

Canadian Churchman

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ESTABLISHED 1871

VOL. 37

TORONTO, CANADA, THURSDAY, JULY 7th, 1910

No. 26

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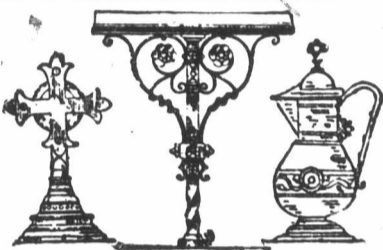
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safe, at best it is doubtfully good,
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safe—pure—fresh.The Rev. G. J. MacGillivray, M.A.,
Curate of Croydon, Surrey, has offered
for service with the Archbishop's Mis-
sion to the Assyrian Christians, and
has been accepted. He will leave Eng-
land in September and take up work
in Kurdistan.The Archbishops' appeal is being
not only warmly welcomed in Eng-
land, but also strongly supported in
Canada. For instance, Colonel Sir
Henry Pellatt, A.D.C., of Toronto,
has promised to build a church on
any site that may be selected.Wm. Neilson McVickar, Episcopal
Bishop of Rhode Island, died at his
summer home at Beverley Cove, June
28th, after a lingering illness. He
had been Bishop of Rhode Island
since 1903. Bishop McVickar was
born in New-York in 1843.The Episcopal Church of the United
States has made a good beginning
in raising a \$5,000,000 fund in order
to provide an annuity for each min-
ister on reaching his sixty-fourth
year. This provision is to be of the
nature of a pension, and will be rated
according to the number of years of
service. The annuity is to average
\$500 and will be given, not as a
charity, but in recognition of what is
due to the aging ministers of Jesus
Christ.Recently the annual service was
held in the little church of St. Gwy-
fan, Anglesea. The church was
originally 1½ miles from the sea,
now its churchyard forms a little
island, surrounded by a strong wall.
It can be approached at low tide from
the mainland. The parish has long
since been supplied with a new church
some three miles inland. Once a
year, however, on the festival of its
patron saint, the ancient church is
opened for a service of thanksgiving
and commemoration.
At a meeting of the Hull diocesan
conference on Monday last, the Rev.
C. E. Little (Rural Dean) stated that
a short time ago Mr. Christopher
Pickering had asked him to go to see
the Archbishop of York, and make the
offer from Mr. and Mrs. Pickering to
provide at their own cost a new
church and a new vicarage on the site
which Mr. Pickering has already pre-
sented to the city. The Archbishop
had written a letter of gratification to
Mr. Pickering, who had now made
secure the sum of £8,000 to be spent
in carrying out his wishes. Since then
Mr. Pickering had decided to give a
further sum of £8,000 for the endow-
ment of that church. The church was
to be a memorial church to the late
King Edward VII., and would prob-
ably be the first memorial church in
the country to his late Majesty.**Over \$780,000,000**of Life Insurance was held in force in
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Lessons for Sundays and Holy Days.

July 10.—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Acts 15, 30-16, 16.
Evening—1 Chron. 22; or 28 to 21; Mat. 4, 23-5, 13.
July 17.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 20; Acts 20, to 17.
Evening—2 Chron. 1; or 1 Kings 3; Mat. 8, 18.
July 24.—Ninth Sunday after Trinity.
Morning—1 Kings 10, to 25; Acts 24.
Evening—1 Kings 11, to 15; or 11, 26; Mat. 12, 22.
July 25.—St. James, Ap. & Mar. Alth. Cr.
Morning—2 Kings 1, to 16; Luke 9, 51 to 57.
Evening—Jeremiah 26, 8 to 16; Mat. 13, to 24.

Appropriate Hymns for Seventh and Eighth 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 the new Hymn Book, many of which may be found in other hymnals.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 258, 386, 646.
Processional: 385, 448, 653, 664.
Offertory: 390, 392, 397, 426.
Children: 433, 703, 707, 710.
General: 5, 22, 392, 404.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offertory: 343, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.

THE SEVENTH SUNDAY AFTER TRINITY.

The epistle for to-day contains St. Paul's appeal to believing men to recognize the change brought into life by Jesus Christ. Formerly they were servants to uncleanness, to sin; but now they are God's servants. Who among us does not appreciate the contrast between slavery and service? The former is our condition outside the Kingdom; the latter is our state when we fulfil the conditions of entering the Kingdom, and become the children of God. God in Christ Jesus has redeemed us from slavery and called us to service. And the blessing involved in that redemption, in the answered call, is easily seen when we cast our eyes upon the lands where the

Cross of Christ has not been raised. St. Paul would teach us that the mission of Jesus Christ was essentially a redemptive one. We cannot think of Jesus as a social reformer or an ethical leader, apart from His office as Redeemer. The social order can be reformed, the example given, only in the destruction of the authority and power of evil. This Jesus did in His life and death. His Resurrection and Ascension, the coming of the Holy Ghost, are at once the proclamation and proof of the eternal defeat of sin. Now in the present instance St. Paul sets before us a special aspect of sin, viz.: "Failure to hit a mark." Sin is the failure of man to attain unto the Divine standard. Jesus revealed that standard and its expression in the active principle, love. And the spread of Jesus' Kingdom means the increasing appreciation of that standard. Therefore, we must pray, "Thy Kingdom come," and mean by our prayer that men may strive to attain unto and hold the Divine standard of thought and life. The sinner fails to hit the mark because he is a slave. And in his slavery to sin, his will power is annihilated. On the other hand, the effect of redemption is that a man serves God in perfect freedom. For the service of God develops and strengthens the will power. "The truth shall make you free," says the Master. Truth is progressive, educative, uplifting, ennobling, liberating, by the development of the highest, the divinest, in us. Sin unqualifies a man for the fulfilment of the very duties expected of him. For example, the drunkard is not free to support his family, the State, or the Church. But the servant of God is free to do these things, and is blessed in his freedom. The fruit of the sinner is hate; that of the servant of God is love. Which is the more profitable to the community? Which is the more enduring? "I myself have seen the ungodly in great power, and flourishing like a green bay-tree. I went by, and lo, he was gone; I sought him, but his place could nowhere be found." Thus the Psalmist. St. Paul says; "The wages of sin is death,"—death, the removal of the opportunity of doing evil, of sowing seeds of discord. The fruit of the servant of God is love. And love is holiness. And the end of a saintly life on earth is the beginning of an eternity of power and opportunity. When God calls us to the higher life, He admits us into a larger world, a wider opportunity of doing godlike things. The true, the beautiful, live on for ever. Our appreciation of them increases. The application of virtues widens. The love of parents, wife, children, widens into a love which is universal. And the deepening of appreciation, the widening of application, are the marks of eternity. That eternity is ours in Christ Jesus. Therefore, let us make much of our life in Him.

Church Returns.

One serious and vexatious way in which the affairs of the Church are mismanaged is the persistent neglect to send in to the Synod offices the returns called for by Synod legislation. This neglect proves that, except where there has been illness or other extraordinary preventing obstacles, there is a serious lack somewhere of ordinary business habits, or a deliberate intention to ignore the will of the Synods; to prevent the respective Bishops from presenting full and accurate statements, with the consequent result of most unsatisfactory incompleteness in reports and consequent detriment to the general progress of the Church. It is not hard to make excuse for neglect of a known duty. But performance is better far than excuse. There is an old French proverb which says: "He who excuses, accuses him-

self." If one, whose duty it is to make a return, has not had the advantage of business training, let him remember that in his parish he should cultivate lay help. And if he seek it he is bound to find it, and it will be readily and heartily given. There are many forms in which lay help can be given for the advantage of the Church that are unwisely and unprofitably neglected, and this is one of them. There are many bankers, merchants, accountants or clerks who would gladly lend the parson a hand now and then with his accounts and returns, if he would only have the brotherly kindness to ask them to do it. No good Churchman would feel that he was conferring an obligation in doing so.

Holiday Mistakes.

Some people have reason to regret their holiday season through inattention to some of the simple rules which govern health. No one should without previous preparation undertake severe physical exercise. This applies especially to those who are accustomed to sedentary lives. Then again, those who lead a simple daily routine and are in the habit of taking frugal meals should exercise habitual prudence at hotel tables where their appetites may tempt them to luxurious eating, at the expense of digestive trouble later on. A true holiday means a change of air and scene; rest of body as well as of mind; and moderation in eating, drinking, and all other habits that affect both mind and body. The complete change of life and surroundings, and the spirit of good fellowship engendered by holiday habits and associations have a tendency to lead one occasionally to act in a careless or reckless manner. This should be guarded against. In not a few instances, health has been injured and even life lost through lack of proper caution and due restraint. A long walk, or active exertion in any form, should not be begun immediately after a meal. One of the indispensable adjuncts of a happy, healthy holiday is sound common sense and its inevitable outcome, moderation in all things.

Latin Epigram.

A recent "Spectator" contained a Latin epigram on the late King, which a correspondent has thus rendered into English:—
Peacemaker King—peace hath he left and found,
Whom with eternal peace the King of kings hath crowned.

Education Problems.

A writer in a recent English journal touches upon educational difficulties that have a familiar sound,—the need of training in matters which are beyond the scope of examination papers; an overloaded curriculum, resulting too often in "smattering"; the tendency to despise occupations involving physical work; the desire for "an easy life," leading to the "multiplication of clerks—always a drug in the market." Then, it is asked, how far can some form of apprenticeship be revived? The London County Council has, it seems, initiated a scheme whereby certain trade schools have been opened for the children of the poor. In addition to free training for two years, a scholarship will carry a maintenance grant of £10 for the first year, and £15 for the second. Full co-operation of parents and employers is, however, so far, too often lacking. Similarly, "The National Institution of Apprenticeship" aims at apprenticing "children of the working classes to good trades, and thus providing for their efficient training, while receiving regular employment and wages, and raising the standard

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of the coming race of mechanics." As among ourselves, employers will welcome trained workers, and these schools may hope to prove their value by results. "Equality of opportunity" is not, surely, uniformity of training, rather the developing the best that is in a pupil, be it brain or muscle. The writer points out that "the efficiency of a school will be found to increase exactly in the ratio of its direct adaptation to the circumstances of the children it receives," and recalls Pestalozzi's dictum: "The ultimate end of education is not perfection in the accomplishments of the school, but fitness for life."

The Church and The People.

In Mr. Gladstone's recently published work: "Correspondence on Church and Religion," in a letter written to the Rev. Stephen Gladstone, the great Liberal Statesman said: that the Church of England "is the only religious body that has hope or chance of dealing with the masses." This view finds striking confirmation in the Rev. Canon A. W. Jephson's late work, entitled, "My work in London," in which the learned Canon, who it may be said, is Liberal and Progressive in politics, and has ever been on good terms with Nonconformity, has this to say: "In the crowded parts of Central London, the only permanent religious influence is that of the Church, and the chapels which are still left are only kept going by the support of members who live in the outskirts of the city. You can watch the members arriving by bus and tram outside any popular chapel. These chapels hardly touch the residents of the immediate neighbourhood. As a matter of fact, the whole of Central London is peppered with the sites of disused and abandoned chapels. Once they flourished, when the conditions of life were not so hard; now they have moved off into pleasanter surroundings."

"Teach Purity!"

Says the Bishop of Vermont, in clear and vigorous language, that cannot be too widely spread or too strongly emphasized. "Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves, physiological facts, that show the dignity of the body and the sacredness of its functions, and not leave them to pick up knowledge through evil curiosity, or from bad companions, or from bitter experience. Teach purity—not impurity. It is quite possible to know too much of evil. There is no need to be familiarized with sin—with what is profane or dishonest, or cruel, or unclean. This is the rule I constantly recommend, not to do or allow, to read or listen to, to say or let your mind dwell upon, that which you would be ashamed of one whom you love and respect knowing that you were doing or saying, or reading or thinking about. Be steadfast, hold secure by this true modesty, and let this be your protection. Teach purity, the reverent regard for ourselves, the right uses of the body, and so guard against impurity. Purity of heart, remember, is an inner temper and disposition, like poverty of spirit. But none can have a pure heart, who does not preserve the body in temperance, soberness, and chastity. And if we would preserve the inner citadel we must guard the outposts. The senses are the avenues to the heart." How far ahead the Gipsy mother is in this grave matter of the Christian mother George Barrow shows. The Gipsy mother teaches her daughter to shun impurity as she would shun death. So well are Gipsy girls taught to abhor the foul disgrace of impurity, that Gipsy Smith can fearlessly challenge his vast audiences, the world over, to deny that Gipsy girls and women are free from this vile stain. It is time that Christian mothers put their misguided modesty aside in this regard and wake up to their awful responsibility. The Samaritan put

the Hebrew priest and Levite to shame in our Lord's day. Is not the Gipsy mother putting the Christian mother to shame in our day?

Ober-Ammergau.

Of unflinching interest to Christian people is the Passion Play, reproduced at stated seasons in this quaint Bavarian village. Though this remarkable play is said to have had its origin in a vow made by the villagers after an outbreak of the plague amongst them in the year 1663, time has only widened the circle of visitors to its solemn and impressive performance. The words of the play-performed in 1664 have been found by students to resemble those of a play used in the fifteenth century, and the music was composed in the year 1820. The performers deem themselves charged with a religious duty, and they engage in devout worship both before and after each performance. The late Archdeacon Farrar was deeply impressed by what he saw and heard at Ober-Ammergau. He referred to the deep religious feeling of the villagers and said that during his visit to them he "did not hear one evil word, or see one unseemly sight, or find the slightest trace of intemperance." It is evident that the villagers earnestly try to live up to the advice of one of their most revered pastors: "Let us so live that we may have nothing to fear from the all-searching eye of God, and the scrutinizing gaze of our fellow men."

Family Life For Boys.

There are few, if any, more experienced, thoughtful, and independent observers of present-day manners than Sir James Crichton Browne, and what he said recently on boy life deserves careful thought by all parents, not only in England, but in the rest of the Empire. As a part of education, he said, family life was of far greater consequence than schooling. One could not but contemplate with apprehension the yearly growth of public institutions for poor and destitute children. Of parental responsibility the poor were too ready to be relieved, while the rich were too ready to shirk it. The way in which little boys were sent off at seven or eight years of age to preparatory schools, and after that only knew their homes in the holidays, if even then, was to be regretted alike on educational and moral grounds. Incalculable was the benefit that boys derived from associating with their mothers and sisters, and from listening to the conversation of their elders. The one topic of boys at preparatory and Public schools at table was the games in which they were interested. Could this sort of thing, plus a classical curriculum, for which so many young minds were unfitted, and which was itself unfitted to the wants of the age, be said to amount to a liberal education?

Home Economics Association.

This decade will probably be known in history as the one in which education was revolutionized and "conferenced" to coin a word. The world is alive to the importance of vocational training, to educate boys and girls to utilize the experiments of all predecessors so they may do in the best possible way whatever is to be their life work. New schools and courses in agriculture of all grades are being provided for boys, and some for girls. Trade schools multiply. Most often is training offered to girls for home life and work. Even these systems are specialized and are divided into sections at conferences. One has just been held at the lovely Lake Placid Club, in the Adirondacks, of the American Home Economics Association, discussing the result of experiments. This conference was neither for teachers of home economics nor for housewives, but the administration of large households, colleges, hotels,

asylums, homes, and other institutions, besides the thousands of resorts and hotels which offer a large field and liberal salaries to those of marked ability in managing the larger problems which the demands of modern life make each year more complicated. This conference is to be followed up at the meeting of the National Education Association at Boston.

Self-examination.

We have had a plethora of Conferences, Synods, assemblies, and clerical meetings of all kinds, but there is one set of meetings, which, as we learn from a New York exchange, have been, and are still, in progress. It has been, it writes, the custom of the Roman Catholic Church for many years to have its priests leave their parishes for a while during the summer season to make a personal examination of their conduct in the previous year. This is in conformity with the principle that the minister of the Gospel must, like his parishioners, subject himself to meditating on the ends for which he was put into the world. In the early days the custom was not obligatory, but many Popes having urged the necessity of a retreat for priests, Bishops in latter years have set aside certain days during which parish priests and their assistants are obliged to make this self-examination which is usually conducted in the diocesan seminary or in the cathedral churches under the personal supervision of the Bishop. In the archdiocese of New York the latter part of June and the first weeks of July are set aside for this purpose. During the first week all the rectors will make the exercises, and the remaining two weeks will be given to their assistants. The retreat will be preached this year by one of the Jesuit fathers. During these retreats the priests are not permitted, except for grave reasons, to have any communication with the outside world. They observe a common rule, rising early to recite the office in the chapel which is followed by a short meditation delivered by the preacher.

Divorce.

Bishop Winnington-Ingram has been speaking with characteristic candour, clearness, and courage, to his diocese on the above subject. In part, His Lordship said that: "On the marriage question alone the law of the State and the rule of the Church are on certain points diametrically opposed to one another. Everyone here knows how hard we have tried to stem the tide of divorce in this diocese. Never with my approval has the Marriage Service been used again over any, whether the innocent or the guilty party, in a divorce suit. This has been intended in no spirit of harshness, but with the idea that when once you part with the principle of the indissolubility of marriage, you part with the only principle which will really safeguard the home. We have the deepest sympathy with any who have married either a bad woman or a bad man, just as we have with those whose wives or husbands are in an asylum, and, of course, legal separation must always be allowed in justice to the wronged partner; but it is the re-marriage which upsets the principle, and the state of affairs which has grown up on the other side of the Atlantic in consequence of the abandonment of this one safeguarding principle excites the alarm not only of Churchmen, but of leading statesmen. Ex-President Roosevelt, whose visit to this country we all welcome, while we regret it has been overshadowed by our great national loss, has said himself: "The census of easy divorce is fairly appalling. Easy divorce is a bane to any nation. It is a curse to society, and a menace to the home; an incitement to married unhappiness, an evil thing for men, and a still more hideous evil for women."

July 7, 1910.

KING'S COLLEGE, WINDSOR, N.S.

We have received the calendar of the University of King's College, Windsor, and note with much pleasure the evidences of its steady advance in prosperity and efficiency. The calendar contains a list of graduates and students since the foundation, a period of nearly a century and a quarter. It is interesting to find in this record the names of nearly all the old historic families in the Maritime Provinces, in the early days, which enables one to form some idea of the influence exercised by the College on the public life of Eastern Canada, and to a certain extent of the whole of "old Canada." The well-known Uniacke family, which for the first century of its existence supplied Nova Scotia with a very large proportion of its public men, and several very prominent clergymen, has sent no less than seventeen of its members to King's; the Almon family, of Halifax, variously distinguished in the Church politics, medicine, and the law, has thirteen representatives; the Arnold's of New Brunswick, a distinguished Loyalist family, seven; the Gilpins, a name still to conjure with in Nova Scotia, six; the Haliburtons, including the well and fondly remembered "Sam Slick," nine; the Inglis, six; the Maynards, six; the Ritchies, four; the Ruggles, eight; the Shreves, five; the Bullocks, five, etc. Almost every family of note is represented. The faculty of the University consists of nine resident professors and several non-resident lecturers. In connection with the college, there is a law school, at St. John, N.B., of which Dr. Silas Alward, K.C., is the Dean. The four courses at present are Arts, Science, Divinity, and Law. The regular course is now four years, the college closing the second week in May, and opening the third week in September. There are four lecturers in Divinity—Hebrew is now included in the course. There are seven Divinity scholarships of the annual value of \$100, and a number of exhibitions and prizes. Among the societies in connection with the college is the Society of the Alumni, founded in 1847; the Alexandra Society, formerly known as the "King's College Woman's Auxiliary," the "Friends of King's," the Students' Missionary Society, the Haliburton (incorporated) King's College Amateur Athletic Association. The general charge to resident students is \$150 for board, room, attendance and examination. Each student has a bed-room to himself. A sitting-room is attached to every two bed-rooms, and is shared in common by two and sometimes three students. The building is now heated with hot water, and is lighted with electricity. The residential system is strictly maintained, and the students live and take their meals in common, and discipline is maintained in regard to attendance at chapel, the keeping of hours, etc. The total annual charges may be estimated at about \$200. King's College is affiliated with the Universities of Oxford, Cambridge, and Dublin. The Rhodes' Scholarship will be open again in 1916. The total number of students last May was fifty. Applications have, we understand, been received from over fifteen prospective students, and more are expected. The appointment of Rev. Canon Powell as president, has been exceedingly well received in Nova Scotia and the Maritime Provinces, and a feeling of strong hopefulness is now everywhere manifest. A new endowment fund is now being raised, thanks to the unselfish labours of Mr. H. L. Jones, of Weymouth, who is giving his services gratuitously. About \$10,000 has already been raised, every dollar of which has been placed to capital account. Ten years ago the prospects of this venerable seat of learning were gloomy in the extreme. A movement favoured by the then Bishop, nearly all the dignitaries of the Church, and many prominent laymen, for its

CANADIAN CHURCHMAN.

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amalgamation with Dalhousie, Halifax, and its removal from Windsor was in full swing, and was only averted by the determined opposition of a handful of churchmen who obtained a year's breathing space to appeal to the Church people of the Maritime Provinces. During the year public opinion on the subject was organized by the Rev. S. Weston Jones, with the result that a Board of Governors was elected with an overwhelming majority in favour of maintaining the college on its ancient foundation. Since then, in spite of some serious set-backs and discouragements, the misunderstanding with President Hannah, and the untimely death of Dr. Boulden, the history of King's College has been one of steady progress, the students have doubled, many improvements in its administration have been introduced, and the curriculum has been greatly strengthened. With the appointment of the new president this forward movement will, we are assured, gain new inspiration and momentum, and King's will finally come into her own. The Collegiate School, we may add, reports one of the most prosperous years in its history, and the same may be said of the School for Girls. There is a fine tone about the life at King's, and to its environment and traditions, that would be hard to match on the continent, and to be a "King's-man" invests anyone with a certain distinction in Eastern Canada which is recognized outside the limits of our own communion. Wherever they go, the graduates of the old University give an excellent account of themselves. Ontario Churchmen will readily admit the debt they owe to King's, and for the many able and useful clergymen trained within her historic walls, and wish her many years of increased efficiency and usefulness.

MR. ROOSEVELT.

Mr. Roosevelt is indeed a many-sided man. It would be difficult to say what parts in the drama of public and private life he has not played. A soldier, a statesman, a diplomatist and author, a naturalist, a preacher, a hunter, a journalist, and a parent, he presents the very unusual and almost unique spectacle of strong versatility. "Weak versatility," says Charles Reade, "is the curse of shallow minds." In Mr. Roosevelt's case, however, this saying finds no fulfilment. Versatile to a bewildering extent, he is certainly anything but weak, and whatever he has undertaken, from the shooting of big game to his pronouncements on "high politics," he has "made good," and has commanded respectful, if not always sympathetic, attention, with the result that he is to-day the most interesting, and possibly in a sense, the most influential personality in the civilized world. He has become the chartered censor of the nations. The most outspoken of men, utterly and

sublimely tactless, and apparently devoid of all regard for the conventional amenities he leaves behind him, wherever he has made any public deliverance, the kindest feelings. In all the comments of the British and European press upon his utterances it is almost impossible to discover the faintest tinge of bitterness. He has spoken his mind freely, fearlessly, and sometimes almost harshly, without, so far as we can see, wounding any national or personal susceptibilities, or in any degree diminishing the strong regard and admiration with which he has hitherto been regarded by many and varied nations and peoples. Rather, on the whole, has his popularity been enhanced. The old world has liked him better on closer acquaintance, and the only perceptibly jarring notes, in the world-wide acclamations that have greeted his doings and sayings during his memorable tour, have been sundry comments of his own countrymen and political opponents. As might naturally be expected, Mr. Roosevelt's reception in England was especially cordial, though, of course, sadly dampened by the great national bereavement. His remarks on our administration in Egypt, we are glad to notice, were generally well received. They may have lacked what some would call "delicacy," but this is something from which Mr. Roosevelt, by universal consent, has long since been absolved. We expect him on all occasions to "talk business," and to "say things." This constitutes his especial charm and worth. In this respect he is a privileged individual, and we no more resent his candour than we do the plain speaking of the physician whom we have called in to diagnose our case. It is his business to speak his mind, and we would be far more likely to resent "tactfulness" and "delicacy" on his part than even the brusque and most offensive outspokenness. What is it, it may be asked, that constitutes Mr. Roosevelt's unique charm and power? He certainly cannot be called a genius, or even the possessor of exceptional talents, unless his aptitude for creditably filling many roles may be so designated. But he is certainly not a man of profound intellectual gifts. He is not a Gladstone, or a Bismark. He is something less and something more. He is the idealized Average Man. Sublimely and singularly great in no one thing, he is "good" at every thing, and therefore, by virtue of this exceptional and practically unique "all roundness," he is great in a sense peculiarly Rooseveltian. Few men can do more than one thing really well. The genius in the accepted sense, while probably possessing the capacity to shine at anything to which he gives his mind, has neither the temper nor the endurance nor the elasticity to devote himself to more than one particular line, and then your genius is generally a fastidious kind of an individual who has a horror of second-rate work of any kind. Mr. Roosevelt is not troubled in this way. He sees something to be done, and he goes to work and does it. He has something to say and he says it. Other men there are who might do and say the same thing as well or even better, but none apparently who could strike as high an all round average, or, and this is the real point, who have the strength of personality to face the risk of "making fools of themselves." And so in this case, as in every other of personal distinction and influence, in the last analysis, it is a question of individual force of character. Mr. Roosevelt is strong, influential, great by reason of his immense moral courage. And this, coupled with excellent abilities, a fine physique; a moral character above reproach or suspicion; a certain engaging simplicity of character, eminently American, and fearless consistency, has made him what he is, and has enabled him, while disregarding and systematically violating all the accepted canons of greatness, to become a truly great man. Mr. Roosevelt belongs to the race, as a whole, and he is to-day a great and in-

WE KNOW OF ONE CHURCH

that was presented last summer with a Communion Service, through the generosity of the summer visitors to the town in which it is located.

Our Ecclesiastical Department will supply detailed information to committees interested in such preparations.

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MONTREAL

creasing force for all that makes for the higher interests of mankind in Church, State, and family. May he long be with us.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

One would think that the fate of the race depended upon the prize fight that has just taken place. For weeks the newspapers have been giving daily reports of the proceedings at the training quarters of the two principals, their fishing excursions, rope skipping, measurements, and their more or less inane remarks upon various topics. Yesterday we couldn't hear enough about who could run the fastest, to-day the public has been all agog to know who could punch the hardest, and to-morrow the same public will turn its attention to some other feature of human endurance which means nothing in the true power and uplift of the race. There is, of course, no harm in experiencing an interest in the physical side of our nature. It is better to be strong than weak, better to have a steady nerve than an unsteady one, better to be able to do much work than little,—provided our strength and nerve have not been bought at the cost of something more desirable. We instinctively feel that that assemblage of human physical development in and around the "ring" at Reno lacked something for which no physical prowess could compensate. It is the lack of balance the public seems to suffer from. People get carried away by fads and fancies, and do not stop to analyze the situation and see what fools they make of themselves. The so-called "battle" that has just taken place has been thrust before us in every conceivable form until those who do not care for these sort of things are almost forced to take an interest in them. We eventually awaken to the fact that the foundation of all this excitement is a commercial one. Two men consent to belabour one another until one is retired, for the consideration of a comfortable fortune!

A few days ago we read a book of reminiscences by Mr. John D. Rockefeller, the famous financier and founder of the Standard Oil Company. From it one gathers quite a different impression of the man from that that has usually been given to the public. There is no trace of the heartless, commercial brigand which has been so graphically delineated by Miss Tarbell, for example. The book is apparently intended to be of suggestive value to young men in their business careers. It is also largely reminiscent, and incidentally it is an apology for some of the points in his business life that have been criticized. This feature only occupies a comparatively few pages, and his moderation in thus attempting to defend himself impresses the reader very favourably. He has, of course, much to say about business principles, and how these have been exemplified in some of the great undertakings with which he has been associated, but he really appears to be much prouder of his achievements as a landscape gardener than of his triumphs in the financial world. The supreme moment in his life, one would think, was when his plan of his famous country seat had been fully endorsed by a celebrated expert whom his family had employed, lest the estate should be spoiled. In many respects the most interesting part of his book is the chapter on the "difficult art of giving," when he reveals some of the principles which dominate his benevolence. His plan of enquiry into the merits of the applications made for his assistance that he may not ignore anything that is worthy and wise, and promote nothing that is foolish and unnecessary is illuminating. As an outcome of his own experience in this matter of giving he advo-

cates a "Benevolent Trust" for the management and expenditure of gifts from men who wish to make their generosity count for the utmost possible good in the succor and uplift of humanity. This is the business man's view of those broader responsibilities which rest upon men who have succeeded in the quest of wealth. Investments are made where they are expected to yield the best returns, and to give to those projects which are fulfilling a useful place in the world's work, and withholding from those that are unnecessary and the result of some misguided whim is surely not an unworthy plan of benevolence. The little book in many ways is interesting as showing the working of the mind of a man of special prominence in the business world, and containing many shrewd and penetrating suggestions not only on the acquisition of wealth, but of its employment for the benefit of the world.

This question of the arousing of men of wealth to an intelligent and adequate sense of responsibility is one that can best be handled by rich men. The wealthy layman can appeal with far more telling effect to his brother layman of abundance than can anyone else. At the same time we may wait for wealthy prophets to arise to set forth this doctrine, but all who are called to leadership ought to with boldness, and yet in a spirit of love, press home upon men of large possessions the obligation of contributing largely and adequately towards the extension of Christ's Kingdom, and to the maintenance of the same. Many clergymen and laymen are doing a great injustice to the Church, and to those who give a few hundred, or perhaps a thousand dollars, when in reality they ought to multiply these gifts by ten,—when they convey the impression that everything is lovely. We need really great leadership on the part of those who possess vast wealth, and then we can with greater power press upon the lesser people to give their smaller sums.

"Spectator."

A SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS

"And He took a child and set him in the midst of them."

The first summer school for Sunday School teachers and missionary workers of the diocese of Toronto, was held at Trinity College from Tuesday, 28th June to Friday, 1st July, inclusive. This school in its inception represents, with others which are being held at other points this year, the desire of those who are in authority in the Church to properly equip the Sunday School teachers of the Church of England for their most important work, while the high standard of the lectures and addresses given in the school augurs well for the future work of the Sunday School Commission. At the close of the school one grey-headed clergyman who had been in attendance at every lecture was heard to remark, "I have been to many series of meetings and to many conferences during the years I have been in the ministry, but never have I attended any meetings which have been so full of the highest grade of instruction and of inspiration as these of this school." Although these words imply much, they are no exaggeration of the case and it is to be hoped that starting from this small beginning of some 50 persons who attended the school steady progress will be made until many hundreds shall annually avail themselves of the opportunity of learning the principles and methods of Sunday School work. The daily programme of the school, which was under the principalship of Dr. Rexford of the Diocesan College, Montreal, was as follows: Holy Communion, 7.30; breakfast, 8.30; Bible reading, by the Lord Bishop of Toronto, 9.30-10; lectures, 10-11 p.m. The afternoons were left free for rest and recreation. At 8 p.m. each evening there was an illustrated lecture followed by an inspirational address, consisting of a call from some special field of missionary labour, the whole day being closed by Evensong in the college chapel. The majority of the students were in residence in Trinity or St. Hilda's College, and this residential feature

was by no means the least valuable characteristic of the school. The principal work done in the school may be divided into two parts—lectures upon the principles and methods of teaching, and lectures upon missionary work. The lectures were based upon the fundamental principles of first understanding the child nature, and then fitting the teaching to that nature or in the words of the principal—"making all teaching revolve around the child, and not the child around the thing to be taught." This principle was perhaps most strikingly illustrated by Dr. Rexford himself, in his lectures upon "The Teaching of the Catechism." The Catechism in the form of a document as we have it, said Dr. Rexford, "is nearly as repellant to the ordinary child as a dose of castor oil, but properly taught, the child would take to the Catechism as to candy. The teacher must, in the first place, recognize the essential nature of the Church Catechism—it is a theological document, made up of general and abstract statements of truth, but the teacher must also recognize that the child of 9 to 12 years of age has no place in its experience for abstract and general statements; they must be put first into concrete form. A word of warning regarding the 4th question and answer was given. This answer embodies the great end to which teachers are to work; it is a picture of the model child, setting forth its sense of responsibility, a decision for the Christian life, thankfulness for benefits received, humility and prayer for grace. This is a very solemn answer and the child should never be allowed glibly to repeat it, it should not be memorized until the words can come from the heart of the candidate. Dr. Rexford also lectured on "How we got our Bible" and "The Geography of Palestine,"—the slides shown in connection with this latter lecture being particularly beautiful. In two interesting lectures the Rev. C. V. Pilcher dealt with "The Younger Scholar" and "The Elder Scholar," respectively, in the first pointing out that the object of the Primary teacher is to develop the religious nature of the infant, to nourish and to nurture. Those things in which the young child is naturally interested give the clue as to what should be the character of the teaching given. The lecture upon "The Elder Scholar" dealt first with the ages from 9 to 12—those years which form a vestibule adolescent. In these years one child is still interested in stories but stories of heroes—here is an opportunity to use stories of great missionaries—it is one age when the memory is most retentive, when habits are formed and when the "young spirit" appears. These leading characteristics must be known by the teacher and must be intelligently directed. "Method in Teaching" was one of the topics considered by the Rev. R. A. Hiltz, general secretary of the Sunday School Commission. Teaching, the lecturer pointed out, is not the mere giving of information, but it is arousing the pupil to use in his own life the facts that are given. The information further must be adapted to the special needs and peculiar conditions of the pupil, who must be led to co-operate with the teacher in every stage of the class work. These principles when put into practice constitute method in teaching. Under the heading of Missionary Work, a lecture was given each evening upon a call from some special field of labour. Thus Dr. Llwyd, vice-provost of Trinity College voiced in an eloquent and stirring manner the call of Western Canada, in the course of which he stated that in his opinion no newly ordained man should settle down in a parish in Eastern Canada until he had given five years' labour to the nation which is springing to life upon the western prairies. "The Call of the City" was delivered by Miss Elwood of the Evangelia Settlement, Toronto. Miss Elwood pointed out that although Canadian cities have not as yet all those social problems which are such a serious menace to the well-being of the cities of the Old World and of the United States, yet even now the elements which would cause these problems to arise are to be found in our midst. Now is the time, therefore, by religious and philanthropic work to prevent future danger. The Rev. R. H. A. Haslam of India dwelt upon the various calls which India sends to Christian nations, but especially upon the call from the student classes of that great country. These men are in a very whirlpool of conflicting religions—the mental strain and spiritual stress suffered by them was pictured in a most vivid manner by Mr. Haslam, and all who heard that call felt that here perhaps were men who needed help and direction even more than any class in the whole of India. Upon the last evening of the school, the Rev. I. R. S. Boyd spoke upon the Call of China, dwelling upon the facts of China's recent advance in Western education and upon the great and largely successful efforts the Empire is making to rid herself of the curse of the opium habit. In one province of

Characteristic alone in the ts—lectures icking, and he lectures inciples of and then the words ng revolve around the as perhaps xford him- ing of the form of a Rexford, is d as a dose child would The teacher is essential a theologi- nd abstract must also ears of age bstract and it first into garding the ren. This ch teachers model child, ility, a de- ess for ben- for grace. child should should not ne from the d also lec- and "The s shown in ng particu- eatures the ie Younger respectively, ject of the ous nature ure. Those urally inter- be the char- eature upon h the ages a vestibule is still in—here is an sionaries— st retentive, the "young aracteristics must be in- ching" was Rev. R. A. day School pointed out, n, but it is ife the facts her must be ular condi- o co-operate class work. e constitute ing of Mis- ach evening l of labour. nity College manner the se of which vly ordained in Eastern s' labour to ie upon the ity" was de- gelia Settle- out that al- zet all those ous menace d World and he elements arise are to time, there- work to pre- A. Haslam which India ecially upon f that great whirlpool of in and spir- icted in a and all who s were men more than non the last R. S. Boyd ne upon the tern educa- successful erself of the province of

70,000,000 people it is said that not a stalk of poppy is now to be found, and these efforts which China herself is making constitute a great claim upon our help. The theme of "Mission in the Sunday School" was treated of in two lectures by the Rev. R. A. Hiltz. Mr. R. W. Allin, secretary of the L.M.M. for the Church of England in Canada, spoke on "Mission Study Classes" and upon the "History of Mission." The above is, of course, the merest outline of the work done at the school. Those who were in attendance reaped inestimable benefits in a practical and in a spiritual way and have gone back to their own schools full of new ideas and inspiration and with the determination to endeavour to be present at the school which all hope will be held next summer.

The Churchwoman.

DAUGHTERS OF THE KING.

Arrangements are almost completed for the holding of the second triennial convention of the Daughters of the King, at Hamilton Beach, Ont., Sept. 3rd to 5th. This time and place has been arranged with a view to afford delegates the opportunity of availing themselves of the reduced railway fares, and of living together during the days of the convention at the G. F. S. Holiday House on the Beach, which the committee has kindly placed at the disposal of the convention. It is hoped that such well-known churchwomen as Miss Cartwright, M.A., Miss Thomas, M.A., Miss Connell, of Toronto, and Miss Oxley, of Hamilton, will be present, in addition to the officers of the Council, and their attendance will add much to the attractiveness and helpfulness of the programme. The provisional programme gives promise of a deeply interesting and inspiring convention.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—The 19th Biennial session was opened on Wednesday evening, June 17th, with a short service. The opening was preceded by services in the cathedral. At 7.30 a.m. there was Holy Communion; at 10 a.m. Matins; at 7.30 p.m. Evensong. At the last mentioned service the Rev. Canon Bishop preached an appropriate sermon on the Duties, Powers and Responsibilities of the Church, her Pastors and People. After the roll had been signed by the delegates and the roll call had been made, the following members were elected to the offices mentioned: Clerical Secretary, the Rev. Canon Dunfield; lay secretary, Mr. C. S. Pinsent; auditors, the Rev. G. R. Godden and Mr. H. W. LeMessurier; press representatives, the Rev. C. Rusted, the Rev. G. Hewitt, Mr. R. G. McDonald and Mr. P. G. Butler. The Lord Bishop then delivered the opening address. He referred to the great loss which was sustained by the death of the late King. Also to the accession of King George V. He referred most feelingly to those of the clergy and laity who had passed away last year, and said: We shall remember them, and others who have been taken from us, and consider how we may profit by all that was high and noble in their lives. We shall pray that we, with them and with all those that are departed in the true faith of God's most Holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory. There have been 5 ordinations, at which 10 deacons have been advanced to the priesthood and 7 persons have been admitted to the diaconate. In addition to these 7 recruits, two priests have joined us from England, and one who had left the diocese has returned. Against this increase of 10 we have to set the loss of 3 by departure and one by death. The net gain is therefore 6, and this raises the total number of clergy to 75, but as two of these are retired and 5 are on leave, the total number on active work is 68, an increase of 6 upon the number at the time of the last Synod. Thirty-seven confirmations were held, at which 663 males and 707 females—making a total of 1,370 persons—have received the Imposition of Hands. Five churches have been consecrated, namely, at Placentia, Crabbe's, St. George's, Hopewell and Upper Island Cove; and four graveyards, namely,

at Lark Harbour, Middle Arm, John's Beach and Heart's Delight. With a view to the encouragement of Systematic Religious Instruction to our Day Schools I have, for some years past, offered prizes to the teachers of those schools which, in the opinion of the inspectors, have shown a satisfactory knowledge of the special subjects prescribed in the syllabus. We made a beginning in 1903 with the schools of the Colonial and Continental Church Society. In 1905 the plan was applied to the Board schools lying between Petty Harbour and King's Cove inclusive. In 1907 the schools situated between Brooklyn and Bay of Islands were reported upon. I had intended that the survey of the whole diocese should be completed last year by the examination of the schools lying between Bay of Islands and Placentia, and in fact was under the impression that this was being done. I regret, however, to find that through a misapprehension such inspection in Religious Knowledge has not taken place. The superintendent of education actually visited nearly all of these last mentioned schools, but as the selection of prizemen was not in his mind at the time he feels that he could not now make a just and equitable decision. The inspection in religious knowledge of this portion of the diocese must, therefore, be postponed for the present. The subject of education as connected with the Church is important and should demand our special attention. In referring to the daily papers, he said: A good daily paper is a desideratum; a journal which, while recording all that the press now deals with in politics, commerce and affairs of the world, would give to moral and religious questions at least the share borne by them in human life. I do not refer to what are called "religious newspapers," some of which do not present to the world the best illustration of Christian temper and spirit. But we want for our journalism what Dr. Arnold desired for books, that it should deal with common subjects in a religious spirit. In reference to the income of the clergy, and we should all be agreed that it is essential our own clergy should receive an income suitable to their position, and sufficient for their simple needs, and, further, they should have some security that their income will not sink below at least "a living wage." I have dealt with a matter that is important and urgent and upon which I think some action should be taken. The cost of the necessities of life has increased pari passu. In some cases they have actually diminished. Though a matter of finance, this is, I believe, one which closely concerns the spiritual welfare of the diocese. Before leaving the subject of finance, I may say that the treasurer of the Colonial Bishops' Fund have notified the Executive Committee that at the next avoidance of the See the stipend of the Bishop of Newfoundland will be reduced 25 per cent. The morning business was confined to committee reports and notices of motion. The educational committee reports showed the committee had held fourteen meetings and met the Government on three occasions. The result of the committee's action has been that the Legislature has given \$100,000 as a building fund, and has devoted large increases for other educational funds. The Clergy Sustentation Fund report showed the annual sum available is now \$1,500. The annual income is now \$2,452 from an invested capital of \$50,462.00. The Executive Committee's report stated gifts amounting to over \$20,000 have been received from England. The amount received from the Pan-Anglican offering will be spent in establishing new missions, and a beginning will be made by the division of the missions of Hermitage and Harbour Buffet. The S.P.C.K. depot had a considerable amount of stock on hand, which is difficult to dispose of. The Clergy, Widows' and Orphans' Fund needs to be strengthened, there being now seventeen persons receiving grants from this fund. There are now three pensioners drawing pensions from the Clergy Retirement Fund. The Clergy Sustentation Fund is in credit to the amount of over \$50,000, and now makes an annual grant of \$1,500 to clergy stipends. The Home and Foreign Missions Fund has not received the support it should. The Diocesan Mission Fund has shown a deficit for the past two years. The report of the directors of Bishop Field College stated the year closed has been one of the most successful in the history of the college. The number of pupils now reaches 225—189 in the college proper, 36 in the preparatory department, which is the largest on record. The number of passes at the 100 examinations was very satisfactory. There are 41 boarders. This is the full number which the hostel can accommodate. The directors of the college have secured a piece of land near in order to be able to build when circumstances permit. The report of the Church of England Men's Society pointed out how Mr. Bell had moved the inauguration of

this society at the last session, and he hoped that much good work might be done by the society if taken up throughout the island. Especially on certain occasions could the work of the church be made easier by such a society, e.g., the years of census. Further, this would be a diocesan society; men would be bound together. With an appeal to the clerical side of the house to forward this work he begged leave to move the adoption of this report, which was accepted. An amendment was passed providing that clergy who have left the diocese after seven years of service, may, on return to the diocese themselves again connect with the Clergy Retirement Fund on repayment of amount drawn out by them when going away. An amendment to the Clergy Widows' and Orphans' Fund, obliging clergy on leave of absence to pay their subscription while absent. Another amendment relieves them, and also non-parochial clergy, from making payments to this fund in lieu of collections. The house in committee on the second reading of the bill to establish a Bishopric Maintenance Fund and reviewed the history of the Bishopric Endowment Fund, which was founded about thirty years ago. No increase in the endowment has taken place during that period. The Synod has been notified that a considerable reduction in the interest on this fund on the next avoidance of the See. To meet this loss, part of the fund will probably be transferred from the committee in England and invested in Newfoundland debentures at 4 per cent. A further sum will be raised by assessment on the various parishes and missions. It was passed unanimously. The Bishop stated that a gift of \$1,000 should be made to the cathedral at Halifax and he hoped to present it as a thankoffering at the service of reopening the cathedral. As the result of the election the following form the Executive Committee for the next biennial period: His Lordship the Bishop of Newfoundland (ex-officio), the Rev. Canon Temple (ex-officio), the Rev. C. H. Barton, the Rev. G. H. Bolt, the Rev. F. W. Colley, the Rev. Canon Dunfield, the Rev. G. H. Field, Canon Smith, Canon White, J. A. Clift, Esq., Sir Wm. Horwood, Hon. G. Knowling, H. W. LeMessurier, Esq., Hon. J. Outerbridge, Hon. Dr. Skelton, Hon. R. Watson, Sir J. S. Winter. House adjourned with the Benediction at 10.35. The following resolution carried unanimously: "That this Synod desires to record its high appreciation of the valuable services rendered to the cause of temperance by the cathedral branch of the Church of England Temperance Society during the past biennial period, and expresses the hope that the society will continue to carry on its good work." After considerable discussion on various resolutions and passing some votes of thanks, the two bills, namely, that relating to the Bishopric Maintenance Fund, and that relating to the Constitution of Rules, were assented to by the Bishop. The minutes having been then read and signed, the Synod closed by singing the Doxology, which was followed by the Benediction, pronounced by the Bishop.

NOVA SCOTIA.

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

Halifax.—Rev. H. A. Cody, for some years a missionary in the Yukon, and Archdeacon Armistage, have been appointed official delegates of the diocese of Yukon at the coming Canadian Church Congress, to be held in Halifax. The widespread interest taken in the bicentenary celebration and Canadian Church Congress is illustrated by the fact that the matter was discussed at the annual meeting of the W.A. of the diocese of Qu'Appelle, held at Moosejaw, Saskatchewan.

FREDERICTON.

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

Rothesay.—The summer school and conference for S. S. workers was held here from June 24th to 29th, and proved a most entire success in every way. The excellent equipment of the Rothesay college for boys, so generously placed at the disposal of the committee by the authorities of the diocese and the hospitality and energetic co-operation of principal and members of his household greatly ministered to this success, as did also the generous assistance rendered by the residents of Rothesay in various ways. The attendance at all the sessions was even larger than had been hoped, many coming in and out by train from town, and others coming to different

meetings as visitors. The chief success, of course, lay in the good number who came as members of the school and registered as regular attendants. The roll was signed by 157 people, representing many parishes from different parts of the diocese, several dignitaries of the Church and a number of clergy. Fifty-three were in residence and the gracious interest of our hostess, Mrs. Foster, helped greatly to establish the "family" feeling of the party which was noticeable from the first. The atmosphere was cheery but businesslike, and as Dr. Rexford said, on the closing day, "the whole gathering was marked by a most unusual air of serious devotion to the matter in hand, and one seemed there merely for grace or ornamentation." The Lord Bishop of the diocese was present for the first two days and besides formally opening the school on Monday night and giving the inaugural address, did much to set the high tone that prevailed by his personal participation in all that went on, both socially and in the sessions of the school, over all of which he presided while present. The Dean of Fredericton presided on Wednesday and Thursday, and the Rev. Gustav Kuhring, vice chairman of the Diocesan Committee over the closing sessions on Friday. Holy communion was celebrated at 7 a.m. every day with a full attendance, and after breakfast the business of the day began in the gymnasium hall. Half hours with the Bible were given daily by the Very Rev. the Dean, the Lord Bishop, Rev. A. H. Crowfoot, and Principal Hibbard. Truly these half-hour readings raised the minds of all present away from the lower cares and difficulties, and one and all led us higher and higher into the very presence of God, till fellowship with Him seemed to be the most real thing in life and His work and approval the first and only worthy aim for all human effort. Then came the lectures on preparing, planning and presenting the lesson, with concrete illustration, by Rev. Dr. Rexford. These lectures were beyond praise and full of the most definite and illuminating information and advice. The last hour before dinner was taken up each day by the heads of the different departments in the diocese, except that of the teacher training, which was most thoughtfully and practically presented by Mr. C. E. Creighton, superintendent of this work in the diocese of N.S. He specially dwelt upon the necessity of teachers being trained and showed conclusively that the course outlined by the S. S. Commission was within the reach of all. The Adult Bible Class was forcibly presented by Rev. Gustav Kuhring, under the heads of "necessity" and "methods" of Bible study, showing in a concise manner the power and life-giving quality of the Word, living, spoken, and written, unchangeable and authoritative; to be studied as a whole, in separate books, or topically, always to be depended upon as inspiring and fruitful. Organization of Bible classes was dwelt upon, and the success following was brought out and accentuated by a lively discussion at the close of the hour. One class was described as having a successful year, following a most unsuccessful one—an inferior teacher taking charge but introducing a strong, active organization. Rev. Craig W. Nichols presented the Home Department. To many present this was a feature of the work hitherto little understood, and its wonderful scope and opportunity was most clearly demonstrated and enthusiastically received. It was shown how this scheme reaches the large number of people who seldom or never can attend service or bible-class on Sunday, such as railway-men, lumber-men, police-men, invalids, servants, young mothers, and people living in scattered districts, keeping them in touch with the Church and its life, and giving the clergyman an excellent point of contact for spiritual work when he visits where these lessons are being studied. Its missionary opportunity was dwelt upon and the possibility of making it financially self-supporting with ease. In fact Mr. Nichols demonstrated his claim for it on opening the discussion, "that it is really the key-stone in the arch of S. S. work and parish interests." All afternoons were given to rest and recreation, which the beautiful grounds of the school, with the magnificent views of river and mountains, would have amply supplied. But the hospitality of the rector, Rev. Allan Daniel, and the people of Rothesay, was unbounded. Garden parties were given by Mrs. Hibbard, Mrs. James F. Robertson, and Mrs. Daniel, and a drive through the country was another pleasure enjoyed by all, the weather proving most favourable. After supper came the evening sessions, opening at 7.15, by a discussion on the needs and methods of missionary instruction. Mr. Usher Miller, for the Primary Department, read a paper full of helpful suggestions, dwelling upon the great necessity of ample preparation when dealing with little ones, so as not to read anything, but to give it to them as telling a story.

Curios were suggested as to the best means of leading the young children to take an interest in foreign missions, and an illustration given by a collection of African curios and a story describing them. Mrs. Westra Stewart gave a most concise and uplifting lesson on the missionary teaching of the prayer book and many of our hymns, bringing out by striking extracts; both these and her wonderful exposition showing how much these teachings lay ready to hand for all who wished to spread the missionary idea in their schools. Her plan for this lesson was drawn on the board and was quite unique. She closed with a stimulating story for all who felt the end to be attained hard to reach, telling them how a sister led her small, discouraged brother, up a hill he thought he could not climb, by a little play of putting one foot after another, she making a foot-print, he copying, till to the hill-top was reached. Bishop Heber's hymn, "From Greenland's Icy Mountains," was given new life to us by the seeking after the thoughts that no doubt prompted many of the lines, from the experiences she gave from his life and the conditions and surroundings in which the hymn was written. Mrs. Gustav Kuhring took up the question of "Needs and methods of missionary instruction in the intermediate S. S.," and said that those who were in full touch with Sunday Schools in the diocese, and elsewhere, supported her in saying that there was no missionary policy as a rule in S. S. work, and that missionary instruction was given chiefly by individual teachers who happened to be specially interested in the subject. The need of instruction on these matters as an essential part of the Christian faith was dwelt upon and also its energizing influence to all Christian work. The desirability of uniting the children with the two official societies of the Church, the M.S.C.C. for general, and the W.A. for special work, was referred to and the teachers urged to get in touch with the W.A. and Laymen's Missionary Movement, so as to grasp the best missionary ideals of the Canadian Church and pass them on to their children. Asked to describe an ideal missionary Sunday School, the questions of information, prayer, and giving were gone into. Mr. George Trull's "Missionary Methods," for S. S. workers, was recommended, suggested by Rev. R. A. Hiltz, of the S. S. Commission, as containing excellent advice and lists of books for children on missions. A cycle of prayer, with topics for intercession and thanksgiving, prepared by classes in turn, and occupations for boy's mission classes were some of the points dwelt upon; also the use of maps and stereoscopes as being interesting to children and to be obtained at small cost. A general discussion on several points proved most helpful. The main part of the evening sessions was given to illustrated lectures by Dr. Rexford, that on the Church Catechism being of a specially instructive and inspiring nature. "How we got our English Bible," and "The Physical Geography of Palestine," were others which were listened to with great pleasure and profit. The working out of this programme proved the advantage of having taken expert advice. The chairman and the secretary of the S. S. committee were consulted in its arrangement and the different departments, objects and phases of the work were well covered and most satisfactorily brought out. Thanks were heartily given to those having it in charge and those leading in the various papers and discussions, but above all the most grateful thanks were given to Dr. Rexford, upon whom was laid the heaviest part of the instruction and whose presence and devotion to the task in hand was invaluable. At the close of the school, Rev. Canon Cowie moved, seconded by the Rev. Gustav Kuhring, the following resolution:—"That the summer school and conference of S. S. workers of the diocese of Fredericton acknowledges with deep gratitude the very practical assistance to more perfect work which has been afforded the Church S. S. teachers of this diocese, by the instruction and addresses given by Dr. Rexford through the session. And the teachers desire, both individually and collectively, to heartily thank Dr. Rexford and to assure him that the intellectual and spiritual uplift which he has given them will, with the Holy Spirit's aid, enable them to undertake and accomplish their work with a measure of thoroughness and devotion greater and deeper than has ever yet marked their efforts." In moving the resolution Rev. Canon Cowie said:—"In offering this resolution I know I am voicing the minds and hearts of all who have enjoyed the privilege of this summer school and conference, when I say, that though our privileges have been great and the benefits many, though we have received inspiration to greater missionary endeavour, though we have had uplifts from the half hours with the Bible, yet you, Dr. Rexford, have been to us the one real director and master of our minds and hearts

throughout this summer school. You have carried us down to the depths of knowledge, but you did not leave us there bewildered—you have there led us along many paths which, unaided, we never would have marked, and where you did not guide us yourself, you have placed sign-posts, to aid us in selecting the paths, which as Sunday School teachers we must needs follow to reach the real end of our work. You have carried us, moreover, to the heights of new viewpoints, from which we may now survey not one or two little patches, but the whole broad stretches of our fertile field. You have shown us the vast wealthy possibilities of our S. S. teaching as we have never before observed them, and which has been most helpful throughout; you have imparted to us the contents of your well-stored mind with a most happy cheeriness, you have thought of us in our various conditions and with bits of bright humour and thoughtful good nature you have brightened our study hours, and have fitted your lessons to the nature of the younger among us as well as to the nature of the elder. We want you to know the fulness of our gratitude and the reality of our thankfulness and, therefore, here in your presence we offer this resolution, which is but a feeble expression of our hearts."

MONTREAL.

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

Shawville.—The eighth annual meeting of the Archdeaconry of Clarendon was held here on Wednesday, June 22, 1910. A celebration of the holy communion was held at 9.30 a.m., in St. Paul's Church, the Venerable Archdeacon Naylor, M.A., being celebrant. The proceedings included a series of papers upon the office of morning prayer, and discussion under the presidency of the Archdeacon. In a concise and well-ordered paper, the Rev. W. H. Gale, of Aylwin, traced the history of the office to 1662, showing the various influences which combined to produce the present liturgy and in particular the office of morning prayer. A paper on the Analysis of the service and its relation to the holy communion was read by the Rev. E. E. Dawson, of Onslow, which showed the general structure of the present service and where it differed in order from the old offices of mattins, lauds, and prime, calling attention to the fact that a penitential introduction had been added at the beginning by the Reformers in 1552, when up to that time the service had been chiefly one of praise and instruction, the penitential part coming at the end of the service with the intercessory collects, in the opinion of the writer. The service of holy communion, the reformers intended, should be a separate service. Attention was also directed to two tendencies, one among ultra-Protestants holding by a service similar to morning prayer as best for common worship, the other tending to preserve the old office of the Eucharist as the fittest form of worship in the Christian Church. The writer also showed the difficulty of revision in the face of a possible re-union of the two. Separate parts of the service were then discussed in different papers. The Rev. Robert Atkinson, of Portage du Fort, read a paper upon preparation for worship. He held that because unforgiven sin formed the chief hindrance to worship penitence, confession and absolution properly preceded true worship, and that morning prayer was in fact as well as in form and expression the true outpouring of the penitent heart before God. The Rev. C. W. P. Baugh and the Rev. F. W. Schaffter discussed the Psalter in separate papers, the former raising the question as to whether the Psalms as a whole did represent the feelings of the Christian Church of today. In the discussion which followed the majority approved the retention of the whole Psalter, but favored a revision in some terms and of all obsolete expressions. The writer of the second paper traced the use of the Psalter in public worship, showing, especially by Patristic quotation, the prominence given to the Psalter in the early Church. The Rev. Canon Smith, of Hull, read a paper on the Creed, showing how the Church's faith is entwined with its outward expression; also how from a baptismal confession the Creed grew to become the symbol of distinction between Christians and heathen. Then, as the controversies within the Church developed heresies and schisms, how the Creed became the symbol of orthodoxy and loyalty in the public service; finally, how at present as a profession outwardly the Creed as an act of faith reacts inwardly upon the soul and becomes a supreme act of worship. The Rev. J. A. Lackey next discussed the lessons and canticles, explaining how worship drew men out of self and centred their

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thought on God. Praise becomes the highest form of worship, because least selfish, and therefore praise is the worship of heaven. The Rev. G. H. Gagnon held that it was our obligation as a Church to preserve the great treasures of our liturgy, and using them to pass them on intact to succeeding generations. The Rev. F. A. Allen, in a short paper, dealt with the leading aspects of the problem of the ornaments rubric, concluding that the legal status of the Eucharistic vestments had been sustained. The problem of revision was next discussed in two papers, one by the Rev. Rural Dean Taylor, of Aylmer, the other by the Rev. H. Coffin, of Shawville. The Rural Dean dealt with the practical side of the question as being equally important with sentiment and tradition, emphasizing the need of shorter forms of service. He suggested, 1. An optional exhortation; 2. Beginning morning prayer with the Lord's Prayer; 3. Alternate selections from the Psalms; 4. Permission for the use of one lesson; 5. One prayer for the King and Royal Family. The Rev. H. Coffin dealt with the subject of revision in general and its problems, some desiring change in doctrine, others desiring enrichment or elasticity. He referred particularly to the need of opening sentences for festivals, revision of the lectionary and suffrages for harvest thanksgiving. In the general discussion which followed, while the suggestions met with approval, all felt the difficulties attending the question of revision, and the influence of the old, loyal sentiment, that the heritage transmitted to them should be preserved. At the close of the meeting a hearty vote of thanks was tendered the Rev. H. and Mrs. Coffin and those who assisted them in the entertainment of the visiting clergy. A lawn social was held the same evening, on the rectory grounds, which was a great success. The Rev. Rural Dean Taylor sang a number of selections, concluding with a beautiful rendering of "The Holy City."

ONTARIO.

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

Sandhurst.—The removal of a good and faithful servant of God at any time is always felt to be an irreparable loss, and such was Mrs. Mary Jane Leech, who fell asleep in Jesus on Friday, June 17th, at the ripe age of 83 years. The deceased was the daughter of Thomas Neilson, Esq., of Sandhurst, on the Bay of Quinte, and widow of the late Thomas Leech, whose last incumbency was Omemece. At his death, in 1860, only five years after they were married, Mrs. Leech returned to Sandhurst, where for fifty years she daily exemplified among the poor, the sick and the sorrowful the sweet charities of this Christian life. She loved her church devotedly, and was ever ready to give and labour for its welfare. Mrs. Leech was vice-president of the Sandhurst branch of the Woman's Auxiliary, and her efforts in behalf of its work were limited only by her means. A couple of years ago the branch, as a mark of appreciation for her services, made her a life member of the W.A. Her end was painless and peaceful. She expressed her readiness to die, and when the call came in the quiet evening hour she passed, rejoicing and thankful, into the sanctuary of eternal rest. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Gananoque.—Christ Church.—The Bishop confirmed a large class in this church on Sunday morning, June 26, and preached excellent sermons both morning and evening. The congregation is contemplating the procuring of new seats. A member has offered to present a bell, as well as giving a handsome oak cover for font, together with a handsome subscription towards new seats.

Smith's Falls.—The congregation and choir presented Mr. Powell, the organist, who is leaving for England, with a handsome travelling bag and steamer rug. Mr. Powell expressed his appreciation in an appropriate response. The strawberry festival, held in the parish hall, was a great success.

Belleville.—St. Agnes' School.—The seventh annual closing of this school took place on Thursday evening, June 23rd. The school hall was filled to overflowing with friends and many of the old girls and parents from a distance. The programme, rendered by the pupils, was most enjoyable and a great success. After the programme prizes were distributed, and the prize winners and members of the staff were congratulated upon the excellent work done in all departments during the year. Mrs. F. R. Ling-

ham offered a Scholarship, worth \$100, to the girl who does the best year's work and who at the same time has an influence for good in the school. The Rev. G. R. Beamish congratulated Mrs. Lingham upon the success of the school during the past year and its bright prospects for the future.

OTTAWA.

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

Boyd.—St. John's.—During the hour of service in this church on Sunday, June 26th, the Rev. R. Turley's buggy disappeared, though the horse was not taken, and when the clergyman came out it was not to be seen. But in its place was a splendid, new, up-to-the-minute top buggy, one of the solid comfort type. Mr. John Rathwell, church warden, in the presence of the assembled people, and on behalf of St. John's and Holy Trinity congregations, presented Mr. and Mrs. Turley with the splendid equipage, expressing the hope that he might be long spared to go in and out amongst his people on his errands of love and mercy. This tangible expression of the good-will in which Mr. Turley is held came as a genuine surprise, yet the recipient replied in most appropriate terms and sincerely thanked his people on behalf of himself and Mrs. Turley for their marked kindness.

TORONTO.

**James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.**

St. Jude's.—On Wednesday evening (St. Peter's Day) a garden party and fete was held on the grounds of 445 Indian Road, kindly lent for the occasion by Mr. Paul Von Szelski, under the auspices of St. Jude's Chancel and Sanctuary Guild. The fete was declared open at 3 p.m., when afternoon tea and light refreshments were served. There was a children's maypole dance in the afternoon and evening, which was heartily applauded by a large audience, the children looking exceedingly nice in white dresses, with pink and green sashes, and a garland of marguerites in their hair. Ice cream was served and the confectionery and fancy goods booth was presided over by the Misses Wood and Miss Boyd. At the close of the evening the remnants of the various stalls were sold by Dutch auction by Mr. W. C. Bullock, who greatly amused everyone by his ready wit and good humour. This very successful event was brought to a close at 10 o'clock, the proceeds being devoted to the building of the new church.

The Bishop of Toronto left on Saturday last for Sparrow Lake, and on Sunday morning opened the new Church of the Good Shepherd at that place. He also visited Orillia, Washago, Atherley and Longford, and held confirmations. His Lordship has held the following confirmations during the past week: St. Alban's Cathedral, 36 candidates; St. Augustine's, 32 candidates; St. Bartholomew's, 12 candidates; Trinity Church, Bradford, 22 candidates; Christ Church, Holland Landing, 10 candidates. The Rev. T. N. Lowe has been appointed to the temporary charge of Emmanuel Church, at Hanlan's Point.

Bishop Strachan School.—A new site, situated on the Davenport Heights and forming part of the Colonel Sweeny estate, has been donated to the officials of the school. The donor of the new site, it is said, is Mr. James Henderson, of Madison Avenue. It is expected that building operations will commence almost immediately. The new building is to be more extensive in character and more modern in equipment. The building and site on College Street is being disposed of.

Stanhope.—The Rev. Pierre B. de Lom, the newly-appointed missionary of Haliburton County, visited this mission on Sunday, 26th ult. The outlook is very encouraging. All four stations were visited. At Hindon Hill, on Saturday evening, and Pine Lake, on Sunday evening, services were held in the Orange Halls and a very good percentage of the settlers were present. At St. Stephen's, Boskung and St. Peter's, Maple

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Lake, the churches were filled. Mr. de Lom administered the sacrament at both places, 35 partaking of the holy communion and four children being baptized. The missionary expressed his satisfaction with the condition of the work throughout and heartily endorses it as being one of the most worthy of diocesan missions. Mr. L. A. Dixon, student-in-charge, would be glad to hear from any churches which may have any ancient and modern hymn books to dispose of.

Oshawa.—Bishop Bethune College.—Under the charge of the Sisters of St. John the Divine, there was a large attendance at the commencement exercises. The Bishop of Toronto presided and in addition to the more formal proceedings, a delightful programme of readings, solos and musical selections was carried out, which reflects great credit on the school.

Bradford.—Trinity Church.—The Bishop of Toronto held confirmation in this church on Sunday morning, the 26th ult., when 22 candidates were presented. At the flower service, in the afternoon, between 70 and 80 scholars took part, each carrying a beautiful bouquet. The Bishop addressed the people in a very interesting and entertaining manner. He was presented with an address by the congregation.

NIACARA.

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

Hamilton.—St. Mark's congregation held its annual garden party on the church grounds on Tuesday, June 28th. It was largely attended by the members of the congregation and much enjoyed.

Georgetown and Glen Williams.—Forty-three persons were confirmed in this parish on Sunday, June 26th, 21 at St. Alban's Church and 32 at St. George's. Both churches were crowded during the services.

By the will of the late Mrs. Boulton, of Hamilton, a legacy of \$100 was left to St. George's Church. Mrs. Boulton was the widow of the late Rev. Arthur Boulton, during whose incumbency here the church was built.

St. Catharines.—Ridley College.—At the closing exercises of this college, which were largely attended not only by residents of this city, but by visitors from Hamilton and other places, addresses were given by the Bishop, Lieutenant-Governor Gibson, and others. This school is in a most flourishing condition.

Nanticoke.—The Missionary Picnic arranged for by the A.Y.P.A. of Nanticoke, Sandusky and Broadway in Evan's Grove, Nanticoke, was a great success. The attendance was very good, and a fine programme of missionary addresses was given. The proceedings opened with the midday Intercession and was followed by a picnic lunch. At 2.30 the afternoon proceedings were begun with a hymn and prayers for missions taken by Canon Belt. Mr. Wm. Wicken, president of the Nanticoke A.Y.P.A. was in the chair, and presided with great efficiency. Addresses were given by Mr. Kirwan Martin, M.A., Hamilton, on the "Laymen's Missionary Movement." A very interesting address was then given by Mrs. Jones who is leaving for China to labour as one of the missionaries under Bishop White in the Diocese of Honan. Canon Howitt's earnest call for more help for the conversion of the Jews was listened to very intently. Then came addresses from the Rev. S. Daw, on Foreign Missions, the Rev. R. H. Ferguson, M.A., Canon Belt, M.A., and Ven. Archdeacon Clark, M.A. The Archdeacon spoke at some length on the diocesan work and in an earnest and inspiring way commended the congregations for what they had done and urged them to still greater efforts. Several of the speakers congratulated the Rev. H. J. Leake, M.A., the incumbent, and the parish on the splendid showing of the parish in the list of contributors to the missionary and diocesan apportionments. The congregations of Nanticoke and Cheapside are the only country congregations in the diocese to give more than their apportionment on both funds. This distinction is one of which they and their clergyman may well be proud.

HURON.

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

St. Mary's.—The members of the A.Y.P.A. gave a very fine concert in the beautiful church hall recently. The chief attraction was Master

Wilfrid Morrison, of Toronto, whose fine voice was heard to perfection. There were also recitations, singing, etc., by local talent, which were of a high order. Twenty young ladies trained by Mrs. (Dr.) Wilkinson gave an artistic and reverent rendering of "Nearer My God to Thee," which was very effective. Despite the heat the hall was filled by about 300 people. The rector, Rev. W. J. Taylor, R.D., acted as chairman.

The members of the Women's Missionary Auxiliary met at the rectory a few evenings since and presented Mrs. Taylor with a framed copy of Life Membership in the diocesan branch and the Gold Brooch, which accompanies it. Mrs. Leonard Stanley read a short address, expressive of the love and esteem of the members for Mrs. Taylor, with the prayer that she would soon be fully restored to health. The members then partook of the hospitality of the rectory.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.

Mid-summer Day, 1910, will be memorable in the annals of Emmanuel College, Saskatoon, as the occasion when the first step towards the actual erection of the permanent college building was taken. The long-awaited plans having been received from the architects, approved and accepted by the board, the contractor was ready to put his men on to the work of excavating the foundations. It was felt to be a time of peculiar significance, and that the cutting of the first sod should be specially marked by a gathering of those most closely interested in the future of the college, for a short service of prayer and thanksgiving. This service was held at 5.30 p.m., St. John the Baptist's Day, June 24th, with simple but impressive ceremony. The twenty-eight students in residence, lined up in order, and following the Rev. Principal Lloyd, and the Rev. Professor Broadbent, marched all around the five acres, staked out as a gift of the university authorities, for the use of the Divinity College of the Church of England in Saskatchewan. The green, unbroken prairie in the foreground, the temporary college buildings a few hundred yards away, the great river across to the west, the long line of students in cap and gown, headed by two of their number in surplices, ready to take the service, and the Principal and Professor in master's robes, with the brilliant Canadian sunshine and cloudless blue of the midsummer sky above, all made a very striking picture. The service commenced with the singing of the hymn, "Come, Holy Spirit, Heavenly Guide." The College Psalm (cxix. 89-96), was then recited, a short lesson from Proverbs ii., read by Mr. R. Alderson, after which all present joined in a special Litany, led by Mr. C. Wright, invoking the blessing of Almighty God on the work about to be undertaken. The actual sod-cutting now took place, the Principal and Mrs. Lloyd turning the first and second turfs. At this juncture a photograph of the group assembled for the service was taken by Mr. H. A. Clark. Two addresses followed, earnest words being spoken by both Principal Lloyd and Professor Broadbent directing the thoughts of all present to the magnitude and importance of the work in hand, small and insignificant though its beginning might appear. The Principal reminded the students of words on which much study had been expected in their recent lectures—"In the beginning" (John i. 1). In speaking of the possibilities which lay before the Church in the West through what was in the beginning to-day, he used the illustrations of the beginning of a child's life, the beginning of the great river close by in a few trickling drops far away in the mountains. Such was the tremendous power which might be hidden in an apparently feeble beginning. Wycliffe College, Toronto, with only five students, of which little band he had been one, and its small lath and plaster building of twenty-five years ago, had grown into what is to-day the largest Divinity College of the Church of England throughout the world. Here we have a much better start, with our ninety students, and a building of stone and cement which should stand for two or three hundred years. But returning to the illustration of the river, everything depended on the course that little stream took at the beginning. Had it been diverted at the source it might have swept in a rushing torrent down the other side of the mountains into the Pacific, instead of flowing slowly and steadily across the great lands of Alberta and Saskatchewan, and what an untold difference would have been the result. Everything depended in the future of the college, and through it in that of the Church's future life in the midst of the great, new nation forming in the West upon one thing, the entire consecration

of their own lives to-day in the whole-hearted service to Christ and His Church, to which they were called now in the beginning. Professor Broadbent's thoughts were somewhat on the same lines, the opening words of Holy Scripture—"In the beginning, God" (Gen. i. 1), being linked with "Even so, come, Lord Jesus," from the last page of the Bible (Rev. xxii. 20)—God in the beginning, God in the end, of all that should be undertaken in connection with the College. The hymn, "Now Thank We All Our God," with the benediction pronounced by Principal Lloyd, brought a very solemn hour to a close.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Calgary.—The Synod Meeting.—The proceedings of the Synod commenced Tuesday morning, June 14th, in the pro-cathedral, at 7.30 o'clock, with a celebration of the Holy Communion, when the Bishop officiated and the sermon was delivered by the Rev. F. B. Boyd, of the mission of St. Faith, Edmonton. Service was held at 10 o'clock. The clerical members attended in full canonicals, and completely filled the capacious chancel. There was a large congregation. The service was sung by Canon Webb and Canon Hogbin, while the lessons were read by Archdeacon Tims, the Bishop occupying his throne. The Bishop delivered a very able address from which we give the following extracts:—My Brethren,—With a deep sense of the goodness of God towards us, in the development which has taken place in this province and diocese since our last meeting, I again give you a hearty welcome as we come together for the discharge of our duties in our Diocesan Synod. It was my hope and intention to have summoned you last year, but, after spending several months in England, during which I was actively engaged in promoting our interests there, it was felt that no serious consequences would follow if the meeting of the Synod was deferred till the present time. Accordingly, with the approval of the executive committee, this was done. He referred feelingly to the death of King Edward, and to King George V. as being a worthy son of his illustrious father, in whose footsteps he is sure to tread. He said, I record with deepest regret that during this year the Diocese of New Westminster has lost by death its late Bishop, the Right Rev. Dr. Dart, whose successor, the Rev. A. U. dePencier, M.A., was chosen by the diocese last week; and that the Revs. Canon Newton, for a number of years a missionary in this diocese, dating back to the times of the first Bishop of Saskatchewan, and Canon Rogers, who had, on account of the state of his health, retired from active work in the church before he made his home in Lethbridge, have entered into rest. I am sorry to tell you that the Rev. Stanley Stocken, owing to serious illness, has been obliged to retire from active work and to apply for superannuation; and that the Rev. George Howcroft, who has done such excellent work as rector of High River, and Rural Dean of Calgary, has been obliged to withdraw his acceptance of the position of rector of Pincher Creek, and give up all active work for at least nine months, in the hope that complete rest and care will restore him. I am sure these brethren will have your warmest sympathy and your prayers. In reference to the growth of the Church. Although feeling constantly the anxiety which arises from a dearth of clergy, in our inability therefore to carry on the work, in all parts of the diocese, as I should wish, it is with special thankfulness and pleasure that I can speak of the great increase which has been made within the past year in the number of those clergy who are wholly supported by the freewill offerings of the people ministered to; as well as in the gratifying increase which has been made in the number of churches, rectories and parish-rooms, which have been provided. When we last met, nearly two years ago, 12 of the clergy were working in self-supporting parishes; now the number is 25; while one lay-reader has been supported in this way. It is worthy of notice that Christ Church, Edmonton, became self-supporting from the time of its erection as a parish, while St. Cyprian's, Lethbridge, began to pay in full the stipend of its rector within three months of its formation. To this splendid record one parish, at least, St. Barnabas, Hillhurst, Calgary, is to be added on the first of July. I regret to say that Wetaskiwin and Lacombe are still vacant; that Strathcona's rector has resigned; his resignation to take effect not later than August 1st; and that some important missions are still unfilled. In 1908 new churches were built and dedicated at North

Bank, Rosebud Creek, and Didsbury; St. Stephen's, Calgary, and St. Augustin's, Lethbridge, were enlarged; St. Augustin's, Lethbridge, provided itself with a new parish hall and the school room of All Saints, Edmonton, was greatly enlarged and improved. In the same year new parsonages were provided at Millarville, Tofield, North Bank, Vegreville, and the Peigan Mission. During 1909, churches were built at Granum; Sarcee Reserve, Calgary; St. Michael's, Edmonton; Christ Church, Strathcona; (in part) Strathmore; Lundbreck; Cowley; Penhold; Rimby; Bently; Camrose; (in part and with no outside help), Lamont; Bittern Lake; Cooking Lake; and Stettler. The churches dedicated during the year were: All Saints, Granum; St. Barnabas, Sarcee Reserve; Christ Church, Edmonton; St. Michael and All Angels, Calgary; and St. Chad's, Lundbreck. Rectories were provided in St. Stephen's, Calgary, and St. Mark's, Innisfail; a parsonage, with parish room, at Lamont; parish rooms in High River, Lundbreck and Cowley; and a church room on the Peigan Reserve. During the present year I have already dedicated eight churches, namely, Emmanuel, Battenburg; the Epiphany, Rimby; St. Mary's, Bently; St. Michael and All Angels, Lamont; St. Aidan's, Cowley; All Saints, Castor; Christ Church, Ghost Pine; and St. George's, Stettler; as well as the new Sunday School and parish hall in St. Barnabas' Parish, Calgary. During the last month, by the sale of two lots, owned by the parish, the debt on the pro-cathedral was paid in full, and I had the great joy and satisfaction of consecrating it on the evening of Trinity Sunday. I have also consecrated St. Andrew's Church, Gladys; and St. Thomas' Church, Dinton; and the cemeteries at Gladys, North Bank and Ghost Pine. The church and parsonage at Pine Creek have been moved to DeWinton Station, and St. Mary's Mission Church, Lethbridge, has been moved to a new site, in a more central part of that rapidly growing city. Upwards of a year ago the Rev. Arthur J. B. Dewdney came to us as an unpaid worker. He brought the highest testimonials from the Bishop of London, in whose diocese he was a benefited clergyman. I have been extremely grateful for what he has done for us, as one of my chaplains, as acting incumbent of Fish Creek, and in other ways. In addition to his work in the diocese Mr. Dewdney has matured a plan by which he hopes to secure help for us from England. Since Canon Webb's resignation, last autumn, of the important position of general missionary, and his assumption of the duties of assistant rector of All Saints', Edmonton, we have all felt what the diocese lost when he gave up that work. In the discharge of his important duties, he made himself the friend of all, and the diocese is the poorer for his resignation. We continue to receive quite appreciable sums, as you will see, if you examine the diocesan accounts, from M.S.C.C., S.P.G., C.C.C.S., S.P.C.K., and the Marriot bequest fund; and the gift of \$4,000 from the Irish Church, in April, 1909, with other individual gifts for special missions, or to aid in the building of churches, greatly cheered and blessed us. To do without any of the outside help we at present receive would be impossible, if we are to continue to reach as many members of our church in the diocese as possible; but, even with the number of clergy now working in the diocese, we are far from having all the workers we need; and several places which should be filled are vacant. Unquestionably, while M.S.C.C. is doing its best for us, the supply of men from the eastern colleges is far from satisfactory, and this lack, more and more felt as the years go on, and our work increases, emphasises in the strongest way the necessity for being in a position to train our own clergy. In this connection, the report of the Board of Management of the Bishop Pinkham College should receive the Synod's best attention. The sum the Board of Management of M.S.C.C. required from the diocese last year was \$2,000; the sum sent in by us was \$1,439.10. Happily for us, while we were so greatly in default, a certain diocese sent up more than the sum required from them; and we received the whole of the sum we were promised by the Society, namely, \$8,500. This year the sum we have to send is \$4,000. We are morally bound to do our best to send up this amount, and unless we do our utmost to raise the whole of this sum, we are very likely to receive less than we have been promised. I must, then, earnestly entreat clergy and laity to make every effort to raise the sum asked for; and to see that it is sent to our treasurer in good time, for transmission to the treasurer of the M.S.C.C. We continue to be very

Deeply indebted to D. W. Marsh, the honorary secretary-treasurer, upon whom most of the work falls, and other members of the finance and property board, for their careful management of the trust funds. He expressed his great pleasure of the good work of the Woman's Auxiliary which has grown greatly and extended itself to all parts of the diocese. In reference to new missions, the whole Province of Alberta is teeming with construction camps; the sparsely settled portions are being more fully settled; our towns are increasing in size and importance; and no day seems to pass that additions are not made to the number already in existence; while our cities are nearly all advancing by leaps and bounds. I am glad to say that during a good part of last year we had a missionary at work among the construction camps west of Edmonton. Now there are three such missionaries at work, supported by the Navy Mission Society of England. Their names are J. Miller McCormick, Harry Ackland, and W. S. Roberts. They will very gladly receive and distribute any papers and periodicals which may be sent to them for the men in the construction camps. McCormick has his headquarters at Wolfe Creek; Roberts is working from Stettler along the new branch of the C.N.R., and Ackland will work on the C.P.R. or G.T.P. We should eagerly follow them in their difficult work with our hearty sympathy and our earnest prayers. The present year has become memorable in the history of our church, because of the appeal in its behalf, which was issued by the Archbishops of Canterbury and York, in February last. Briefly, they call upon the Church and people of England to give fifty of their best clergy to the Canadian Church, annually, for the next ten years for work in Western Canada; and to provide the means for their support. This appeal has already found its way to many hearts in the motherland. His Majesty King George V., as Prince of Wales, having himself visited Western Canada, he realizes, as his secretary wrote, "The difficulties arising at this moment from the extraordinarily rapid growth of its population through immigration," and has sent a donation of £500; and the Duke of Argyll, Lord Lansdowne, and Lord Aberdeen, all ex-Governors-General, are according the Archbishops their heartfelt support. Lord Strathcona has given £1,000 to the fund, and Lord Ashcombe, who gave generously to the Calgary Bishopric Endowment Fund and to other diocesan objects, has given £500. On Saturday, May 7th, I had the joy of welcoming the Rev. W. G. Boyd, M.A., chaplain to the Archbishop of Canterbury, whom I saw several times in London before he paid his brief visit to the diocese last year, and two of the clergymen and laymen who accompanied him. One of the number, the Rev. W. R. Simpson, M.A., having gone direct to Lundbreck to take charge of Mr. Mowat's mission while he is on a short visit to England, and the fourth, the Rev. G. D. Whitaker, having remained a day in Qu'Appelle. After spending their first Sunday here, they proceeded to Edmonton, where Archdeacon Gray had kindly provided temporary accommodation for them, in a tent, at the east end of All Saints' Church. I have licensed Mr. Boyd as the head, and the other clergy as associate members of the Edmonton Mission of the Archbishop's Fund, and I have assigned them a district in the northeast part of Edmonton, north of the parish of St. Paul, to be known as the parish of St. Faith. They are also undertaking, for the present, the visiting and the services in the parish of St. Andrew, and are preparing to start services at Calder, to the northwest of Edmonton. Outside the city of Edmonton I have assigned to them the portions of the diocese to the west and northwest, including the mission in which Mr. Edwards has been working for the past year; and the northwestern half of the mission where Mr. Herbert has been so strenuously and successfully engaged, still leaving him Battenburg and the large district adjacent. Mr. Boyd expects four additional clergy to join the mission, in the course of this year, one of them being a son of the late Bishop of London. An anonymous gift, earmarked for the special purpose, has enabled Mr. Boyd to purchase in Edmonton a site exceeding an acre in extent. On this site a clergy house will be built as soon as possible. Their clergy house is to be the house of the members of the mission, and it is hoped that all will meet together in it, for a week's rest of body and soul, once a quarter. The clergy house will have a chapel and a school-room, separated from it by folding doors, is to be attached to it. The chapel of the clergy house will thus form the chancel of a small temporary church. Part of the site is to be set aside for a permanent church when such is required. I have

impressed upon Mr. Boyd the necessity of teaching the people to whom the mission ministers, to contribute to the support of their clergy, and I understand that the Archbishop's council, whilst prepared to pay the whole cost of a man's outfit and maintenance for his first year in the field, expects that a smaller sum will be required from England for each of his succeeding years. Bishop Montgomery, chairman of the Archbishop's Council, has intimated that the council of the fund are hoping to be able to send out another detachment of men in the course of this summer. The Indian work of the diocese carried on the Blackfoot, Blood, Peigan and Sarcee Reserves, continues to demand our most earnest efforts, our sympathies and our prayers. But on the present occasion I shall just refer you to the report of the special committee which will be submitted by Archdeacon Tims. Last year the executive committee appointed a subcommittee to report upon the number and location of Asiatics in the diocese; and it received an interesting report. In my absence the Dean tried to obtain, through Bishop White, of Honon, the services of a Chinese catechist, but the effort was unsuccessful. I wish to say that, while I hope we may soon be able to make a successful diocesan effort, every clergyman who has any Asiatics in his parish, should feel it to be his duty to do all he can to try and reach, and so influence them, that they may become Christians. In reference to the canon passed by the General Synod on giving a tenth of their income, he said, I beg the clergy and local church officers generally, to diligently strive to promote proportionate giving, and, through the open offertory and the envelope system, to give effect to it. He impressed upon the Synod that they make a real effort to increase the stipends of the clergy, and that more work be put into the life of the Sunday School work. In view of the approaching meeting of the Provincial Synod, to be held in August, I desire to express my willingness to surrender the northern portion of my diocese, so that it may be formed, or else, with that portion of Alberta lying east of it, form part of a new diocese, to be called Edmonton; whenever the necessary support for a Bishop is forthcoming, and there are at least six clergymen in it who are supported either by endowment or by their congregation, so that the Bishop of the new see can be elected. The Province of Alberta is advancing so rapidly in wealth and importance, that the principal part of the fund required for the Bishop's maintenance ought to be raised within it; and the right to choose their own Bishop should be kept before church people as an incentive to them to do their duty in this respect. When in February, 1880, I entered into an agreement with the rector and wardens of the Church of the Redeemer, under which this church became, until a cathedral should be built, the cathedral of the diocese of Calgary, commonly called the pro-cathedral, it did not seem to me that a cathedral could be a possibility in my time. But our population in city and diocese is increasing very fast, the pro-cathedral, although large, has constantly been crowded, and on such an occasion as May 20th, when we held our solemn memorial service, many hundreds who desired to do so could not find standing room in it. On the other hand, Anglicans, like other people, are rapidly getting better off, and the gifts of the sites for the Bishop Pinkham and St. Hilda's colleges, and the money contributions for the former, with the gift by Dr. Lindsay of a site for a new church in this city, lead me to think seriously of a cathedral, which in size, beauty and general suitability, shall be worthy to be the centre for the devotional, charitable, educational and missionary activities of the diocese. I cannot think for a moment that Churchmen and Churchwomen whom God blesses with large means, will fail to see how, in helping our church to take her true place in this part of Canada, they are advancing the highest interest of the Empire, as well as the glory of God's holy name. He referred to the World's Missionary Conference being held in Edinburgh and the great good it may accomplish. At the conclusion of the service all the members were entertained at luncheon by the members of the Ladies' Auxiliary and the Ladies' Guild. At 2 o'clock the Synod met in the old church. After the roll call, nominations were received for members of the Executive of the Synod; delegates to the Provincial Synod and governors of the Bishop Pinkham College and St. Hilda's College. The Executive Committee's report was received, read and adopted, with two small amendments. The following general resolutions were passed: Authorizing the purchase of the balance of the quarter section on which the Peigan Indian boarding school is situated. Authorizing the transfer of the diocesan press to the care of

Archdeacon Tims, in order that the printing of matter in the Blackfoot syllabic characters may continue. A resolution congratulating the parish of St. Cyprian's, Lacombe, with Ponoka, on becoming self-supporting. A resolution of sympathy on the death of the late primate sent to Mrs. Sweatman, and cordially acknowledged by her. Resolution increasing the salary of the general missionary from \$900 to \$1,200 from January 1st, 1910. Resolution reducing the salary of the secretary from \$1,000 to \$600, from June 1st, 1909. Resolution refusing to build a parsonage on the Red Deer River in the Bassano Mission for the present. Resolution appointing Canon Robinson corresponding secretary in this diocese for the Halifax Bi-Centenary celebration. Resolution suggesting to the board of governors that St. Hilda's college should be more extensively advertised. Resolution of regret at the resignation of Canon Webb as general missionary. Resolution as follows: Before a clergyman is appointed to any mission the rural dean or some one commissioned for the purpose be, if possible, sent to organize the mission financially. Resolution advising the bishop to postpone the synod till June, 1910. Resolution authorizing the payment of \$30 as a diocesan assessment towards the Sunday School commission of the general synod. Resolution requesting the bishop to issue a quarterly bulletin of diocesan information. Resolution calling the attention of the Indian department to the failure of the experimental day school on the Blackfoot reserve, and requesting that the erection of a boarding house should proceed immediately. Resolution instructing the Indian sub-committee to take up the question of government support for the hospital at the Blackfoot reserve. Resolution confirming the purchase of lots at Bassano, and another church site, and arranging for the sale of the present lots. Resolution welcoming Rev. W. G. Boyd, M.A., and party to work in the diocese. Resolution authorizing the payment of an interim amount as superannuation to Rev. S. J. Stocken. Rev. Canon Robinson was unanimously appointed delegate to the Halifax Bi-Centenary celebration. The treasurer stated that on May 31, 1910, there was a balance of \$7,219.98 standing to the credit account. This was a great deal more than had been standing to the credit account for some years. There were a number of causes which led to this desirable condition of affairs. For one thing the M.S.C.C. had paid in the money that was coming from them, \$8,500 in all. Canon Hogbin complained bitterly about the manner in which the returns were sent in by the clergy. He said that in a very few cases were the returns made on the date when they were supposed to be made and even when they were so made they were extremely incomplete. Some of the largest parishes in the diocese were the worst offenders in this respect. The bishop endorsed what Canon Hogbin had said, and stated that he wished to emphasize it, and that he must emphasize it. The state of affairs in this connection was heart-rending, and if the diocese was obliged to feel ashamed of itself in comparison with other dioceses when the returns were sent to the general synod, it would be because of the very incomplete returns. Rev. Canon Hogbin was unanimously re-elected as secretary of the Synod. J. H. Williams and W. H. Wright were re-elected auditors. The report of the committee on religious education in Protestant Public schools was read by Archdeacon Gray. Archdeacon Gray stated that in 1897 a tentative effort was made to arrange between the four denominations some method of religious training in Public schools. Later, a committee of the Church of England was formed to approach the other denominations, and see what could be done. The things sought for were: (1) The opening of the schools with the Lord's prayer. (2) Schools to open with the reading of the scriptures. (3) The affixing of the Lord's prayer and the ten commandments, and perhaps the creed to a prominent place in all the schools. It had not been found that the Baptists were not anxious to join hands, but that the Methodists and Presbyterians had rallied round the Church of England in this matter. It was recommended that a further committee be appointed to work in this matter. The following is the result of the elections: General executive committee—Clergy, the Rev. C. W. G. Moore, Canon Stocken, Canon Webb, the Rev. Mr. McMillen, the Rev. A. J. B. Dewdney. Lay—Messrs. W. A. Cornwall, E. H. Riley, Burnie Brown, W. L. Walsh, Shaw, Pardee, and Geary. Chancellor Conybeare, Dean Paget, Archdeacons Gray, Webb and Tims and the secretary are permanent members of this committee. Delegates to General Synod—Clergy, Dean Paget, Archdeacons Gray, Tims and Webb, Canon Webb and Canon Hogbin, lay, Messrs. C. F. P. Conybeare, W. A. Geddes, E. H. Riley, Burnie Brown, W. L. Walsh and W. Geary. Del-

legates to Provincial Synod—Clergy, Canon Hogbin, Archdeacons, Tims, Gray and Webb, Canon Webb, Canon Stocken and the Rev. Mr. McMillen; lay, W. A. Geddes, C. F. P. Conybeare, Burnie Brown, W. Geary, W. Godsall, W. Shaw and Col. Gregory. Governors of Bishop Pinkham College: Elected by Synod—F. M. Oldham, W. A. Geddes, W. L. Walsh, Archdeacons, Tims, Webb and Gray, and Canons Hogbin and Webb. Appointed by the Bishop—Dean Paget, Canon D'Easum, E. M. Riley, C. F. P. Conybeare, A. M. Pinkham, C. W. Rowley, M. C. Bernard, W. R. Hull and the Rev. A. J. B. Dewdney. Governors of St. Hilda's College: Elected—Dean Paget, Archdeacons Tims and Webb, Canon Hogbin, Canon Stocken, the Rev. A. Fletcher and the Rev. G. B. Hall. Appointed by the Bishop—J. R. Sutherland, W. L. Walsh, W. H. Hogg and C. F. P. Conybeare. The report of St. Hilda's College was presented. The report showed that the receipts from the time that the college was taken over by the Synod amounted to \$23,474, expenditure \$23,127; balance to credit \$347. When the amount which is due for fees is added to this, it is estimated that the college had made a profit of \$12,000 in less than two years. Considerable improvements had also been made to the buildings and the grounds. There are now on the roll of the college between 70 and 80 students. The Synod expressed its appreciation of the work being done in the college by a unanimous vote of thanks to the lady principal, Miss Shibley. Hearty votes of thanks were also passed to Miss Pinkham for her untiring efforts as secretary, and to the Misses Riley for their generous gift of a site for a new college. The report of the board of governors of Bishop Pinkham College showed the financial condition up-to-date as follows: Receipts, \$4,116.24; expenditure, \$1,092.98; cash in hand, \$2,123.26. The Bishop while in England last summer, had received promises of assistance to the amount of \$2,000, and had also received a number of subscriptions from parties in the diocese, all of which would be available as soon as the work of building would be commenced. A resolution was passed to the effect that in view of the urgency of the case, Synod would authorize the board of governors to take action to provide the necessary accommodation, so that the college and college school can be started as soon as possible, but that no debt be incurred in this connection without the consent of the Executive Committee. Archdeacon Tims' report on Indian work was read, which stated, five missionaries have been engaged wholly in Indian work during the period under review—two of them as missionaries solely, and three of them as missionaries and principals of school combined. Of the latter the Rev. S. J. Stocken has been compelled, owing to ill health, to retire from active service, but he has decided to live still at the Blackfoot mission station and render what help he can to his brother, Canon Stocken. He has spent 23 years as lay reader and ordained missionary in the Church's work in this diocese, and we regret most sincerely his disablement. On the Sarcee River a new church had been erected to hold 80 people. At the Peigan Reserve a church room has been built, partly by the Indians themselves. At the Blackfoot Reserve a log building has been opened as a church room in Crow Shoe's camp, a few miles west of the mission, and services are held in it by Canon Stocken or one of the catechists. The memorial mission room at St. John's mission has been moved to a more convenient point for week evening services, mothers' meetings and such like. At the Blood reserve the old Bull Horn buildings, 20 miles from St. Paul's, have been reopened and services are being held there by the Rev. G. Egale and M. Middleton. The Blackfoot hospital under one supervision of Dr. Rose continues to do very useful work, as the following statistics for the 12 months just ending will show: Number of patients during the year, 56; number of out patients during the year, 321; number of dispensary patients, 351; total number treated, 728; discharged as cured, 590; deaths, 4; aggregate number of days' treatment, 13,13; aggregate number of patients per day, 17.20. Baptisms in 1908 and 1909: Adults, 11; children, 60; total, 71. Confirmed in 1908 and 1909, 22. Total number baptized and living, 670. Total number of communicants, 174. Amount of contributions, two years, \$309. A very long discussion followed this report and the following resolution was carried unanimously. A resolution was framed, composed of the resolutions of the Rev. Bathurst Hall and Mr. Cornwall, to the effect that "The Bishop be requested to appoint a committee of lay and clerical members of the Synod to inquire into the condition of the Indian work and the reserves, and to report to the Executive Committee, and that the Executive Committee advise the incumbents of the various

parishes; and that meanwhile the Synod be empowered to carry on the Indian work for a period of 2 months." This motion was carried unanimously. An addition was made recommending that the committee endeavor to obtain from the Indian department a definite idea of their policy with regard to Indian schools. On the motion of Canon Webb a resolution was passed pledging the members of the Synod to preserve all Lenten Sunday School offerings for Indian work. The Indian report was then adopted and the assembly proceeded to consider the report of the committee on the Bishop's address. A resolution was passed that the report be received, and that the substance of the resolution be framed for consideration. The Bishop appointed the following committee to investigate the Indian work: The Revs. A. J. B. Dewdney, B. Hall, Carswell, Messrs. E. H. Riley, J. Godsall, Chancellor Conybeare, Kirkpatrick and Geddes. A very lively discussion took place of women voting on church matters and a motion permitting women to vote for the election of delegates to the Synod was carried by 52 for and 11 against, and another motion allowing women to speak at parish meetings, but not to be eligible to the positions of vestrymen and churchwardens, carried by 47 votes to 5. A resolution was discussed, providing that in future no parish should be deemed to be self-supporting or its clergyman entitled to be called rector until it provides at least \$800 per annum as stipend together with a parsonage, or \$1,000 per annum without a parsonage. Instructions were issued to the Executive to estimate the amounts of stipends in the future on the following basis: Priests, \$800; deacons, \$700; lay readers, \$600 per annum. Superannuation and other matters were discussed. After passing various votes of thanks the Synod adjourned, the Bishop pronouncing the Benediction.

NEW WESTMINSTER.

Vancouver.—After the Rev. W. H. Vance and Mrs. Vance reached here a reception was given them by the supporters of Latimer College and speeches containing the same sentiments as the letters printed recently in "The Churchman" were delivered. Principal Vance replied at some length, expressing thanks for the hearty welcome that had been accorded to himself and Mrs. Vance. In regard to the College, he declared that this was not an isolated effort, but had the endorsement and support of evangelicals throughout Canada. Its object would be to send forth men of spiritual power, who had a thorough understanding of the needs of the West. The missionary phase of church work would be strongly emphasized. Already, a number of men had signified their desire to become students in the College, and the work of teaching would begin in October. He closed his address with an earnest appeal for the patience, the faith and the prayers of all supporters.

COLUMBIA.

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

Victoria.—St. Saviour's.—On Sunday evening, the 26th ult., the Bishop conferred the rite of confirmation on a number of candidates who were carefully prepared by the rector, Canon C. C. Cooper.

Correspondence

DR. GRIFFITH THOMAS AND THE TRACTARIAN MOVEMENT.

Sir,—I desire, in the cause of truth and "justice," to correct a statement made by Mr. Soward in the "Canadian Churchman" of June 9th last. He quotes Dr. Thomas as stating that "the ulterior object of the Tractarian Movement was reunion with the Church of Rome as the see of St. Peter." Dr. Thomas did not state that at all. On page 372 of his work, "The Catholic Faith," anyone can see for himself what he did say. May I quote, Mr. Editor, the paragraph to which Mr. Soward undoubtedly has reference? "In the 'Life of Mr. Gladstone' we have the record of a remarkable conversation with one of the early Tractarian leaders, who, with the utmost frankness, declared that the ulterior object of the Tractarian movement was reunion with the

*Morley's Life of Gladstone. Vol. 1, p. 309f.

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Church of Rome as the see of St. Peter." Whether the Tractarian movement was designed for the purpose which this gentleman declares it was, or whether it was not so designed, the fact remains that it resulted in some of its leaders going over to Rome. There always will be diversity of opinion as to the extent of ritual compatible with the Reformed Church of England, but it is another thing to introduce into our beloved Church the forms, ceremonies and doctrines of Rome—those things for which our martyred bishops and leaders laid down their lives. Second thoughts are best, and perhaps your correspondent already has seen that in the heat of controversy he has ascribed to Dr. Thomas, words which that gentleman's good judgment and fair play would not lead him to utter.

Edw. Softley, Jr.

AN APPEAL

Sir,—I have been requested by my wardens and vestry to appeal through the medium of your columns to any among your readers who may have a dis-used organ or who would care to present a small portable organ to a poor mission much in need of one. It now many in the east have sent organs to missions in the west in need of such help, and I appeal with every confidence as this is an entirely new mission and the people are doing all in their power to support their church and her ministrations. Two sects have been established here for years past, so it makes it much harder to start with. There are three centres, one is an open-air service in the summer, being at a lake, where many of the Yorkton people reside under canvas from June till September. I should, therefore, on behalf of the Rokeby wardens and vestry, be glad to hear of any kind offer.

Signed, Claude R. Parkerson,
Rokeby P.O., Sask. Catechist-in-charge.

MORAL AND SOCIAL REFORM

Sir,—At the April meeting of the Committee on Moral and Social Reform of the General Synod of Canada the undersigned was requested to represent the committee at the meeting of its Executive of the Moral and Social Reform Council of Canada to raise the question of finance and the responsibility of the several units towards the expenses of the council. It was found that the expenses (ordinary) of the council for the year ending September 1st, 1910, would be \$1,200. This was divided up as follows: Presbyterians, \$350; Methodists, \$350; Baptists, \$250; Church of England, \$250. Owing to the Anti-Race Track Gambling Campaign, in which the representatives of the Church of England present at the annual meeting of the council last September concurred, a further expenditure of \$2,050 was made making necessary a special demand from the units forming the council. The \$2,050 is made up as follows: Counsel's fees, \$1,000, travelling expenses, printing, board and lodging at Ottawa, etc., \$1,050. The amount has been divided up between the units as follows: Presbyterians, \$600; Methodists, \$600; Baptists, \$425; Church of England, \$425. The total amount thus asked from the Church of England towards these expenses, ordinary and special, for the year ending September 1st, 1910, is \$675, to this the committee of the General Synod added \$50 for its own expenses, and asks of the Church, for Moral and Social Reform purposes, \$725. This amount was allotted to the dioceses, excepting six of the missionary dioceses, on the same plan as in the M.S.C.C. allotments. The following dioceses have paid up their allotments in full, viz., Calgary, Qu'Appelle, Rupert's Land,

Algoma, Saskatchewan and Huron. Toronto has paid something on account by private subscription, also Montreal and Niagara one personal subscription each. I am writing in hopes that the authorities in the several dioceses which have not yet made up their full allotment may, on seeing this letter, be reminded of the need for immediate action. Any individual subscriptions from those interested in this matter will be acknowledged to the donor and credited to the diocese to which he belongs. The total amount received so far has been \$283.44, with an expenditure of \$19.07, made up as follows: Provides to April 1st, 1910—Printing and postage, \$11.19; since April 1st—Postage, \$5.43, exchange on cheques, 45c; printing, \$2. I need hardly say that properly audited accounts will be presented to the next meeting of the General Synod. Bis dat qui cito dat.

Chas. L. Ingles, Hon. Treasurer,
June 27th, 1910. 15 O'Hara Ave., Toronto.

HURON BOOK CLUB

Sir.—This club is not yet six months old and has distributed 120 volumes in full grants as follows: 83 volumes to 9 divinity students, 20 volumes to clergy in parishes, 17 volumes to other church workers. There are sixty or more standard books still on hand. The "Guild of Church and Empire" of London, England, welcomes the formation of this club and offers some standard books (including commentaries) if postage is paid. If anyone wants these books, send money to cover postage to the treasurer, the Rev. G. M. Cox, London, Ont., at whose solicitation the above generous offer is made. The postage on the commentaries will be a shilling a volume. It is a rare opportunity to get some valuable books. All applications for any of the above books should be sent to the secretary with postage for reply in all cases. Will those who can afford to do so send money to pay postage on the English books offered or to purchase other books?
(Rev.) T. G. A. Wright,
249 Talfourd St., Sarnia, Ont.

BOOK REVIEW

How to Understand the Words of Christ. A practical hand-book for teachers and Bible students, by Alford A. Butler, D.D., formerly Warden and Professor in Seabury Divinity School, New York. Thomas Whittaker, Inc. Price, 90 cents net.

This book is by the author of, "How to Study the Life of Christ," which we noticed favourably some time ago. We can think of no other work which covers this chosen field so well. Leighton Pullan's book, "The Teaching of Our Lord," is somewhat similar, but not adapted for the teacher, who will be greatly assisted by the constructive studies at the end of each chapter in this volume.

The Mysteries of God. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. London: Wells Gardner, Darton & Co., Ltd., 1910.

To those who know anything of the clearness, directness and power of Bishop Ingram's mission addresses this book needs no commendation. Probably there is no bishop in our Church throughout the Empire—nor need we limit it to the Empire, vast as it is—who has commended the cause he serves to a wider and more varied circle of men than has Bishop Ingram. And the reason is not far to seek. Here is a man of singular gifts, of intellect, temperament, character, with a winning personality, tender sympathy and unselfish devotion, who has cultivated his gifts and graces to the utmost and is applying them with all his might to the noblest cause on earth. "The whole idea of the mission, and therefore, of the book," says Bishop Ingram in his preface, "is that the mysteries of God are mysteries of light and not mysteries of darkness. . . . We dwelt one by one upon these revealed secrets of God, which, when whispered into our ears by God and believed by us, change life. Nor need we be afraid to believe them. It is merely a popular superstition that nothing must be accepted as true which could not have been apprehended and understood by pure reason. . . . None of the secrets of God are against reason, but the five treated of in this book could not have been fully gained by pure reason." And so the good Bishop in his own inimitable and persuasive way—through the 300 or more pages of this stirring volume—by sermons, instructions and answers to questions, tries to explain why we may trust the revelation of these wonderful, transforming mysteries given by God to man.

Family Reading.

LOVE AND FORGIVENESS.

All true love to God is preceded in the heart by these two things—a sense of sin, and an assurance of pardon. Brethren, there is no love possible—real, deep, genuine, worthy of being called love to God—which does not start with the belief of one's own transgression, and with the thankful reception of forgiveness in Christ. You do nothing to get pardon for yourselves; but unless you have the pardon you have no love to God. I know that sounds a very bad thing—I know that many will say it is very narrow and very bigoted, and will ask, "Do you mean to tell me that the man whose bosom glows with gratitude because of earthly blessings, has no love—that all that natural religion which is in people apart from this sense of forgiveness of Christ, do you mean to tell me that this is not all genuine?" Yes, most assuredly; and I believe the Bible and man's conscience say the same thing. I do not for one moment deny that there may be in the hearts of those who are in the grossest ignorance of themselves as transgressors, certain emotions of instinctive gratitude and natural religiousness, directed to some higher power dimly thought of as the author of their blessings and the source of much gladness; but has that kind of thing got any living power in it? I demur to its right to be called love of God at all, for this reason, because it seems to me that the object that is loved is not God, but a fragment of God. He who but says, "I owe to Him breath and all things; in Him I live and move and have my being," has left out one-half at least of the Scriptural conception of God. Your God, my friend, is not the God of the Bible, unless He stands before you clothed in infinite loving kindness indeed, but clothed also in strict and rigid justice. Is your God perfect and entire? If you say that you love Him, and if you do so, is it as the God and Father of our Lord Jesus Christ? Have you meditated on the depths of the requirements of His law? Have you stood silent and stricken at the thought of the blaze of His righteousness? Have you passed through all the thick darkness and the clouds with which He surrounds His throne and forced your way at last into the inner light where He dwells? Or is it a vague divinity that you worship and love? Which? Ah, if a man study his Bible and try to find out for himself, from its veracious records, who and what manner of God the living God is, there will be no love in his heart to that Being except only when he has flung himself at His feet and said, "Father of eternal purity, and God of all holiness and righteousness, forgive Thy child, a sinful broken man, forgive Thy child for the sake of Thy Son!" That, and that alone, is the road by which we come to possess the love of God, as a practical power, filling and sanctifying our souls; and such is the God to whom alone our love ought to be rendered; and I tell you (or rather the Bible tells, and the Gospel and the Cross of Christ tell you), no love without pardon, no fellowship and sonship without the sense of sin and the acknowledgment of foul transgression!

THE POWER OF SONG

Madame Pauline Lucca, the Prussian songstress, rented a beautiful villa beyond the city limits of Berlin while extensive repairs were being made, and additions also, to her residence in Victoria Strasse.

One afternoon she went to the city and secured the casket of jewels which had been presented to her some years previous by Queen Victoria, her purpose being to show them to a friend who expected to visit her on the morrow. It never occurred to Madame Lucca that anyone could know of this, nor did she dream of burglary. But that evening, and it was a very dark, drizzly evening, as she sat writing letters, she saw in a small mirror on her desk the face of a man glaring at her through one of the windows, against which his face was pressed.

She moved a little, so as to shut out the vision and also to prevent the man from seeing that his face was thus mirrored, although the glass was so small that he might not have been able to discern his own reflection. Madame Lucca continued writing; that is, she kept on moving her fingers as though writing, but she really ceased to write. She was thinking and wondering what to do. Not a man-servant was on the place—

nobody, indeed, but her young maid. To make an outcry would undoubtedly produce no other result than to incite the intruder to violence.

Instinctively she thought of her one great power, the power of song. Handling two or three letters as though wondering what to do with them, she began slowly, crooning a Prussian lullaby:

"Sleep, little darling, sleep!
For Jesus doth watch o'er thee keep."

Gradually she sang with more spirit, and at last, although her voice trembled pitifully, she sang with considerable spirit, and sang again and again the lullaby she had most often heard while yet in her cradle. When she had concluded she moved a bit, looked into the glass, and the face was gone. She sang another lullaby, and sang it with more energy and again looked to the glass, and knew that she was either alone or that the intruder was seeking admission by some one of the various entrances to the little villa. Then she called her maid and asked her to stand between her and that window, while she took the jewel case under her arm, turned down the light and left the room. The maid accompanied her to her bed-chamber upstairs. There they barricaded the door, moved the bed against the one window, and spent the night sleeplessly. But there was no intrusion.

Three days later Madame Lucca received an unsigned letter which she read to her maid, and often to others as the years went by:

"Madame Lucca: The night you sang the lullaby song, you saved me from crime and maybe saved your own life. I knew that the jewels were there and I came desperately determined to have them at any cost. Your singing drove me away; but flatter not yourself that it was your power of song. It was the trembling voice of my dear old mother that I heard, coming from your lips, singing the lullaby of my babyhood. It made me feel that my angel mother was there, and I was powerless to commit any crime, so I went away."
—Lippincott's.

CHRONIC WEARINESS

You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; snooze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself honestly—you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago, I stopped on the street to watch a group of labourers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits and others were putting the shot, with a great round boulder. They were workmen "resting." And sitting on the curb-stone watching them—to lazy to even stand up and look at them; their lazy chins resting on their lazy hands, and their lazy elbows supported on their lazy knees—were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sunday. Two hours in church; two hours of the quiet; the sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."—S. S. Times.

A WISH THAT HAS BEEN FULFILLED

A good many years ago three young princesses sat in a beautiful old wood. They were talking in naive girlish fashion of their hopes for the future. "I should like," said one princess, who was very lively and vivacious—"I should like to have all the best things which the world can give, so that I could do much good." "I," observed a younger princess, "should like to be very clever and wise and good." "And I," said the third princess, "should like best to be loved." The beautiful wood was Gernstorff, and the three princesses were Dagmar, Thyra and Alexandra, who is now the gracious and beloved Queen of England.

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Marriage

On June 22nd, at St. Ann's Church, Brooklyn Heights, the Reverend Frederick Hugh Handfield, rector of the Church of the Atonement, Brooklyn, New York, was married to Miss Estwina Howard Hamblet, daughter of Mrs. James Hamblet, of Brooklyn. The ceremony was performed by the Rev. C. Campbell Walker, rector of St. Ann's.

DASHING DICK.

THE LIFE STORY OF A MAGPIE.

By Rev. W. Everard Edmonds.

(Continued).

Chapt. XXIII.—Days of Suffering.

I always look back with a kind of horror upon this period of my life. When I awoke on the morning after our arrival in New York, I was surprised to find many other birds about me in my new home. I was still far from well, and my whole body seemed to burn with fever. Little Eva came into the aviary, and it did me good to see her bright face again. But she was not permitted to remain long with us, for presently a servant entered with a message from her father, to say that he wished to see her in the library at once. When my little mistress closed the door, I looked more closely at my companions. Though living in such a beautiful home they appeared to be ill and unhappy, and I soon learned the cause. In the cage next to mine was an aged parrot, whose tongue had been cruelly mutilated by an ignorant trainer. Poor Paul never recovered from this barbarous outrage, and for days he would sit silent in his cage, quite oblivious to all around him. On the other side of me was a blind mocking-bird, whose sight had been destroyed because his former owner had heard that he would sing better, if he were blind. How I shuddered to hear these dreadful tales; my lot when compared with that of my companions had indeed fallen in pleasant places. That evening little Eva came into the aviary again. After speaking gently to the other birds, she opened my cage and lovingly fondled me in her arms for some time without saying a word. Then she spoke, and I saw the big tears glisten in her eyes. "Dicky darling, I have come to say good-bye. Father tells me that he will be away a great deal, and that he cannot leave me here alone. I am to go to school a long way off, and must leave early in the morning. Oh Dicky, how I should love to take you with me! But that cannot be; Father says that it would not be allowed, and I must obey the rules. How lonely I shall be! But you won't forget me, will you Dicky? Good-bye darling, I must go now, but I hope it will not be very long before I come back to see you once more." That hope was never realized; little Eva and I never met again. She went away to a distant boarding-school, and I and my companions were left to the care of the thoughtless servants. Thoughtless I call them, for I do not think they really meant to be cruel, but often for days together, our cages remained uncleaned, our water glasses unprovided, and our seed boxes choked with husks. Our feet too became sore and inflamed from resting upon the uncleaned perches. One day the house keeper came into the aviary and I was horrified to see a little dead bird pinned to her gaily-colored hat. I suppose she

never gave it a thought, for she was really fond of birds, and once she bought a little canary for herself and placed him in a cage quite close to mine. I must tell you more about that little canary. The new comer was strangely silent at first, and appeared to be almost too frightened to eat. During the next week a curious thing happened; the bright yellow coat of the stranger began to turn to a grayish-brown color. Then the little fellow gave us a full explanation. He was a sparrow, who with a number of his companions had been caught in a net. They had then been painted a bright yellow and black, after which they had been hawked about the streets as tame canaries. We could scarcely refrain from laughing at the little captive's story, though we all felt so sorry for him. But we envied him a few days later, when the house keeper discovering the trick that had been played upon her, opened the window and let him fly away. I now began to look forward to the happy season of Christmas, when little Eva would be home for the holidays. You may imagine then my deep disappointment, when I heard one of the servants say that my little mistress would not be home after all. She was to spend a fortnight at her aunt's, where her father would join her for a few days. That was indeed a dreary Christmas for me, and I began to wonder whether I should ever see my little friend again. But life is full of changes, and I received the greatest surprise of my life a few days later. Mr. Kingston returned to New York, bringing with him, none other than my sweet little sister Maggie. She was the same quiet, submissive little creature I had loved as a child, and she appeared to be even frazier and more delicate looking than in the olden days. How we talked, and what tender memories the sight of her dear face brought back to mind. Far into the night we chatted, and I learned all that had befallen my little sister since that sad day, on which we had been separated from each other. There was really but little to tell. Maggie had been sold by the country boy to a young man in the neighbouring town, and from him she had always received the kindest treatment. He had lately decided to go abroad, and had sold her for a small sum to Mr. Kingston, my present master. For several weeks we were deviously happy; then came the crisis I had dreaded. Maggie had never been strong, and the careless treatment to which she was now exposed soon told on her tender frame. As the days went by she drooped like some delicate flower. I was with her when she died, and never shall I forget her parting words; they haunt me even to-day—"Don't cry, Dicky," she whispered, "Don't cry, dear brother, for some day we shall meet in a brighter land where the sun always shines, and no storms come. Why, how dark it is! Where are you, Dicky? Good-bye, my playmate. You will meet me some day, won't you, Dicky?" Little Maggie's sufferings were ended.

(To be Continued)

NOVEL SCENIC FEATURE.

Battle Between Airship and Dreadnought at the Canadian National.

They're anticipating history at the Canadian National Exhibition this year where they will produce as one of the big features of the fireworks spectacle a battle between an airship and a dreadnought. The monsters of the sea and air advancing from different sides of the arena will meet in a terrific fight in which the dreadnought is sunk, and the air-ship finally blows up. It's something entirely new in fireworks and as spectacular as it is novel.

British and Foreign.

A very considerable scheme of restoration is being carried out at the quaint old church at Sefton. Dedicated to St. Helen, mother of Constantine, the first Christian Emperor, this sacred edifice is one of the ecclesiastical glories of South-west Lancashire. There was a Norman structure on some part of the site of the present church. The tower can be traced from the early days of the fourteenth century. The main portion of the building in its present form dates back to the first half of the sixteenth century.

Mr. J. J. Hall, F.R.A.S., has for several months been engaged in repairing an ancient clock belonging to Exeter Cathedral, and now located in the Syke Chantry of the north transept. It was formerly for many centuries in the north tower, and it is considered to be of equal antiquity with the famous clocks of Wells Cathedral and Wimborne Minster. It may, indeed, have been made in the reign of Edward I. and be more than six hundred years old, and a local authority states that it is certainly of not later date than Edward II.

Canon Walmesley, Bishop-designate of Sierra Leone, speaking at Nottingham, repudiated the idea that there was "much sacrifice" in his going out to Sierra Leone. People, he said, had been very much concerned about him, and one man had even warned him not to take too much liquor out there! This was not bad to a strong teetotaler. The Government—not the C.M.S.—in a warning to its officials, had written in special type, extra black: "Heavy drinkers should never go to Africa; moderate drinkers should be very moderate, and teetotalers should remain so." "I hope I may be able to," concluded Canon Walmesley.

Recently the Archbishop of Canterbury dedicated a new chapel, erected at a cost of £10,000, for the students of the two Church of England Training Colleges at Cheltenham. In the course of his sermon the Archbishop pointed out the responsibilities and privileges of the teacher and referred to the position of training colleges in England to-day. The training colleges of England, he said, were strengthening their stakes and lengthening their cords. They were old enough and proved enough to have secured a place in our common history, while they were young enough to be modern in sympathy, in adaptableness, and in active energy and work. In no single department of English life had there been a more notable, a more significant, a more hopeful, and a more practical change than that which had come about in regard to just those matters they were thinking and praying about to-day.

British Columbia Church Aid Society.—The object of this Society is to enlist sympathy in England for the work of the Church in that part of Canada which is usually termed the Pacific Coast, including the dioceses of Columbia, Caledonia, New Westminster, Kootenay, and Yukon. The Archbishops' Western Canada Fund takes no cognisance of Pacific Coast Provinces, but stops at the Rocky Mountains. It is to call public attention to the great need for the present and the infinitely greater needs of the near future that the British Columbia Church Aid Society has been formed. People are pouring from Western Canada into the more attractive region of British Columbia. The situation is already strained, and unless a strong forward movement is at once inaugurated it will speedily become intolerable. The Society cannot accurately be described as a new organization. It is rather the federation of the various agencies already at work in England for the five dioceses above mentioned comprised in the Provinces



of the Pacific Coast. It is hoped that this federation of dioceses will enable them to speak with a stronger and more convincing voice than if the various diocesan agencies were working singly and apart from each other. The Society knows no party bias, and its council contains people differing greatly in their respective theological positions.

THREE-FOURTHS OF A MILLION.

Number of People Attending Canadian National Exhibition in 1909.

The attendance at the Canadian National Exhibition last year was 752,520 people. This year with Britain's best military band, airships, an entirely novel spectacle, the Naval Review at Spithead, and a bigger and more varied bill of fireworks than ever before, as well as enlarged and improved grounds and new buildings, and more exhibits, it is believed that the million mark will be hit at last.

Children's Department

A SPELLING LESSON.

"Can you spell kitten, my little man?" I said to Jack, five years old, and behind his back Jack put both hands, and he tossed his locks of gold. "Too hard?" I asked. Then his face grew grave. And he said: "It isn't that— But I'm too old for kitten, you know. Now just you try me on 'cat!'" —Selected.

A TRUE FAIRY TALE.

Do you know of the house Where ginger snaps grow? Where the tarts for us children March out in a row? Where wishing is having? Where— isn't it grand? Just up in the garret Is real Fairyland? Where youngsters can caper And romp and halloo, For they always do right, Whatever they do? You don't know the house? Then, oh, deary me, I'm sorry for you! Why, it's grandma's, you see! —Selected.

LAND FOR THE SETTLER

160 acres of land for the settler in Northern Ontario, situated south of the G.T.P. Transcontinental Railway, south of Winnipeg, and 800 miles nearer the seaboard. The soil is rich and productive, covered with valuable timber and is rapidly increasing in value.

For full information as to terms of sale and homestead regulations, and for special colonization rates to settlers, write to Donald Sutherland, Director of Colonization, Parliament Buildings, Toronto, Ontario. The Hon. J. S. Duff, Minister of Agriculture.

BE HONEST.

A school-boy, ten years old, one lovely day in May, had been sent to pay a bill at the country store and there were seventy-five cents left; and Uncle John did not ask for it. At noon this boy had stood under the beautiful sky, and a great temptation came. He said to himself, "Shall I give it back or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why I can get it again." He never gave back the money.

Ten years went by: he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in his coat, and hurried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents. That night he sat disgraced and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother heart-broken. The prisoner knew what brought him there. Boys, be strictly honest.—Selected.

HORSE SENSE FOR HOT WEATHER.

The season of hot weather is here, when conditions are hard for all creatures that toil. The horse, perhaps, more than any other labourer, is a victim to the hardships imposed by the torrid weather.

In order to make the conditions under which he works as favourable and comfortable as may be:

Provide him with a clean, well ventilated stable.

See that he has a good fly-net for street wear and a sheet-blanket for protection from flies while standing in the barn.

When hauling heavy loads over city streets or on dusty roads, let him rest in the shade occasionally, and water him often. Do not, through fear of giving too much water, go to the opposite extreme and stint him to a cruel extent.

Drive him at a moderate, steady gait and avoid any spurts of speed.

Sponge him off with cold water when he comes back to the barn, removing all sweat and harness marks. Give him a carrot or an apple, a friendly pat and a word of appreciation for his service.—"Humane Advocate."

ONE REASON WHY

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Why can the Canadian National put on a finer grand stand performance than any other exhibition on earth? One reason is that it can accommodate a bigger grand stand crowd than any other. One night last year there were 28,000 people in the grand stand and on the lawn in front of it. Just imagine—as many people as there are men, women and children in Galt and Guelph combined.



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Gentlemen.—The Kelsey Warm Air Generators placed in the new Wesley Methodist Church in the winter of 1901 are giving perfect satisfaction in every particular. To heat the audience room of the church we use a No. 30, while the school and class rooms are heated with a No. 21. The building can be heated throughout in the coldest weather without the slightest difficulty.

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Property Committee, Wesley Church,
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Gentlemen.—In reply to your favor of the 12th inst., I am glad to be able to tell you we have saved about 40 per cent. of fuel since we have used the Kelsey in the church here. There has been no escape of gas. I am told there is no more dust in the church now than when the furnace is not in use. I feel quite justified in saying your furnace gives perfect satisfaction.

Yours truly,
REV. ARTHUR H. WHALLEY.

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HOW TO BE A GENTLEMAN.

Let no boy think he can be made a gentleman by the clothes he wears, horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money that he spends. Not one, or all, of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and, finally, and above all, by fearing God and keeping His commandments.—Selected.

BURDEN-BEARERS IN MEXICO.

The costume of a Mexican is most interesting. The men are especially picturesque, with their tightly-fitting trousers, their high-peaked hats, or sombreros, and the inevitable serape, a gaudily-hued blanket which they wind about themselves, and muffle over their faces, in the morning and at night.

But the great interest of Mexico lies in the people themselves. From the car window they impress one, first of all, as a race of burden-bearers. Although insignificant in stature, both men and women are remarkably strong, and carry enormous loads upon their backs or heads, and this great burden which one so often sees is typical of the cruel weight of oppression which has ground the people of Mexico to the earth for nearly four hundred years. It is three-quarters of a century, indeed, since the Spanish yoke was thrown off; but it takes something more than a proclamation of independence to restore the condition of a race after three hundred years of slavery. All the "fatlands"

of Mexico were seized by the Spaniards at the time of the conquest. The native owners of the soil were either forced into a system of bondage, called peonage, or were driven into the arid regions of the north. It is little wonder, then, that the vast majority of Mexicans to-day are indescribably poor, ignorant, and superstitious; a three-fold burden, which is greater far than any they may bear upon their heads.

And the peons of Mexico are capable of improvement. Those who have lived among them for many years bear witness to their almost unlimited capacity for development. It was from the hard life of a peon that the great Diaz rose to the presidency, and to a place among the greatest of modern rulers; and many others of the same class have attained to positions of influence.

We cannot make the world quiet about us; noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed by ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial, or unkindly to offend us. The quietness must be in us, in our own heart. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we simply take.—Westminster Teacher.

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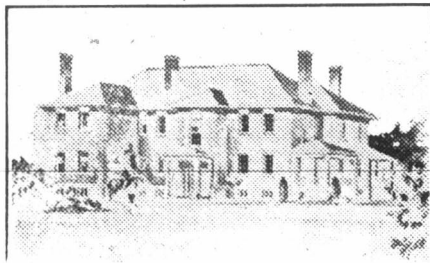
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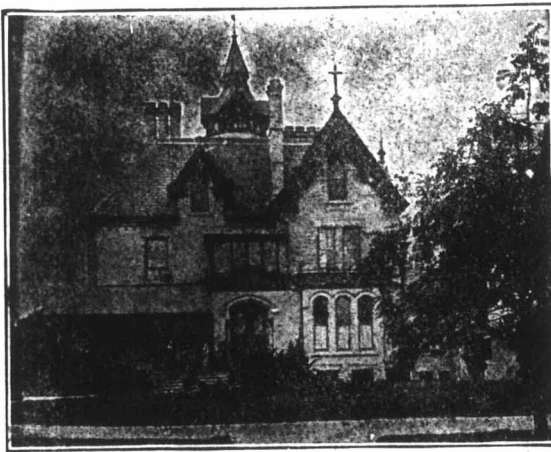
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