle Cathedral have decided to improve the cathedral organ at an approximate cost of £2,000, as well as some other minor improvements.

The Ven. the Archdeacon of Man, the Ven. Hugh S. Gill and Mrs. Gill, celebrated their golden wedding day lately. The Archdeacon is an uncle of the present Bishop of Travancore.

The Rev. Arthur S. V. Blunt has been appointed vicar of the important living of Holy Trinity, Fournemouth, Hants, in place of Canon Eliot, brother of the Dean of Windsor, who has resigned.

It is intended to obtain and present to Uppingham School a portrait of Herr Paul David, forty years choir-master and music teacher at Uppingham, to serve as a permanent memorial of his distinguished work there. Subscriptions are invited.

A beautiful stained-glass window, depicting the Ascension, has been erected in the ancient parish church, High Wycombe, in memory of the late Rev. James Poulter, who for many years was headmaster of the Royal Grammar School in that town.

The foundation-stone of the new S. P. G. house in Westminster will, it is hoped, be laid in October next. And possibly the building will be ready for occupation by May 1, 1908, in time for the Pan-Anglican Congress and the Lambeth Conference.

A very handsome gift has just been made to Grace Church, Freeport, Ills., consisting of an exceedingly handsome pair of brass alms basins. The gift is a memorial to Mrs. Atkinson and has been presented to the church by Miss Helen Atkinson and her sister.

The parishioners of Grace Church, Oak Park, Ills., are about to present their rector, the Rev. E. V. Shayler, with an automobile to enable him to cover his large parish with greater ease. This gift comes as a thank-

offering for the rector's recent decision to remain at Oak Park.

The Crown Princess Mary has presented the English chapel at Bucharest with Communion vessels, which the Bishop of Gibraltar blessed during Sunday's service. The following afternoon the Bishop consecrated an English Protestant burial ground.

The laying of the foundation-stone of the Church of St. Aldhelm, Bedminster, by Lady Smyth, marks the initial step in the completion of the large scheme of Church extension in that part of South Bristol which was set on foot by the Bishop's Commission in 1898.

The memorial stone of the nearly completed chapel of St. Bees School, near Whitehaven, was laid recently by Viscountess Morpeth in the presence of a large gathering of clergy and parents and friends of the scholars. The Bishop of Carlisle subsequently addressed the boys.

Trinity Church, Woodfords, Maine, has been presented with a beautiful Communion set in memory of the Rev. William Stone Chadwell, a priest of this diocese from 1854 to 1860, and of his wife, Frances Bradstreet Chadwell. The Rev. E. A. Pressy is the present rector of the parish.

To commemorate the 150th anniversary of the founding of Ballycastle Church, Ireland, an interesting service was held on 22nd June, when the Bishop dedicated a handsome carved oak reredos presented by those who worship there, and carved by a local workman with much taste and skill.

The progress of the Brotherhood of Hunslet Parish Church, Leeds, is remarkable. It has not been in existence six months yet, and the membership already stands at 1,028, all of them working men! In the words of the vicar, the movement stands "for simple, fundamental Christianity—the personal influence of the living Christ."

The Rev. H. St. George Tucker, at present president of St. Paul's College, Tokyo, Japan, has been called by cable to assume the rectorship of Old St. Paul's Church, Norfolk, Va., in succession to his father, the Rev. Dr. Beverley Tucker, who has recently been elected Bishop-Coadjutor of the Diocese of Southern Virginia. This action on behalf of the parishioners of Old St. Paul's is a very high tribute both to a noble father and to a worthy son.

MUTUAL LIFE IN CANADA.

Investigation of Company's Affairs by the Commission Creditable to the Company.

The evidence given in the insurance investigation before the Royal Commission went to show that the Mutual Life of Canada has administered its affairs along economical, honest, business-like lines. Financially the company, it has been shown, is in a sound condition. The assets at the close of last year amounted to \$9,295,092, not one dollar of which was in unauthorized securities or speculative investments. None of the company's holdings were "written-up," and the value of real estate, apart from the head office building at Waterloo, did not exceed \$1,000. The income has shown marked growth, while the expense rate is unusually low. The earnings in 1895 were \$735,079 and a decade later in 1905 the figure had reached \$1,956,519, or more than double. For the same period the interest income exceeded the death losses by \$560,945. The record revealed by the enquiry is one of which the company feels proud.

The Rev. Canon Bell, late headmaster of Marlborough College, was, on a recent Sunday, instituted by his old pupil, the Lord Bishop of London, to the united City benefice of St. Michael, Cornhill, with St. Peter-le-Poer and St. Benet Fink. Amongst the congregation present were the Lord and Lady Maryness and the Rev. Canon Benham, the Rural Dean.

A curious incident occurred at Narborough Church, Leicestershire, during morning service on a recent Sunday, when a large rat walked up the aisle, and, entering a pew in which two ladies were sitting, took refuge in a parasol which was on the kneeling-mat. A churchwarden, who had noticed the incident, persuaded a man to carry the parasol outside the church, where a terrier killed the rat.

The Bishop of the diocese says that the site of the Cricker Mansion on Nob Hill, San Francisco, will be given to the Diocese of California for the building of a palatial cathedral. The lot is probably the most valuable piece of residential property in the city, as it is the finest site in the most exclusive district and commands a view of the Golden Gate, the bay and the entire city.

The Right Rev. Dr. Nickson, who was consecrated Bishop-Suffragan of Farrow-on-Tyne in York minster by the Archbishop of York on St. Peter's Day, was presented, prior to his leaving Southport, by his late parishioners at St. Andrew's, with a full set of episcopal robes. Dr. Nickson's former parishioners at Fairfield, Liverpool, also presented him with an episcopal ring.

A metropolitan cross and a pectoral cross have been presented to the Archbishop of Melbourne for himself and his successors. The former is a reproduction of Archbishop Warham's cross and is of silver from the Broken Hill mine, set in a shaft of Victoria blackwood. The latter is a plain Latin cross of silver with a raised design of leaves and scroll work radiating from the sacred monogram in the centre.

The new vicar of Holy Trinity, Fournemouth, is a son of the Bishop-Suffragan of Hull, and he has been for the past eight years vicar of Ham, near Petersfield, Hants. The Archbishop of York on the completion of his 80th year and of 50 years in the ministry, has made a special thank-offering of £2,000, this money to be distributed in sum of £500 to four diocesan objects, viz.—The Poor Benefices Fund, the Postulant's Fund, the Clergy, Widows' and Orphans' Fund and the Diocesan Branch of the Girls' Friendly Society.

The scheme for rearranging the Dioceses of Ely, Norwich, and St. Albans on Monday received the unanimous approval of a Mansion House meeting of clergy and others interested in Church work in East-Anglia. The Archbishop of Canterbury presided. It is proposed to form new dioceses for the counties of Essex and Suffolk; the Diocese of Ely to consist of Cambridgeshire and Huntingdonshire, that of Norwich of the County of Norfolk, and that of St. Albans of Herts and Bedfordshire.

The King has approved of the appointment of the Rev. A. V. Magee, vicar of Gargrave, Leeds, to be vicar of St. Mark's, Hamilton Terrace, London W., in succession to the Rev. Dr. Duckworth, Canon and Sub-Dean of Westminster Abbey. Dr. Duckworth has held this benefice, in addition to his appointment at the Abbey since 1870. Mr. Magee is a son of the late Archbishop of York. He served for two years, 1893-5, as Domestic Chaplain to the present Archbishop of Canterbury, when he was Bishop of Rochester, and in 1896 he was appointed vicar of Gargrave.

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The week of June 17-23 was a busy one in the history of St. Etheldreda's Mission, Fulham. On Tuesday the Right Hon. St. John Broderick took the chair at the annual luncheon, making an eloquent appeal for work like St. Etheldreda's, which would be used, both within and without the Houses of Parliament, as an illustration of the surprising vitality of the Church of England. On Sunday, at three, the Bishop of London dedicated the memorial window, one of the set of windows contemplated when the Church was designed to commemorate the life of St. Etheldreda. This one was to the memory of Yvonne Vivian Phillips, daughter of the first vicar of the parish. The Bishop of London gave an address from the chancel steps.

Children's Department.

HOW POLLY CURED THE CAT.

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No? Well, I must tell you, for I think it was the most effective object-lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one propensity which was as wicked as could be—no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and the neighbours threatened to kill him if he came into their homes. At last, however, Sizer met his equal.

Aunt Clara wrote to mother that she would spend the summer with us, and would bring her big parrot. Mother was perfectly willing to have Polly

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Mercier McMullen.

CHILDREN.

children. We do so be-... lieve us to have any... appointing them, and... did has not learned to... ble-dealing. Therefore... more careful to be... to keep to the letter... re to older ones, who... " An unspoiled child... He knows no stand-... ally a grown man or... unspoiled confidence in... such a man or woman... we are with them we... ved with each other as... or worse for it? The... be of such.—Sunday

shall the world's... shall be a fruitful... a great and noble

come, and we children were awild with delight. We had never had an opportunity of knowing a parrot; neither had Sizer. One day mother was busy preparing Aunt Clara's room, and John and I were helping her. Suddenly mother dropped down on the nearest chair, saying: "O dear, I had forgotten Sizer!" In a minute she was able to explain that in her joy that Aunt Clara was coming she had forgotten Sizer's love of birds. "What if anything should happen to the parrot?"

We thought we could give Sizer away.

It is easy to give a cat away, but he will not always stay given. So we presented him to the man who brought vegetables from his farm, four miles from the city, and mother felt relieved.

At last Aunt Clara came, with trunks and boxes, and a big cage containing her pet. Polly was a handsome bird, green and gold, with a few beautiful red feathers, a wise, solemn expression, and an accomplished tongue. She was very tired after her journey, and began to say, "Polly's sleepy! Good night, Polly! Hello boys!" and stretched her neck and legs to get rested.

We young people felt as if we could stand by and listen to her all night; but Aunt Clara said she would be

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cross if she was kept awake too long, and John carried the cage to Aunt Clara's room. In the morning we heard cries and squeaks that startled us at first, but very soon a jolly "Ha, ha, boys! Good day, Polly! Good day!" assured us that Miss Polly was the author of the strange sounds.

Aunt Clara said at breakfast that she had put Polly's cage on the porch upstairs, so that her ladyship might enjoy the fresh air. She was so very noisy, she added, because she could see a big, gray cat on the fence. We all knew that Sizer was four miles from the fence, and only laughed at Polly's vehemence. After breakfast John was allowed to bring the cage down to the dining-room, and there it stayed during the entire visit. The cage door stood open, and Polly walked out or in at her own sweet will.

When John set the cage down Aunt Clara opened the door, and Sizer had come home again, and we were filled with alarm. Aunt Clara looked on quietly and said: "You need not be afraid; Polly is a match for any cat I ever saw." So we thought it would be fun to see an encounter between bird and cat, for we knew Sizer to be no coward. He only looked at the bird this time and sprang out of the win-

Some of the strong features brought out at the recent investigation of

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The income for 1895 was **\$735,079**, while in 1905 ten years after—it reached the large sum of **\$1,956,591**. The interest income exceeded the death losses, during the same period, by **\$568,945**.

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down, while Polly screamed after him: "Good-by, Pussy! Who's afraid? Who's afraid? Polly wants a bath!"

This final remark, which was such a favourite with Polly, seemed to be merely a reflection, as she generally said it in a very low tone, and busied herself in recovering her perch or her food. For two or three days Sizer did not come into the room, and even mother began to lose her fears for Polly's safety. Then he began to sit quietly near a window or open door so that he could run if danger menaced, while Polly walked in and out, with slow and stately step, saying in an injured tone: "Polly wants her breakfast! Polly wants a bath! Hello, boys!" Her reckless words were so ill-suited to her dignified appearance

that one could not help laughing, which seemed to entertain Polly very much. While the bird was sitting near her cage, holding a bit of bread in her claw, she stretched her neck, dropped the bread, and called out, "Poor pussy! Come, pussy! Hello, boys!" looking intently at something that had appeared at the window.

That something was Sizer. He was looking at the parrot with longing eyes.

Her conversational powers had abashed him, but he finally thought, "She's only a bird, after all," and to long for a meal of his own providing. The sequel is easily foreseen. One day we heard the greatest commotion in the dining-room. Father ran in with his glass in one hand and newspaper in the other; mother came; dismay on every feature; we children ran to the scene, of course, and in a minute Aunt Clara came.

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into loud laughter. Polly had evidently been dozing on the broad window sill, when Sizer had made an attack. When we saw them, Polly was holding Sizer with her strong claw, and had his ear in her sharp, cutting bill. Sizer was fairly howling and trying his best to use his claws on Polly.

That parrot made some inarticulate noise all the time, and then they rolled off on the floor. There was a mixture of feathers and fur for a second, and Sizer dashed madly past us, and we could hear him "spot" as he fled

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the scene. Polly began to smooth her ruffled plumage, and was evidently none the worse for the conflict. She was still very angry, and screamed after Sizer: "Poor pussy; Poor pussy! Polly's mad! Hello, boys!"

She would hardly allow Aunt Clara to soothe her, and was quarrelsome for two or three days. No one dared say, "Poor pussy!" in Polly's hearing. It is needless to say Sizer was cured. He returned to the house after a few days, with a much injured ear, but nothing could induce him to enter the dining-room, and the sound of Polly's voice seemed to terrify him. From that day the sight of a cage seemed to recall the encounter, and, so far as he was concerned, a cage bird could hang in safety.—Our Dumb Animals.

Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.

How Eczema is Recognized

There are many kinds of eczema, but all have such symptoms as redness of the skin, with a yellow tinge, heat and inflammation, swelling, discharge of watery matter and the formation of a crust.

The most constant and troublesome feature is the itching and burning which varies from that which is simply annoying to that which is positively unendurable.

Then there is the tendency for eczema to become chronic and spread to other parts of the body.

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