

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

VOL. 37

TORONTO, CANADA, THURSDAY, JUNE 30th, 1910

No. 45

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The First Lord Minto.—From the "Indian Church News" we have taken the following interesting reference to a ceremony in which our late Governor-General, Lord Minto, and Lady Minto were unusually interested: "Recently service at St. John's will long be remembered as the occasion of a ceremony of pleasant importance in the annals of the parish. Their Excellencies, Lord and Lady Minto, were present, and the large congregation included many who are not usually worshippers in 'the Chapel-at-the-Bay.' Heber's old cathedral looked its best. The chancel has been newly decorated and the whole of the church brightened and beautified. The vestry museum, with its interesting array of pictures and historical memorials, was visited by the party from Government House, after the service, but it was noticed that Zoffany's fine 'altar-piece' had been removed from the west gallery, and was not to be seen elsewhere. A baptismal service attended by their Excellencies preceded the ordinary Evensong. In the course of the evening the Viceroy unveiled a bust of his ancestor, Sir Gilbert Elliot, Viscount Melgund, first Earl of Minto and Governor-General of India 1807-1813. He died in 1814, and rests in Westminster Abbey, and his portrait by G. Chinnery adorns the council

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chamber of Government House. A former bust stood in a niche in the gallery of St. John's, but was shattered in the earthquake of 1897. The new bust, the work of Mr. Leonard Jenkins, is of white marble, and faithfully portrays the features of the former Governor-General. It stood for the occasion immediately in front of the pulpit, but will, it is understood, be ultimately placed nearer a wall on the ground floor together with that of Lord Cornwallis, which has stood for many years in the gallery. His Excellency in a few suitable words presented the new bust to the churchwardens and commended it to their care. The Rev. Mr. Scott and Messrs. Bertram, Jewell, Leslie and Meikle represented the vestry, and several members of the Calcutta Historical Society were present. The singing of the National Anthem brought the service to a fitting close."

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THE GRACE OF PATIENCE.

No Christian grace is more needed and more difficult to attain than the grace of patience—that patience that abides God's time in all things. Paul declares that we "need patience," and even exhorts us to be "patient in tribulation." To be patient in suffering, in sorrow, in persecution, in all the unpleasant things that overtake us, waiting for the clearing away of the "dark and cloudy day," is no easy task. Hence the need of cultivating this grace. We are commanded to let patience "have her perfect work," which is to work for us experience, and experience hope. So the end of patience is the development of one of the Christian graces and the establishment of hope anchored in Christ produces character and the looking for the coming glory when He shall appear. David said: "I waited patiently for the Lord; and He inclined unto me; and heard my cry."—Rev. A. W. Ballinger.

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- June 26.—Fifth Sunday after Trinity.
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Evening—1 Sam. 16; or 17; 1 John 2, to 15.
- June 29.—St. Peter, A. & M.
Morning—Ezek. 3, 4 to 15; John 21, 15 to 23.
- July 3.—Sixth Sunday after Trinity.
Morning—2 Sam. 1; Acts 10, 24.
Evening—2 Sam. 12, to 24; or 18; 2 John.
- July 10.—Seventh Sunday after Trinity.
Morning—1 Chron. 21; Acts 15, 30—16, 16.
Evening—1 Chron. 22; or 28 to 31; Mat. 4, 23—5, 13.
- July 17.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Acts 20, to 17.
Evening—2 Chron. 1; or 1 Kings 3; Mat. 8, 18.

Appropriate Hymns for Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

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- Processional: 318, 391, 465, 530.
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- Children: 697, 700, 703, 704.
- General: 375, 406, 463, 493.

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.

Christianity.

A striking confirmation of the power of Christianity is seen in its influence over the various systems which the unfaith and ingenuity of man have led him to substitute for it. Whatever is good in them tends towards Christianity, or is borrowed from it. The emptiness and unsatisfactoriness of mere material well-being; the dependence of morality upon religion; the dependence of humanity worship—divorced from their Creator; each and all impress upon thinking men the fact that in Christianity alone they find the summit of their spiritual desires—the fountain whence alone flows goodness, pure and unadulterated.

The Catholic Church.

We say in the Apostle's Creed, "I believe in the Holy Catholic Church." It has well been said that, "The title 'Catholic' takes its stand upon the doctrine and discipline of the Christian Church centuries before Rome adopted what was bad or others abolished what was good," and again, that "No church has the right to claim the title Catholic unless it can show identity with Apostolic order, and the teaching and practice of the primitive Church. It is because the Anglican Church can claim Apostolic order, Apostolic teaching, and Apostolic practice, that we, her members, can justly say, 'I believe in the Holy Catholic Church.'"

Holy Orders.

Are a treasured heritage of all members of the historic Church. But these prized possessions were not given to be used as weapons against those who are impoverished, through lacking them—and thus rousing the waves of turbulent controversy. Rather, is it their mission to soothe, sanctify and strengthen their honoured recipients, and to make them humble channels of Divine peace and comfort to this weary-sin stained world. As the precious spikenard cooled and refreshed the wearied feet of the Master, and as oil gives peace to the troubled sea; so the grace and strength of the Sacred Orders are most effective when directed to peaceful ends. Catholic work can best be done by patient, persevering, and loving endeavour to persuade uninformed and doubting men to accept; "What has been believed everywhere, always, and by all."

Lay Help.

In view of the increasing desire of some laymen to bear a hand in progressive Church work and the diffidence of others to enter into active work—within the Church,—it is timely to refer to some conclusions of the joint committee of the General Synod of Canada on Lay Help as set out in its report: "It should be set forth and urged by teachers and preachers of religion, and by the Synods of the Church, that 'service' is a duty inherent in the very position of a member of Christ; and that on the one hand the clergyman who insists upon doing his work always in his own way and by himself; and on the other hand the layman who refuses or neglects to do anything beyond attending church when convenient, and paying an occasional subscription, are alike unfaithful to the obligations of the ministry to which both (each in his degree) are called. * * * The work of the laity must be organized, systematized and brought into touch with the governing bodies of the Church. * * * Obviously there are rights to be safeguarded on both sides. The layman's right to a legitimate freedom in the exercise of his ministry on the one hand must be harmonized with the clergyman's right to control and determine on the other. And both must be maintained within the limits of the Church's traditional authority. All this has to be provided for in the organization of the Church." These are wise and weighty words. This report should be widely circulated and carefully considered by both clergy and laity.

A Roman Puritan Before Christ.

In a volume entitled, Society and Politics in Ancient Rome, Frank Frost Abbott, Professor of Classics in Princeton University, has collected a number of essays, most of which have already appeared in college publications. One of them impressed us, which recounted the life and writings of Persius, known as a satirist, but whose character, Professor Abbott shows in one aspect, en-

titles him to be classed as a Roman Puritan. Persius concludes an arraignment of the religion of his day, thus: "Let us rather give to the gods of heaven such an offering as the degenerate son of the great Messalla has no means of giving, even out of his huge sacrificial charges,—a soul in which duty to God and man are rightly blended, purity in the inmost recesses of the heart, a breast filled with the sense of honour and nobility. Let me have these to carry to the temple, and a handful of meal shall win me acceptance." Such sentiments as these from a creed outworn provoked Wordsworth's envy—and yet the following passage still more truly shows that we think the same thoughts that our fathers have thought: "The dogma that all men are slaves is but the ancient version of total depravity. The saving remnant of the wise men are the elect of the New England Puritan. The doctrine that we are what God has willed us to be, might have been taken from the popular Calvinistic Creed of our New England fathers; and when Persius teaches that he who offends in one point offends in all, he is only anticipating the Mosaic dogma of the Massachusetts and Connecticut minister, while pervading all is that intensity of conviction and that practical belief in the transcendent importance of questions of theology and morals which cast so sombre a hue over the whole life of our New England ancestors. In fact, when I read the verses of Persius, I seem to be sitting where I sat as a boy, in a highbacked pew of the old meeting house, listening to the minister as he expounds the doctrines of foreordination, of election, and original sin."

The Resurrection of The Body.

People perplex themselves, and too often worry sensitive minds by speculating on this insoluble mystery. To such people we would recommend Bishop Doane's "Book of Easter," published by McMillan, and to give weight to his introduction, in the course of which he says; "We manufacture most of our difficulties about believing in the resurrection of the body, because our minds are so material that we attach a false meaning to words. The body means to us this composite creation of bone and muscle, flesh and blood, with all its aches and pains. This is not the body that shall rise again. This has not in it the possibility of the resurrection from the dead, because it is a body of mortality which has in it the possibility and the necessity of dying. God is not saving up and storing the dust, that He may collect out of it and put together again bones and sinews and muscles and bits of flesh. Resurrection means the coming back to the immortal life of the collective personality, with all its physical faculties and attributes, having shed its mere fleshiness; as a grain of corn sheds its hard shell, a butterfly its chrysalis, a silkworm its cocoon or egg, but to be that for which these were but temporary coverings, the true life being all the while within. This is the resurrection of mercy; the other would be only a resurrection of misery. And this is not miraculous—to use a foolish word that only means a wonder—because there is no wonder about it; nor, is it supernatural—to use a still more foolish word—because we do not know the "metes and bounds" of nature, and cannot say, therefore, what lies beyond. It is perfectly natural."

Our Lord's Resurrection Body.

In a later part of this introduction, Bishop Doane proceeds; "So much for our future and final Easter; but the Lord Christ's Easter was

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very different from this. It has in it the miracle, the wonder, the mystery, not in its fact, but in its manner, because He laid aside, rejected and discarded, the means by which most dead and buried things come back to life. He rose again in the identical body in which He had lived and died on earth. One cannot go behind the plain, reiterated statement of this without denying the Gospels and discrediting Christ. Like many other things, the credulity of unbelief makes and accepts far more incredible things than are demanded of intelligent faith. This would make the manhood of Christ to have consisted only of His human soul. It would leave the body in which the soul dwelt for thirty years unaccounted for, or it would make the body in which our Lord was on earth for forty days an apparition. "Behold and see," our Lord said, "that it is I Myself. Handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

"National Sanitarium Association."

"The two forms of death I dread most are from either tuberculosis or cancer," said an eminent physician recently to the writer. A member of another learned profession, speaking of the former dread disease,—popularly known as consumption,—and its ravages amongst the poor and helpless, gave it as his opinion, that "Providence raises up great-hearted men, men of energy, capacity and enthusiasm, who by their splendid examples, rouse others to aid in the work of rescue, and to share with them the honour of staying the ravages of fell disease; lessening the sufferings of humanity; and saving many lives from a lingering and pitiable death." It is a pardonable weakness of our people to boast of the material progress of their country. There is one especial enterprise, bearing the name of the "National Sanitarium Association," of which Canadians have just reason to be proud. In a beautiful and romantic situation amongst the fragrant pine woods of Muskoka, on an elevation above the healthy waters of that noble lake, where the eye loves to linger on one of the most charming scenes it is possible to behold, this benevolent Association has established a Cottage Sanitarium, and Free Hospital for consumptives. Through the courtesy of the trustees we had the privilege, on the 23rd instant, of paying this institution a visit. And never have we seen a more touching and impressive illustration of an appalling need and an heroic response. The thin form, wan cheek, and pathetic look of the patients bespoke the presence of the destroyer of life. The keen intelligence, the cheering and hopeful bearing of the medical and nursing staff; the completeness and adaptability of the various buildings; their compact and convenient equipment; the abounding evidence of ministrations, not only to the needs, but to the comforts, and even pleasures of the sufferers; and the facts, proofs and statistics supplied by the trustees, told a stirring and graphic story of persistent self-sacrifice, and successful benefaction. All honour to the noble founder of the National Sanitarium, Mr. Gage, and to the men who have wrought with him in this, one of the purest and worthiest causes that can stir the mind and warm the heart of man! We commend this noble work, dear reader, not only to your heart, but your hand. This truly is a blessed cause, which it is a privilege and honour to aid. Not only so, but, by a bequest in your will, you may, long after you have passed away, continue to "do the thing that is good; and dwell for evermore."

Peace is what all desire, but all do not care for the things which pertain unto true peace. My peace is with the meek and lowly of heart; in such patience shall thy peace be.—Thomas a Kempis.

THE REPORT OF THE M.S.C.C. FOR 1909.

The last report of the Missionary Society of the Church of England in Canada, is, we think, on the whole, the most satisfactory and encouraging yet presented. Undoubtedly our Church is making real progress, and is working up to a condition approaching an adequate conception of her opportunities and responsibilities in this new land. The state of things is indeed far from ideal, and it certainly still continues to compare unfavourably with what obtains among other denominations, but it does assuredly mark an unmistakable and substantial advance on conditions prevailing only yesterday, with depressing universality. The new era has at last begun to dawn in real earnest, we have finally turned the first corner, the ship has cleared the port, and the Church in Canada has at length definitely and visibly begun the long-looked-for and hoped and prayed for, and equally long delayed new departure along the upward trending path of awakening consciousness to higher calls. The annual report of the Executive Committee contains an important intimation that the present method of issuing two annual appeals will probably ere long be discarded in favour of some other plan, not as yet specified. This is probably a commendable step. The semi-annual appeals, though, as a rule, effectively, and sometimes eloquently worded, have become, it must be acknowledged, to put it as inoffensively as we can, a little monotonous. A change of method, if even only for a time, would, we think, be advisable. The total offerings of the Sunday Schools for missions is put this year at \$10,000. This, though far beyond anything yet accomplished, and an excellent beginning, is only a beginning. In the United States the children's offering last year was \$150,000. For the first time in the history of the Society the apportionment has been made up in full. An increased apportionment has been made, which in view of the swiftly increasing wealth of the country is no more than what is reasonable and right. The rapid increase in the work will necessitate, ere long, an increase in the staff at the head office in Toronto. The Columbia Coast Mission, in many respects "unique" in the Mission Field, has greatly prospered and extended. A new and more powerful boat is being procured for the work, and it has now three hospitals, each with its complete staff of nurses and surgeons. The work in the prairies has so profoundly impressed the two English Archbishops, that a fund, now in the neighbourhood of \$150,000, is being raised to support fifty clergymen for ten years. Steps are being taken to establish a mission to the Eskimos, and two missionaries are already at work. The establishment of the Theological College at Saskatoon, for the training of men on the spot, will be of great service in coping with the ever-increasing claims of the daily widening field. The year 1909 was rendered memorable in the history of the Society by the appointment and consecration of the Rev. Wm. White as our first Missionary-Bishop in China. The Bishop has already sailed for his new diocese. A splendid work has been done on behalf of the work of the Society by missionaries on furlough. The Society supports considerably over forty missionaries in the Foreign Mission Field, of whom fourteen are in priests' orders. The Woman's Auxiliary now maintains, in whole or in part, twenty-seven female missionaries, of whom six are in the foreign field. The various reports from the missionary dioceses, though naturally characterized by much anxiety as to the future, reveals steady progress all along the line, and great activity. Algoma, our first Canadian missionary diocese, has now forty-eight clergymen and twelve catechists and twelve self-supporting parishes, a total of 109 churches and forty-two parsonages. The age-long isolation of the Diocese of Moosonee is being broken by the mineral discoveries at Cobalt and Gow-Ganda. In a few

years the diocese will also be traversed by a railway. For the first time in its history the diocese boasts a considerable white membership, with 4,570 Indians, and 225 Eskimos. Vigorous work is being carried on in the Diocese of Rupert's Land; during 1909 six new churches and nine new rectories, or "vicarages," have been built, and fourteen new mission stations have been opened. The offerings of the diocese for Home Missions were the largest in its history. The work among the Indians is going on satisfactorily. Sixteen new churches were built in the Diocese of Qu'Appelle. A great work is being done by the Prairie Brotherhood; several candidates for Holy Orders have been prepared in the hostel of St. Chad. Between sixty and seventy clergymen, and about the same number of lay readers, are at work in the diocese. The Diocese of Calgary reports a number of new self-supporting parishes, which now number twenty-four. Twenty churches have been erected, or are in course of erection. The Indian work is carried on by five clergymen at a number of points. There are three boarding schools and one hospital, the latter mainly supported by Toronto Church people and S.P.C.K. Steady progress in the Diocese of Kootenay is reported by the Archdeacon in charge. In the Diocese of New Westminster five missions became self-supporting, and three churches were built. The Indian mission work is being satisfactorily carried on, and additional workers have been secured from England. There are thirteen churches and several day boarding schools. The new steamer for the British Columbia Coast Mission is being built in New Westminster, at a cost of \$20,000, nearly all of which has been raised. The prospects for the erection of a cathedral in Victoria are now in a fair way of realization. The Diocese of Caledonia, in which is situated the terminus of the Transcontinental, Prince Rupert, is on the eve of rapid development, and the Bishop is striving to meet the changing conditions. There are nine clergy at work in the Diocese of Athabasca, only three of whom are exclusively engaged with white congregations. The Diocese of Saskatchewan has at present eighty centres worked by fifteen clergymen, forty catechists, and eighteen college students. At least 40 new stations could be advantageously opened at once, if the clergy were forthcoming. From the report of the Woman's Auxiliary we learn the following interesting facts; the total membership is now 35,485, being an increase over last year of 3,428. There are 1,399 parochial branches, an increase of 99 over the preceding year. The total receipts amounted to \$54,506 for the year, exclusive of a balance of \$11,581. The Society has undertaken the support of a Chinese catechist in Victoria, B.C., and two women missionaries for the Diocese of Honan, China. Eighteen missionaries' children are being educated by the Society. Grants of \$500 per annum have been made for the Indian school at Lesser Slave Lake, the Shingwauk Home, and the work of the Rev. E. J. Peck, among the Eskimos. A grand total of 729½ bales were sent to missions and schools at a total estimated value of \$22,800. The sum received on diocesan missionary apportionment for 1909 was \$121,336. Several dioceses exceeded their apportionment; Toronto by \$4,471, Quebec by nearly \$2,000, Ottawa by over \$1,700, Nova Scotia exceeded its apportionment by \$581, which was specially appropriated, and Niagara by about \$100. The total receipts of funds for all extra-parochial objects is given at \$358,326. This, it is likely, is considerably under the actual amount. Of this, \$3,478 is credited to S.P.G. There was granted during the year to foreign missions, \$35,616. Of this, \$20,831 goes to Japan. The Canadian Church is now represented in Japan, China, India, South America, Eastern and Central Africa, Egypt, Palestine and Persia. It seems only yesterday when we were utterly un-

represented in the foreign field. The foregoing facts culled from the annual report, in a somewhat disjointed fashion, afford most gratifying evidence of the steady advance of our church, during the past few years, in her corporate work in the mission field. The Canadian Church has now definitely taken her place as one of the missionary churches of the world, not a very advanced or exalted position perhaps, but a fairly respectable one, and this only as a beginning. We Churchmen, perhaps, move slowly, but when once started we generally keep on. The future is full of promise, and the perusal of this report fills us with thankfulness for a state of affairs which considerably less than twenty years ago would have been almost unimaginable. This article would be unpardonably incomplete without some tribute to the splendid work of the General Secretary, the Rev. Canon Tucker, with whose appointment the Society has taken a new lease of life. The whole Canadian Church is indebted to the Canon for his epoch-making labours, which have reacted upon every department of its life and work, and immensely stimulated all its activities, diocesan and parochial. The less is contained in the greater, and the waking up of the Church to her missionary responsibilities invariably means an all round quickening of her energies and zeal for every form of religious work.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" supposed that the question of a Coadjutor or no Coadjutor for the Diocese of Quebec has been quite definitely settled when he wrote upon the subject, and expressed his opinion from the point of view of an onlooker. It has been news to him that his opinions were made use of in a "campaign" within the diocese upon the question. Dr. Shreve will, of course, understand that we are in no way responsible, either for the interpretation which a newspaper may put upon our words, or the use that may be made of them by those whose views they chance to express. In spite of Dr. Shreve's very able and persuasive appeal for the "Coadjutor habit," we think that it is not one that ought to be encouraged. If his income can be assured, and his status defined, such as is done in the United States, where his responsibilities are assigned by the diocesan when application is made for his election, then the situation is clearer. The choice is freer, and there need be no adjusting of matters so that this one or that one may accept; for the prestige of a man so elected is liable to be seriously affected even though he may be the most desirable man for the position. But after all why should it be necessary for Bishops to occupy positions which they cannot fill because of infirmity any more than priests? It is in this direction we think the Church should look, namely, to make retirement on the part of our Bishops possible when they have finished their work, rather than the division of episcopal labours. If duties multiply is it not possible to get the requisite assistance from an Archdeacon who can devote his whole time to such duties? The definitely episcopal duties are not likely to be excessive, it is the quantity of business detail that makes such exacting demands upon a Bishop. But after all, situations have to be faced as they present themselves, and, of course, it is just possible that occasions may arise when a Coadjutor is the only solution.

"Spectator" had the pleasure of seeing some famous aviators perform in the air a few days ago. It was quite thrilling to see them rise in

fragile looking machines, high into the air, and manoeuvre with the utmost grace and travel at great speed over the tree tops. One could not but realize that this was glorious but dangerous sport, for while there was no serious accident, a couple of motors failed to work properly, so that ascent was impossible. Had the ascent been made and the motors given out in mid-air, presumably, the results might and might not have been agreeable. But the art of aviation has been established. The fundamental principle has been discovered and applied, and time will soon perfect it as a means of transportation. All things seem possible to science these days. One marvels at the riches of the universe. It has taken thousands of years for man to avail himself of some of the precious forces that have been lying dormant all this time. More progress has been made in the last seventy-five years than in all the thousands that preceded them, and one wonders in what new way nature may be made to yield up her secrets in the next quarter or half a century.

In the city of Montreal, last week, Richard White, the head of the oldest newspaper in Canada, passed away after a prolonged and painful illness. Mr. White was not known to the general public of Canada as was his distinguished brother Thomas, a former minister of Sir John A. Macdonald's cabinet, but in the city of Montreal he took a very prominent part in the civic, political and ecclesiastical life of the community. His influence in journalism has always been that of dignity, restraint and moderation. He has been a party man all his life, and yet his opponents always knew he would be fair, and never hit below the belt, no matter how fierce the contest might be. He never sought public offices, but when he was induced to accept a public position he met his responsibilities with ability and fidelity. He was possessed of a very winning personality, a sparkling humour, a particularly attractive eye, and hence his personal influence was very great. He took much interest in Church affairs, acting for some years as treasurer of the Synod of Montreal. He had been a warm personal friend of the late Bishop Carmichael, since both were young men together, in St. George's Church, the one in the pulpit and the other in the pew. It is an open secret that most of the brilliant editorials on ecclesiastical subjects in the "Gazette" for many years were written by the occupant of the pulpit. Mr. White touched the life of Montreal at many points, in commerce, in education, in civic government, in philanthropy, in social undertakings, as well as in Church progress his influence was felt for good. He had the greatest gift for framing a resolution at a public meeting, while the discussion was going on with vigour around him, a resolution that seldom failed to give expression to the desires of those present. The testimony that

was borne by the number and influence of the citizens who paid their last respects to their late friend and fellow-citizen, was eloquent evidence of the high place which he held in the community. Our public and civic life needs more men of the type of Richard White, genial and wholesome, upright and fearless, honourable and manly.

It is evident that the Bishop of Toronto has set his heart upon a cathedral. Although "Spectator" is no enthusiast upon the subject he certainly likes to see a man sufficiently in earnest about a subject like that to take the bit in his teeth as did Bishop Sweeny. It is evident that the Bishop's faith and enthusiasm and determination carried his Synod in favour of his project. He incidentally gave notice to the long and varied list of dignitaries whom he had recently appointed that if they didn't do their duty they would be asked to make room for those who would. If the Bishop is convinced that he has a project that will be for the very best interests of his church in his diocese, then it is but fair that he should have an opportunity of carrying out his ideals. We must admit that we have never been able to clearly distinguish between a cathedral and a parish church. A cathedral, of course, has no parish boundaries, or rather its boundaries are those of the diocese. That, of course, looks all right on paper, but every one knows that in this country parish boundaries do not mean very much. They give a rector an opportunity of preventing a church or Sunday School being started within his parish without his consent, and a few things like that, but rich and poor can and do select their own places of worship without reference to parish boundaries. Again, if public services are held in a cathedral, a congregation will presumably gather there, that congregation has to be looked after and ministered to in the usual way whether you call your church a cathedral or not. Children have to be baptized, the dead buried, the sick visited, the people stimulated to attend to their religious duties, their generosity developed for the benefit of the Church, now how does that differ from parochial work? The diocesan reach and outlook of a cathedral, save in its official diocesan functions, are practically identical with those of any other church. You cannot have parochial priests ministering to cathedral attendants and stimulating them to pass their own churches to worship in the diocesan edifice. Neither can you leave a cathedral congregation to take care of itself, for it ought to be foremost in ecclesiastical activities. The question arises is a cathedral merely an historical sentiment or is it a great potential blessing to the Church? While "Spectator" is foggy on the subject of cathedral usefulness in this country, he is quite clear in his admiration of Bishop Sweeny's manly and able advocacy of his plans. Possibly, if we had his full argument he might make a convert. At all events, what we wish to emphasize is the fact that the man that is sufficiently in earnest to risk something for his convictions is the man that can usually be followed in safety.

"Spectator."

MEMORIAL TABLETS

May we suggest the summer months as an opportune time for the erection of Memorial Tablets.

Our Ecclesiastical Department will gladly furnish designs, estimates and all information. Write.

Henry Birks & Sons, Ltd.
ECCLESIASTICAL DEPARTMENT
MONTREAL

BICENTENARY OF THE CHURCH IN CANADA.

Sir,—Last December you kindly published a letter from me asking for aid to complete the new All Saints' Cathedral at Halifax, which is to be opened in September next as a memorial of the first two hundred years of Church life in Canada. I write now to thank those who replied and to ask others, even yet, to do something. The deficit has been considerably reduced, but we still need about £5,000. If church people everywhere would send in a small sum the object would be accomplished without much strain on any one. Need I repeat that this work is no idle effort at show? The building was necessary because the old pro-cathedral was burnt, leaving the diocese without a cathedral, and a large but not wealthy con-

gregation with no place of worship. The modest structure now being built is to be a centre of busy, active Church life for the people of the old parish as well as for the whole diocese. Arrangements have been completed for a great Canadian Church Congress to be held from September 3rd to September 9th, and the opening of the Cathedral will be the beginning of the Congress. A statement of subscriptions, by dioceses, will be published some time afterwards. Amounts received will be offered at the first service as a thank-offering to Almighty God for planting and nourishing the Church in Canada. Please send all contributions to the Bishop of Nova Scotia, Bishop's Lodge, Halifax, N.S., Canada.

Very truly yours,
Clare L., Nova Scotia.

Bishop's Lodge, Halifax, June 20th, 1910.

1710-1910.

THE BICENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

I. **What is to be Celebrated?**—The Diocese of Nova Scotia is the oldest diocese of the Church of England in the British Empire outside of the British Isles. The first regular Church of England service in British North America was held at Annapolis Royal, Nova Scotia, by the Rev. John Harrison, on October 10th, 1710. "A day of thanksgiving for the success of her Majesty's (Queen Anne) arms in reducing Port Royal (now Annapolis Royal), being so appointed by the General (Francis Nicholson)." Annapolis Royal is one of the oldest battlefields in Greater Britain. The town, founded in 1604 by the French under DeMonts and Champlain, was captured by British arms in 1614, 1654, 1680, 1690, and finally in 1710 it became, with the rest of Nova Scotia, British forever—a half century before the battle on the Plains of Abraham. The first Colonial Bishop of the Church of England was Charles Inglis, formerly rector of Trinity Church, New York, who was consecrated Bishop of Nova Scotia, in Lambeth Palace Chapel, by Archbishop Moore, August 12, 1787. The establishment of the See of Nova Scotia was the result of a meeting of eighteen clergymen held at New York, March 21st, 1783, four days before the meeting of Connecticut clergymen which brought about the appointment of the Rev. Samuel Seabury, as the first Bishop of the American Church. Bishop Seabury was consecrated November 14th, 1784. St. Paul's Church, erected at Halifax in 1750, is the oldest church of the Church of England in Canada, and, with Roman Catholic exception, is the oldest ecclesiastical edifice in the Dominion. The oldest University of Greater Britain is the University of King's College, Windsor, founded in 1787. It numbers among its distinguished alumni Sir James Cochrane, Chief Justice of Gibraltar (1841-1866), General William Cochrane, who served with great distinction under Wellington in the Peninsular War; Judge T. C. Haliburton, world renowned as the author of "Sam Slick," and the first of the American humorists; General Sir John Eardly Wilmot Inglis, K.C.B., the hero of Lucknow, the man who saved India to the British Empire; General Sir Fenwick Williams of Kars, the Right Rev. Thos. M. Suther, Lord Bishop of Aberdeen, and many others in all parts of the world.

II. **The Celebration.**—1. Special services and presentation of **Thankoffering** in the new **All Saints' Cathedral**, and in all the Halifax churches, September 3rd and 4th, 1910. 2. A Church Congress at which the great problems now before the Church will be discussed by leaders of thought, September 5th-7th, 1910. 3. Special services at King's College, Windsor; Annapolis Royal, St. John and Fredericton, September 8th-12th, 1910.

III. **The Memorial.**—All Saints' Cathedral, a modest, but stately Gothic structure, worthily maintaining the traditions of the Anglican Church, will be formally opened and, it is hoped, consecrated. This will take the place of the old wooden pro-Cathedral destroyed by fire in 1905, and will supply the Diocese of Nova Scotia with the Cathedral it has so long needed. It will occupy a commanding site in the city of Halifax, one of the greatest seaports of the western world, and the Atlantic Gateway of the Dominion. It will be a magnificent monument to tell of the growth of the Church in Canada beginning in the old Diocese of Nova Scotia two hundred years ago, and extending through the Dominion until now there are twenty-three dioceses and twenty-four Bishops. Nova Scotia has had no cathedral before this, because its poor and scattered missions among the fishermen, miners and others

have taxed its energies and resources to the utmost and the opening of Western Canada has drawn from the province a large number of its people and so weakened its capabilities. It is, however, now self-supporting, and at the same time contributes its share to western and foreign missions. The Cathedral will be not only a great **Historic** building, but also a link between the Church in the Old World and in America.

The Churchwoman.

GIRLS' FRIENDLY SOCIETY

The annual summer festival and anniversary service of the Toronto branches of the Girls' Friendly Society were held in the grounds and chapel of Trinity College, on Wednesday, June 22nd. The intense heat kept many away, but the eight Toronto branches were well represented and about 150 enjoyed the hospitality provided. The spacious grounds and fine trees afforded a welcome relief from the torrid atmosphere elsewhere and the tea was served at long tables on the lawn. Afterwards races and games were indulged in and prizes given to the successful competitors. Service in the college chapel at 8 p.m. brought the proceedings to a close. The Bishop of Toronto, who is a warm supporter of the G.F.S., was present, and gave the Benediction, wearing his convocation robes as did likewise Bishop Reeve, who preached on the rules, aims and objects of the Society. The Rev. E. C. Cayley, chaplain of the society read the prayers and lesson, and the Rev. E. Wood kindly furnished the music. The Provost of Trinity was also present, and this is the second occasion on which he has allowed the G.F.S. to hold the annual gathering there, a kindness much appreciated by all who shared it. The offertory at the service was given to St. Alban's Cathedral.

ONTARIO.

The following resolution was passed with deep feeling at a meeting of the Executive Committee of the Woman's Auxiliary, held at Kingston on Wednesday evening, June 8th: "Moved by Mrs. Lennox Mills, seconded by Miss Annie Muckleston, that the Woman's Auxiliary of the Diocese of Ontario desires to place on record its heartfelt sorrow and sense of loss by the recent death of Mrs. R. S. Forneri, who has been for several years the capable treasurer of this association, all the onerous duties of this important and responsible office being fulfilled by her with the utmost ability and conscientiousness. She was devoted to the cause of missions and a faithful and untiring worker in the Church and parish, of which her husband is the esteemed rector; ever willing to spend and be spent for the Master. By her amiable, gentle and sympathetic character she won the hearts of all her fellow-workers, and the president, officers and members of the Woman's Auxiliary in this diocese desire to extend to the Rev. R. S. Forneri and his sorrowing family their deepest sympathy in the great bereavement which has come to them, praying that the God of all love and consolation will comfort and sustain them as He only can."

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—Mr. George F. Austen, A.R.C.O., of St. Catharines, has been appointed organist and choir director of the cathedral and will commence his duties the beginning of July.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. Dr. Symonds vicar of this cathedral, now attending the World's Missionary Congress at Edinburgh, has received the signal honour of an invitation to preach at St. Margaret's, Westminster, which is known as the parish church of the House of Commons.

Dunham.—The annual closing exercises of Dunham Ladies' College took place on Tuesday afternoon the 21st. Bishop Farthing presided, Miss Hedges, lady principal of the college, read her first annual report, and the subject matter thereof was so encouraging and satisfactory that the hope was freely expressed that this would be only the first of a long series of annual reports to be read by the same principal. It is certain that Miss Hedges will guide the destinies of Dunham Ladies' College for next year. Miss Hedges concluded her remarks by thanks to the committee and especially to the Revs. Robson and Overing for their ardent and successful efforts at collecting money through the Montreal diocese for the college. In this report the reference to the musical examination by Mr. Thos. H. Duns-muir, of London, Eng., was most appreciative, as well as to the work of Miss Bulman, teacher of physical culture in the college. The presentation of prizes was made by the Bishop, assisted by the Lady Principal.

ONTARIO.

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

Kingston.—St. Luke's.—The congregation of this church will erect an altar and reredos in memory of the late Mrs. R. S. Forneri, wife of the rector, who died recently.

Kingston.—The Bishop's public engagements for the present month are as follows: 3rd—Wolfe Island: Christ Church, 11 a.m.; Trinity Church, 3 p.m. 4th—South Lake, 11 a.m.; Storrington, 3 p.m.; Pittsburgh, 7.30 p.m. 8th—Madoc, 8 p.m. 9th—The Rockies, 3 p.m. Queensboro', 7.30 p.m. 10th—Millbridge, 10.30 a.m.; Glamire, 3 p.m.; Bannockburn, 7 p.m. 11th—L'Amable, 11 a.m.; Bancroft, 8 p.m. 12th—Hermion, 11 a.m. 13th—Pevers, 11 a.m.; Maynooth, 8 p.m. 14th—White Church, 10.30 a.m.; Mont Eagle, 3 p.m. 15th—Faraday, 11 a.m.; Coe Hill, 3 p.m.; Ormsby, 8 p.m. 17th—Plevna, 11 a.m.; Ardock, 3 p.m.; Omph, 7 p.m. 18th—Clarendon, 3 p.m.; Oso, 8 p.m. 19th—Zealand, 11 a.m. 22nd—Lyn, 11 a.m.; New Dublin, 3 p.m. 23rd—Redan, 11 a.m.; Sharbot Lake, 8 p.m. 24th—Easton's Corners, 11 a.m.; Newbliss, 3 p.m.; Frankville, 7 p.m. 25th—Newboone, 11 a.m.; Lombardy, 3 p.m.; Jellyby, 8 p.m. 26th—Garretton, 11 a.m.; North Augusta, 8 p.m.

OTTAWA.

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

Ottawa.—Churchmen in the Capital learn with much regret that it is scarcely likely that Ottawa will be favoured with a visit from the Bishop of London, Right Rev. Dr. Winnington Ingram, when he comes to Canada this summer. The Archbishop of Ottawa wrote to Dr. Ingram recently asking him to pay a visit to the Capital on the conclusion of the conference of the Brotherhood of St. Andrew in Montreal. In the reply received, Dr. Ingram states that all his time, after he has paid a visit to his brother, who lives near Chatham, Ont., will be spent in the Maritime provinces, a part of Canada he has never yet had an opportunity of visiting.

St. John's.—The position of organist of this church has been filled by the appointment of Mr. F. M. S. Jenkins to that post. St. John's Church during the last few years has been undergoing a steady growth, amounting almost to a new lease of life. This is greatly owing to the energy and ability of the assistant rector, Rev. E. H. Capp. The first step towards improving the music of the church, has been taken, in the purchase of a new and beautiful organ.

All Saints'.—Mr. Wm. Henry Spooner has been appointed to the position of organist and choir-master of this church. He will assume his new duties September 1st.

Ottawa South.—Trinity.—A very successful garden party was held under the auspices of Trinity church last week in the garden of the rectory. The gross receipts are upwards of \$100, the attendance having been a large one.

Smith's Falls.—Mr. J. A. Birrington, eastern secretary of the Brotherhood of St. Andrew's, addressed the congregation of St. John's Church on Sunday week, in the interests of the work he is engaged in, and also addressed the Sunday School.

Cateta.—His Grace the Archbishop of Ottawa administered the apostolic rite of confirmation to a number of young people in St. George's Church, Fitzroy Harbor, on the evening of Tuesday, the 28th. The congregations of St. George's Church, Fitzroy, and St. Thomas' Church, Woodlawn, are holding their ninth annual excursion per steamer G. B. Greene to Aylmer Park and Britannia on Thursday, June 30th. The boat will leave the Fitzroy wharf at 8 o'clock and will return from Britannia at 4.30. The excursion is always one of the choicest of the summer season. The Rev. T. H. Iveson, rector of St. George's Church, Fitzroy Harbor, is recovering from an attack of sciatica. The building committee of St. Thomas' Church, Woodlawn, held a meeting Saturday to discuss among other church matters the erection of a new place of worship.

Ashbury College.—The annual commencement exercises of Ashbury College were held last week in the assembly hall of the college, in the presence of a great number of the parents and friends of the pupils as well as all the pupils at the school. The Rev. Geo. P. Woollcombe, M.A., principal, presided and was assisted by Sir Sandford Fleming, K.C.M.G., chancellor of Queen's University, who distributed the prizes. Addresses were delivered by the Rev. Mr. Woollcombe, Sir Sandford Fleming and several of the directors of the college. A special note of congratulation to the Rev. Mr. Woollcombe on the successful completion of the magnificent new building was contained in the addresses.

TORONTO.

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

St. James.—Canon Plumtre is still suffering from neuritis, and on the orders of his doctor will take a complete rest for two or three weeks. The Rev. Archdeacon Canham and wife are spending a few days in the city with Mrs. W. Wiggins of 19 Metcalf Street. They are returning from England to their mission field in the Yukon.

St. Bartholomew.—Dr. Sheard, the Medical Health Officer has contributed \$1,000 to the new church which is to be built on Wilton Avenue. On Sunday evening last Bishop Reeve held a confirmation and gave a very practical address to a large congregation.

Bishop Strachan School.—During the course of the closing exercises of this school it was intimated that a new site on Davenport Hill, twice the size of the present one, which is to be sold, had been offered to the council for the establishment of a new school, and that the offer was under consideration. The exercises were held in the concert hall, and nearly four hundred people were in attendance. Bishop Sweeny presided, and assisting him in the distribution of prizes were the Rev. T. Street Macklem, Provost of Trinity College, and Mr. James Henderson. Mr. Stuart Strathy presented the prizes for sports on behalf of the Bishop Strachan School Association.

School of the Sisters of the Church.—The closing exercises and prize-giving took place on Thursday, 23rd, at St. Thomas' parish house (kindly lent by the rector). After a short musical programme the report of some of the examinations was read, and then the prizes were distributed by the rector, the Rev. C. E. Sharp, in the presence of a large attendance of friends of the school.

Church of the Ascension.—The Bishop has appointed the Rev. J. E. Gibson as rector of this parish. Mr. Gibson is a native of North York. He received his early training at Newmarket High School, and after some experimental years in various callings, but chiefly as a teacher, he entered Wycliffe College in 1902 for the study of theology, registering at the same time in the University of Toronto as a student in arts. Mr. Gibson showed himself, while still a student, to be a fluent and ready speaker and debater, and was one of the college debaters, who, in 1906, won the inter-college debating trophy for Wycliffe College. The vacations in his student life were chiefly spent in missionary and parochial work. Two summers were devoted to mission work in the West, and two to the charge of parishes in the diocese of Toronto, viz., Cannington and Beaverton in 1905, and Lloydtown in 1906. As a student he was amongst the leaders, taking a prominent position in the various college and university societies and on the campus. In December, 1906 he received deacon's orders and when ordained to the priesthood, in 1907, he was appointed by the late Archbishop Sweatman to the charge at Lloydtown which he had already

managed for a year as student in charge. The parish at Lloydtown was then looked upon as one of the most difficult and least desirable in the diocese but three years' hard work has placed it upon a different basis. Each of the three old stations, Lloydtown, Kettleby, and Nobleton, have been improved by much-needed repairs to the churches and other buildings, and the church at Nobleton has been freed from a long-standing debt. With lay and student assistance, there have been added to the parish two flourishing missions, one of which especially, established three years ago in a community where all church spirit was apparently lost, has grown into a thriving centre of worship. The whole parish has taken a new lease of life. Mr. Gibson's decision to accept the rectorship of the Church of the Ascension has been made after a full consideration of the difficulties and responsibilities involved, but with the good will and unanimity existing in the congregation it may be confidently expected that the good record of that church will be maintained under its new rector. Mr. Gibson preached both morning and evening in the Church of the Ascension on Sunday last, but he will not commence his duties in the parish before the first of August.

Coldwater.—Mrs. Sheppard the wife of the rector of this parish, died last week after an illness of several months. She strengthened the ties of love and esteem that knitted her to the hearts of the people, by her Christian character and unsparring efforts to promote the spiritual and material well-being of those about her—ministering to the suffering, instructing the young,



Rev. J. E. Gibson

comforting those in sorrow, and strengthening those who were weak. The deceased is survived by her husband and one daughter.

Colborne.—Much sympathy is expressed for the Rev. J. Russell MacClean in the sudden death of Mrs. MacClean, after an operation which was thought would not be serious, but she did not survive it.

Eglinton.—At the closing exercises of the St. Clement's School, the Rev. Canon Powell presided and stated that the school would be carried on by Mrs. Waugh and Miss Bolden. The pupils presented Mr. Powell with a handsome desk as a farewell gift and Miss Waugh with a travelling bag.

HURON.

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

Brantford.—St. Jude's.—Sunday, June 12th marked a decided step forward in this parish. For nearly 40 years it has been ministered to by clergymen single handed, and a rector in Jude's parish always had an abundance of work on his hands the year round. It is due to every succeeding incumbent of the parish to say that he was a good and faithful man. Under the incumbency of the present rector, Rev. Rural Dean Wright, the work has grown beyond the power of any one man to perform alone. Six years ago Trinity Mission was opened, which has ever since been steadily growing, and in February of the present year the new Mission of St. Luke's started with a neat new building, entirely free of debt. These, with the parent church, St.

Jude's, require five services each Sunday at least. There are three Sunday Schools. The rector has secured as a curate to assist him in this large field, Rev. A. E. Taylor, B.A., who began his duties on Sunday. Mr. Taylor is a young man well equipped for the work. He comes from Peterborough, his native city, where he received his early training at the Collegiate. Later he entered Toronto University, from which, after a most creditable course, he graduated. He is also a graduate of Wycliffe College, Toronto, which affords a most thorough theological training. On June 5th last, he was ordained at London by the Bishop of Huron. Mr. Taylor has made a very favourable impression already in the parish.

Burford.—Holy Trinity.—The pipe organ which was recently installed in this church by the Karn, Morris Organ Company, of Woodstock, was used for the first time on Sunday, June 19. Mr. Haddlesay, Mus. Bac. of Woodstock, had charge of the musical part of the service, assisted by the organist, Miss Flossie Chilcott. The legacy of \$300, which was left to the church by the late Mrs. Townsend, was given in part payment, and the members of the congregation have undertaken to raise the balance during the next six months. In spite of the extreme heat the congregations were exceptionally large. The rector, the Rev. Jas. Horton, preached very appropriate sermons at both services. This church has been much improved during the last two months, the electric light has been installed and is giving perfect satisfaction. A pair of brass vases has been presented to the church by Miss Wells, of London, England. The choir will, d.v., be vested for the first time on or about the third Sunday in July.

RUPERT'S LAND.

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

Winnipeg.—Preceding the opening of Synod a Quiet Day for the clergy was held on Tuesday, June 14th. Holy Communion was celebrated in Holy Trinity Church, and at 10.45 they assembled in St. John's Cathedral. The liturgy and prayers were read by Archbishop Matheson, and a most impressive sermon was preached by Bishop Mann. There was a large attendance of the clergy, and the Bishop's sermon created a most favourable and deep impression. On the same evening the formal opening of the Synod took place in Holy Trinity Church. The prayers were read by Dean Coombes, the First Lesson by Canon Garton, and the Second Lesson by Rural Dean Hewitt. The Bishop of North Dakota preached a powerful and eloquent sermon, the Archbishop pronouncing the Benediction. On Wednesday morning at nine o'clock Holy Communion was celebrated in Holy Trinity Church. The Archbishop was the celebrant; the Bishop of North Dakota read the Gospel, and the Bishop of Keewatin the Epistle. The Rev. S. J. Roch, rector of Birtle, also assisted. There was a large attendance. At ten o'clock the Synod met in the schoolhouse for business. After the opening prayers by the secretary, the Rev. Canon Jeffery, Rural Dean Cowley presented an interim report from the Committee on Credentials. The Archbishop welcomed to the Synod the Bishop of North Dakota and the Bishop of Keewatin, and, on motion of Archdeacon Fortin, seconded by the Rev. S. J. Roch, they were invited to seats on the platform. Highly complimentary references were made in the sermons of the Bishop of North Dakota on Tuesday. The Archbishop then delivered his address. He referred most feelingly to the death of King Edward. In referring to the death of Bishop Dart he said: "We extend our heartfelt sympathy to our sister Diocese of New Westminster in the death of its Bishop. Bishop Dart had been in failing health for several years, but with great energy and perseverance he managed to carry on his arduous work right up to the last. He was a man of wide learning and culture, and a very devout and devoted Churchman. He will be greatly missed on the Pacific coast, where he was so long and widely known. We pray that God's blessing may rest upon him who has been elected to succeed him, our good friend, Mr. de Pencier, formerly rector and rural dean of Brandon, in this diocese, for whose consecration at an early date I will have the privilege of arranging after the necessary preliminaries have been carried out. In referring to the country, the eyes of the world seem to be drawn towards Canada, and especially towards the Canadian West to an ever-increasing extent. There appears to be no abatement, but on the contrary a deepening of the realization that Canada has something very desirable to offer to all classes of those who are seeking to make homes, and profitable means of livelihood for them-

selves and their families. He referred to the remarkable growth of the city of Winnipeg. In the magnitude of its enterprises and in the momentum with which it finds itself able to back up its big movements it is fast assuming all the airs and characteristics of a great city. In reference to the Church's opportunity, besides the expansion in the See city of the diocese and in other centres, such as Brandon, there are districts within the Province where homesteads are being taken up and settlers entering in large numbers. Settlement, for example, is following the extension of the Canadian Northern Railway along Lake Manitoba, and also that of the Canadian Pacific Railway on the west side of Lake Winnipeg. Steps will be taken during this summer to examine more fully these districts, and to provide for Church ministrations among the settlers. We are also still considerably under-manned in the Swan River country and the region beyond, which is also fast-filling up with settlers. It has become customary for Bishops to give at their annual Synods a resume of the work done by them during the year. I find that from Easter to Easter I have confirmed nine hundred and fifty-one candidates. This is the largest number ever reached in the diocese within one year. I dare say that the number might have been increased by at least one hundred more had I been able to reach two Indian missions which the inconvenient running of the steamers prevented me from doing. In taking these Confirmations I visited sixty-nine points in the diocese, and in all instances except three or four the visits were made on Sunday. Churches have been built during the year at the following points: Dominion City, New Desford, Durban, St. Mark's, Clondeboye Bay; and additions have been made to the following churches: St. Andrew's, Deloraine; Christ Church, Belmont; St. Matthew's, Binscarth; St. George's, Brandon, and St. Luke's, Winnipeg. A mission chapel has also been erected at St. Chrysostom's, in the cathedral parish. A parish hall has been built in Deloraine, and the church at Teulon has been moved into the village and much improved. Parsonages have been erected or purchased at Ninga, Alexander, Dauphin, Shoal Lake, Seamo, Baldur, Elgin, Wakefield, Pilot Mound and Souris. I am pleased to be able to report that as a diocese we have at the present time approached more nearly than we have done for many years past to the point when we can have a full complement of clergy. If we could obtain just now five additional men I think we could say that all the parishes capable of maintaining ordained men would be supplied. For some years past it has been found necessary to fill a number of our missions with lay readers. These men have done excellent work, not only in maintaining the services of the Church in various points, where otherwise there would have been no services, but also in strengthening up their respective missions to the condition when they were ready for receiving ordained men. I am glad to say also that not a few of these lay readers have found it possible to enter college and prepare for the ministry of the Church. I am in hopes that not a few of those at present in the field may enter the college this autumn with a view to training for Holy Orders. On Trinity Sunday eleven deacons and five priests were ordained. May I ask the clergy and the members of the Synod generally to be constantly on the outlook for desirable young men with the fear and love of God in their hearts who may be drawn to the college with a view to preparing for the sacred ministry of the Church? A reference to the training of our clergy induces me to say a few words in regard to the position of St. John's College. I had occasion a year ago to remark that the delay in the selection of a permanent site for the university was causing a similar delay in our proceeding with the building of the new college. Recently the university council, by an almost unanimous vote, declared in favor of the site at Tuxedo Park, in the western part of the city. Five-acre portions of land are being offered free of cost to each of the affiliated colleges as soon as they are prepared to locate upon them. Another pressing need of the college is an adequate provision for the salary of a warden. By means of the grant from the Pan-Anglican thank-offering and a legacy promised to me during his lifetime by a warm friend of our diocese, the late Rev. Alfred Jones, we have now a nucleus of that endowment amounting to £3,800, or, roughly speaking, about \$10,000. In order to provide for securing a thoroughly efficient man, this sum should be more than doubled. In the face of appeals at present being put forth in England for North-West Canada, I feel that I cannot make any further effort for this fund in that quarter. It will remain, therefore, for our own people in the diocese to complete this endowment. It is gratifying to me to be able to report that Havergal College continues to prosper, and that never in its history has it done

better work or achieved better results than it is doing just now under its present most able and efficient management. A large and commodious addition, costing over \$50,000, has been made to the building during the past year, and now our equipment is thoroughly in keeping with the progress of our city and country. I take this opportunity of thanking most heartily the laymen of the Church who have so loyally rallied around this important enterprise, and who have given so generously of both their time and their money for its promotion. The financial condition of the treasurer's statement indicates an advance in the contributions for various purposes, but it shows the increase in receipts from the diocese has not met the decrease. I am hopeful that the S.P.G. and the C. and C.S. may continue to help us for a while longer. The M.S.C.C. has undertaken during this current year to give us \$6,000. On the other hand, the diocese is asked to contribute \$10,000 towards the missionary funds of the Canadian Church. This will mean that if we are to pay the whole amount of our apportionment we shall be giving \$4,000 more than we receive. Our Indian missions continue to make a heavy demand upon our Church funds. Unlike our ordinary missions, they are not developing in the direction of self-support. With the exception of St. Peter's, Dynevor, up to the present no Indian parish has made any material contribution towards the support of its missionary. While I am most anxious that the Church should maintain its work with full efficiency among these missions, I feel that the time has come when a systematic effort should be made to draw out a larger degree of self-support from them. A resolution of a sub-committee of the Executive Committee is before you, suggesting the adoption of what is known as the "Quebec system" in the payment of the salaries of the clergy in assisted parishes. I have procured a full description of the system and of its methods of working, which I shall be glad to place at the disposal of the Synod. There is much to commend it in the provision which it affords for the more regular and systematic payment of salaries. My experience in the diocese during the past few years leads me to the conclusion that what our various parishes suffer most from is not from an indisposition on the part of the people to contribute, but from a lack of systematic and business-like methods on the part of the officials in collecting the funds. I have thought that it might be well to suggest a change in our canon on the appointment of rural deans. At present, the appointment is in the hands of the Bishop of the diocese. In many other dioceses of the Church in Canada the election of the rural dean rests with the clergy of the deanery concerned, and after his election by his brethren, he receives his commission from the Bishop. As this method has been found to work well elsewhere, if the Synod approve, I should be glad to see it adopted in this diocese. The Bishop referred feelingly to the death of the Rev. W. Walton, and regretted the resignation of the Rev. Rural Dean Cowley. He expressed his pleasure at the excellent work the Woman's Auxiliary were doing, and said a deep debt of gratitude was due them. The address of the Archbishop was, on motion of Dr. Speechly, seconded by Canon Garton, referred to a committee composed of Dean Coombes, Archdeacon Fortin, Canon Murray, Rural Dean Hewitt, Chancellor Machray, Capt. G. F. Carruthers, A. L. Rixon, Canon Gill, Rural Dean Reeve, Sheriff Inkster, the Rev. J. J. Roy, Rural Dean J. I. Strong, W. J. Tupper, and the mover and seconder. Canon Jeffery was elected secretary of the Synod; J. G. Dagg, lay secretary, and George Grisdale, treasurer. His Grace appointed the following as a committee to strike the standing committees: E. D. Martin, Col. Anstruther, Sheriff Inkster, Dean Coombes, the Rev. J. J. Roy and Rural Dean Stoddard. The treasurer presented his report, which had reached over the \$10,000 mark. There had been considerable reduction in the grants received from the missionary societies. The St. John's College fund, he thought, was not receiving the consideration it should from the parishes. It showed very little increase. The other funds had been increasing slowly. The report was accompanied by the auditor's report, and was adopted. The Executive Committee's report was approved and adopted. The Archbishop announced that the matter of the Metropolitan See would be the first business to come up at this afternoon's sitting. Canon Murray gave notice of motion, seconded by Chancellor Machray: "That this Synod is of opinion that for the advancement of higher education in the Province of Manitoba and for the satisfactory solution of the University question it is essential that the University of Manitoba should be placed under the control of a board of governors, appointed for a term of years by the Lieutenant-Governor-in-Council, who shall have the management of the financial and administrative side of its affairs, and of a senate or aca-

demical council, on which the affiliated colleges should be represented, which shall deal with all matters concerning the educational curriculum. (b) Should receive adequate support from the Province of suitable building, maintenance of staff, and provision for the salary of a president. (c) Should itself, as soon as may be reasonably possible, provide teaching in the university, by members of its staff, in all the usual branches of university education, in arts no less than in science, leaving any affiliated colleges which may desire to do so, free to teach also any branch or branches of the same to its own students, and to send up its students to the examinations of the university." After a lengthy debate this resolution was carried: "That in response to the message of the Provincial Synod, this Synod, desiring to retain for the Church in the Province, the advantages of a fixed Metropolitan See, is willing to leave the election of the Metropolitan, who shall also be Bishop of Rupert's Land, to the Provincial Synod." The debate regarding the Metropolitan See had occupied a good share of the afternoon. Prominent among the speakers on this topic were Rural Dean Reeves, Archdeacon Fortin, and the Revs. J. J. Roy, W. B. Heenev, R. B. McElheran, E. C. R. Pritchard, and Chancellor Machray. Archbishop Matheson is the present Metropolitan, and will remain so for life. In the case of the appointment of a successor, he will have to be elected by the Provincial Synod, but will then become, automatically, Bishop of Rupert's Land. The following were elected delegates to the General Synod: Clerical—Canon Murray, Canon Jeffery, Archdeacon Fortin, the Rev. W. B. Heenev, Rural Dean Reeve, Dean Coombes; substitutes, the Rev. W. A. Fyles, Canon Gill, Canon Phair, the Rev. F. C. C. Heathcote, the Rev. S. G. Chambers, the Rev. G. H. Broughall. Laymen—Hon. T. Mayne Daly, Chancellor J. A. Machray, Sheriff Inkster, Dr. Speechly, J. P. Curran, E. D. Martin; substitutes, E. L. Drewry, J. G. Dagg, Col. Anstruther, W. J. Tupper, Hon. James Johnstone, and J. J. Rooney. The following were elected to the council of St. John's College: Clerical—The Rev. F. C. C. Heathcote and Rural Dean Gill. Laity—E. D. Martin and Capt. Carruthers. J. P. Curran was reported a tie with Capt. Carruthers, but was allowed to retire in the latter's favour. Delegates to the Provincial Synod: Clergy—Canon Murray, the Rev. W. B. Heenev, Canon Jeffery, Archdeacon Fortin, Rural Dean Reeve, Dean Coombes, the Rev. J. W. Matheson; substitutes, Canon Phair, Canon Gill, the Rev. R. B. McElheran, Rural Dean Davis, the Rev. S. G. Chambers, the Rev. F. C. C. Heathcote, the Rev. G. H. Broughall. Laymen—Hon. T. M. Daly, Chancellor Machray, Dr. Speechly, Sheriff Inkster, E. D. Martin, J. G. Dagg, J. P. Curran; substitutes, E. L. Drewry, W. J. Tupper, Col. Anstruther, Capt. Carruthers, G. W. Baker, J. J. Rooney. The following were elected to the Executive Committee: Canon Murray, Canon Gill, Rural Dean Reeve, the Rev. W. B. Heenev, the Rev. J. W. Matheson, Rural Dean Strong, the Rev. R. B. McElheran, Rural Dean Thomas. Laymen—Hon. T. M. Daly, J. P. Curran, J. G. Dagg, Dr. Speechly, Sheriff Inkster, Col. Anstruther, James Argue, F. J. C. Cox, E. L. Drewry, Capt. Carruthers. Considerable discussion took place on several clauses of the Archbishop's address. The report of the Committee on Statistics was read and adopted. A social gathering of the clergy and delegates of the Clerical Union was held in Manitoba Hall in the evening. Speeches on missionary work and higher education were delivered by Dr. Jones and Dr. Speechly. Dr. Jones said they could not place too much importance on missionary work. No church would develop that neglected it. There were magnificent opportunities open. Dr. Speechly spoke emphatically on the question of education. The report of the Havergal Girls' School showed this year that they had done remarkably well. Every student from that school had been successful. The gathering afterwards enjoyed a social time. A motion favouring the celebration of all marriages in churches was passed, subject to a rider that in special cases the Bishop could permit marriages to be celebrated elsewhere. The appointment of a missionary to hold missions throughout the diocese was favourably discussed. The names of a number of clergymen who were willing to assist in the conduct of missions were recorded. It was proposed and carried that they erect a memorial church at Fisher River in honour of the late Rev. W. A. Burman. The information was given that there were thirty-seven families there now, and that the proposition was to build a church costing \$3,500, to accommodate about 450 people; also a vicarage, the total expense to be about \$5,000. The Synod did not favour the Quebec financial system. The amendment was carried that a committee be appointed, with power to issue in the matter, consisting of one representative from each rural deanery, to confer with

the Executive Committee, to take such steps as might be necessary. It was agreed that, with a view to immediate action, the representative of the rural deanery should be the rural dean, or some one appointed by him. In reference to the Elkhorn Indian Industrial School, the committee recommend the taking over of the Elkhorn Indian Industrial School by the Church on the following conditions: (1) That the date of taking it over be March, 1911. (2) That when the school is handed over there should not be less than ninety pupils. (3) That the buildings be handed over in good repair, the laundry and the drainage system having been thoroughly put in order. (4) That the Synod approve of the undertaking, and appoint a committee, who shall be responsible for raising the necessary fund. Mr. Dagg moved an amendment that a committee of three be appointed to act with similar committees from the Roman Catholic, Presbyterian and Methodist Churches to wait on Sir Wilfrid Laurier and other members of the Government during their visit to the city, and urge the appointment of a commission to inquire into and report on the present system of Indian education, the cost and the adequacy or inadequacy of the grants, and changes required, if any, in the policy of the Government. The motion was carried unanimously, with the amendment as an addendum. The final recommendation of the committee was passed that an original offering be taken in the churches for every society from which grants had been received, and that in the case of the S.P.C.K., from which \$14,000 had been received in the last few years, this be done at the anniversary service. After some further discussion of motions and votes of thanks, the Synod closed with the Archbishop pronouncing the Benediction.

QU'APPELLE

Rokeby.—Mr. Claude R. Parkerson, sometime catechist-in-charge of St. Matthew's, Tisdale, Sask., was appointed catechist-in-charge of the new Rokeby mission in March. Since the first Sunday in April services have been held every Sunday and have been well attended; this mission has been greatly neglected of late owing to the lack of clergy, etc., and the nonconformists have been here for some long time, but now that there is a resident missionary of the Church the congregation are doing all in their power to support their church and minister. At a congregational meeting, held on Wednesday, June 8th, to elect wardens and vestry, Mr. Parkerson appointed Mr. Chas. Northwoods as minister's warden, but owing to a rain-storm preventing many of the congregation from attending, the election of a people's warden was postponed till a later meeting, but a church men's aid committee consisting of the warden, the catechist, and Messrs. R. Fea and P. Young were elected to carry on the business temporarily till the vestry was elected. Besides Rokeby centre there are two other centres, viz., Peble Lake, a settlement six miles west of Rokeby, and a service is held every Sunday and well attended, and during the summer months a service is held every Sunday afternoon in the open air at York Lake, four miles south of Yorkton, this centre consists of Yorkton people who camp at the lake for the summer. A subscription list for the minister's stipend is being circulated throughout the mission and bids very fair support. Signed, Patrick Young, Secy. Church Committee; Robt. Fea, Committeeman.

SASKATCHEWAN.

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

St. Alban's Protestant Cathedral, at Prince Albert, Sask., was the centre of many services on Synod Sunday, June 12th. At 8 a.m. many of the delegates met at the early celebration, and at 10 a.m. another congregation gathered for morning prayer, which was followed at 11 by the Ordination service, when Mr. Wrenshall, of North Battleford, was advanced to the priesthood, the sermon being preached by Rev. A. Dewdney, examining chaplain. At 4 p.m. the Litany was read, followed by special temperance addresses, this being a special Sunday for that subject, and at 5.30 there was a very hearty service in Cree for the Indian delegates, and for a number of other Indians in town for business. The English worshippers present were much struck by the very hearty responses and reverent behaviour of the Crees. The closing service was held at 7.30, this was the special Synod service, when Rev. G. Trench was the preacher. Mr. Trench took for his text, Neh. 4: 18-21, dwelling on the facts of the great isolation of our men and the need they have of solid backing from the laity. "The work

is great," the upbuilding of this new part of a great empire, and it is a work which needs the co-operation of all who live in the new West, no one can be spared from their share of it, or that part will remain undone. Persuasively he spoke, urging on clergy, catechists and the whole body of the laity, wider comprehension of each other's difficulties, more toleration of other people's methods, more brotherly love and general, whole-hearted co-operation all along the line. It was a broad-minded and timely message. With so much work undone, so many openings on every hand, a great, sympathetic onward movement is needed. The regular Synod meetings began next day, morning prayer was read at 9 a.m., the session opening immediately after. The Bishop's charge was read, closing in time for the noon-time hour of prayer for missions, which was observed punctually each day. This solemn pause in the midst of all the other business, with its reminder of the importance of missionary work, emphasizing the relative position of the Church's home and foreign work, and the feeling of union as we all plead for a blessing on all branches of missionary work, is very impressive, as well as helpful, in promoting self-recollection. The Bishop gave a short sketch of the different branches of work that had been carried through during the past year with very deep feelings of thankfulness to God for manifest blessing. The Catechists have continued to do good work generally. It is now three full years since the first large party came out, during which time only one has been ordained, he having received previous training, of the others 19 have left, either having given up all idea of taking holy orders or going into another diocese. Of those still at work, 25 may be ready for Deacon's orders in September, having passed their examinations and having proved themselves in active work. During the past year, 90 have been helping in the diocese. Regarding the progress of work in parishes and missions, there has been much to cheer, 7 are now self-supporting, 10 new churches have been opened, 8 more nearly ready. There are 32 clergy working among the white people, and 13 devoting themselves to the Indians. There are 230 permanent centres and 90 lay workers. The Bishop laid stress on the importance of the appointment of an Archdeacon for white work in the near future, both to lessen the strain on himself and for the better carrying on of the work. Very encouraging reports were read from the different Deaneries, and much progress chronicled. The report of the Rev. E. Dreyer was received with enthusiasm. Mr. Dreyer has only been in this work for two months, but during that time he has visited many missions and has called on every family in each mission. In representing to each individual or head of each family the duty and responsibility of supporting the Church, he has been met most kindly, he has not had one absolute refusal and the contributions promised have been, in many instances, really generous. The Ven. Archdeacon Mackay presented his Indian report, which was generally very satisfactory, besides the 14 clergy, there are 12 teachers, who are also lay readers and catechists, and various lady teachers who are doing good work. Rev. Principal Lloyd presented an inspiring college report, 28 students are in residence and there are several more to be enrolled, applications to be received are coming from outside the diocese. The new Divinity College buildings are to be up next year, and it is hoped that the convocation will be held the last week in April. In reference to the increased cost of building it will be necessary to appeal to local men to come to the aid of the college in raising buildings worthy of the cause and the diocese. This will be a serious undertaking. During the ensuing discussion, a missionary among the Indians said that he would not like to go to the laity for this fresh tax on their generosity unless the clergy should themselves make a great effort. He therefore suggested that the clergy working among the whites should raise \$500, if possible, and that then the Indian work clergy should do the same. When the smallness of the clergy stipends out West are considered, it can only be a matter of surprise that it should even be attempted. Before the day was over the "Whites" had given promises totalling \$300, said sums to be deducted from their stipends, and the "Indians" were considering how they should do their share. Very warm votes of thanks were passed to the various societies, who, by their grants in aid, are making possible so much of

the work, these societies including C.M.S., S.P.G., C. and C.S.S., and the venerable S.P.C.K., across the water, and the M.S.C.C. and W.A. this side. An inner circle of "honourable women" often called emergency workers, have been of very great use, sending their unappropriated gifts to the Bishop through the C.C.C. and S., that most generous society, and these gifts have been the means of bringing help and comfort to many tired or puzzled people during the three years they have been sent. Beautiful weather has been granted to the Synod gatherings, which has added much to the general enjoyment. On the first night there was a garden reception at Bishopsthorpe to the Synod delegates and members of St. Alban's congregation. The lawn, with its waving trees, looked very pretty in the moonlight, the bushes and verandah were fringed with Chinese lanterns, and the groups of friends gathered from all over the vast diocese made an animated and happy scene. Refreshments were served both inside the house and in the garden, whilst the Bishop and Mrs. Newham, as they moved amongst their guests, made everyone feel that they were welcome. Some part singing and instrumental music was furnished by the girls from St. Alban's Ladies' College, a college which is doing a very useful work in the first-class education it is providing for Protestant girls. Another day the Bishop and Mrs. Newham, with the well-organized help of the W.A. ladies, entertained all the members of Synod at an open-air lunch on the Bishop's lawn. This lunch is one of the pleasantest functions at Synod, for not only is the lunch dainty, but the fresh air after the long sessions, the excellent waiting and the bright talk are all felt to be re-invigorating. Quite a number of Indian delegates are always present and their keen appreciation of everything done for them is pleasant. After the lunch the Chief returned thanks in Cree, his speech being translated by Archdeacon Mackay. The Chief said that they had come for a feast of spiritual things, but they had also been given a feast of good things to eat, and that they had all enjoyed everything that had been done for them. Wednesday night the usual missionary meeting was held in the school-room, which was quite filled, to hear what had been done and what it was hoped might still further be done. The Bishop took the chair and in a few strong words commended the subject. Rev. E. Wilson spoke on the general principles and the responsibility laid on each church member to do his or hers share of the work. Rev. W. Dreyer gave a very interesting account of his two months' work, going in and out of the houses of the people in the districts he has visited, showing how very hopeful the work is and how readily people respond financially when they understand the need. Archdeacon Mackay was the last speaker, and he dwelt upon the work among the Indians, a people whom we have displaced and to whom we owe so much as reparation. He spoke very highly of the Indian character, explaining that they were so often misjudged because they were misunderstood. He showed how consistent they were in their lives when once they had received the Gospel, and made a strong appeal that fresh efforts might be made to reach those still untouched, and there are still 1,000 pagans in Saskatchewan.

ATHABASCA.

George Holmes, D.D., Athabasca Landing, Alta.

The seventh Synod of the Diocese of Athabasca was held at St. Peter's Mission, Lesser Slave Lake, proceedings commencing on Monday, June 6th. The Synod opened at 10 a.m. with Litany, after which the Bishop delivered his charge as follows:—

Reverend brethren and brethren of the Laity: This seventh triennial Synod which, in spite of serious difficulties, we are, in the providence of God, privileged to hold, marks the most critical stage in the history of this diocese. Instead of a somewhat numerically small and insignificant Indian diocese, we are, to-day, in view of changes that have already taken place and prospective developments, face to face with a gigantic problem which, though it only as yet appears as a "man's hand" on the horizon, is sufficient to indicate the advance of a great tidal flood, the rapidity and suddenness of which may sweep us off our feet, unless we, in the meantime, organize our forces and modernize our methods. The fertility of our soil, the advantage of our climate over some other parts of the country already settled, the prospects of mineral and coal wealth, the possibility of utilizing our mighty streams, the presence of several large parties of surveyors for the last four years preparing the land for settlement and the many railway projects announced, ensure

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for our diocese, a great and important future; and it needs no prophetic eye to see, from this point, thousands of prosperous homesteads, thriving towns and villages, demanding the best and most deeply spiritual ministry our Church can afford. May the great Head of the Church guide, direct, and control all our deliberations on this important occasion. With such a prospect before us, there devolves upon this Synod such a weight of responsibility as none of the previous Synods has had to face. But while we recognize this responsibility to the fullest extent, we thank God for the blessed privilege of being allowed to see this day, and to take part in the great work of building up this new nation upon the "best and surest foundations, that peace and happiness, truth and justice, religion and piety," may characterize her national life. May we all with singleness of eye, earnestness of purpose, unselfishness of heart, breadth of thought, and largeness of vision, seek in all we do and say the glory of God, the salvation of souls, and the establishment of His Church. That we have all made mistakes, no one will dispute; but I fail to see how the past is to be undone or the future improved by a constant reference to them, or oft-repeated criticism of and uncharitable comment upon those who made them. They did their best under the most difficult and trying circumstances of pioneer life, and had they known, at the beginning, what they only learnt by many bitter and costly experiences, and what others, coming later, have the privilege of knowing from those experiences, without the cost of time and sacrifice, they would not have made so many. They have done the hard, costly, and discouraging work of clearing the forest and preparing the ground for our sowing of the seed. Let us not minimize their work, but thank God that where others have laboured we are privileged to enter into their labours. Let the past suffice, "sufficient unto the day is the evil thereof," whether in relation to the past or future. Thankful that we have gained by their mistakes and won by their failures, and having, at this stage, better facilities, conveniences and comforts, let us forget the things which are behind and press forward in this great and glorious campaign for Christ. With these introductory remarks I now turn to review, as briefly as possible, the matters which more directly concern our deliberations on this occasion. The last Synod marked the close of what was, virtually, the third Episcopate of the Diocese of Athabasca, and this marks the opening of the fourth. In returning to Athabasca, I am treading on familiar ground, and I take this opportunity of thanking you all, especially those with whom it was my privilege to labour for so many years, for their kind and genial welcome back to the diocese, as their Bishop. I am deeply conscious of many infirmities and limitations, but the assurance of your loyalty, sympathy, prayers and support encourages me to face, by the grace of God, the great task which might well stagger a much more competent Bishop than myself. This reference to the change in the Episcopate leads me to offer a few remarks upon changes which, since last Synod, have taken place in the staff. Including Ven. Archdeacon Scott, there has been eight resignations—five clergy, one layman, and two ladies. By the resignation of our honoured and much beloved Archdeacon, through the ill-health of both Mrs. Scott and himself, the diocese loses a great spiritual force, a man of wide experience and sound judgment, a faithful pastor of tireless energy, and, above all, a true and sympathetic friend and brother. The silent, beautiful, Christ-like example of patient suffering, which we have had in Mrs. Scott, will ever remain fragrant in the memory of all those who have been privileged to know her, and we assure them both of our loving appreciation and our deep sense of gratitude to Almighty God for their many years of faithful service. It would seem a suitable place here for me to announce my choice and appointment of his successor to the office of Archdeacon, the Rev. E. F. Robins, to whom, with Mrs. Robins, we extend a very cordial welcome to the diocese. Mr. Robins, whose experience as a missionary in the foreign field, a C.M.S. Organizing Secretary, and for the last eight years, as Vicar of a large English parish, specially fits him to fill the three-fold office of Archdeacon, Examining Chaplain, and Diocesan Secretary. At considerable sacrifice, he has consecrated his talents of ability and wide experience to the great task which lies before us in the near future. Besides Mr. and Mrs. Robins, the new additions to our staff are the Rev. F. W. and Mrs. Moxhay, Mr. and Mrs. Dewhurst, Mr. T. W. Scott, Miss Thompson, Miss Clemifson, Miss Waghorn, Miss Hall, and Miss Slade. Though in a different capacity, may be included the four young men who accompanied me from England, Messrs. Cooper, Webster, Rolfe and Philpot, engaged for a year only, each paying his own travelling expenses.

Finance.

That we are passing through a serious financial crisis, I need not remind you, and that the diocese has been saved a humiliating disaster is due to the generous response given to my appeals, both by lip and pen, during my visit to the Motherland. The statement of our financial condition shortly to be presented to you by the Secretary will, I venture to think, help you, in some measure, to appreciate the difficulty of the task and the weight of the burden which I assumed in accepting the invitation to return to the diocese, as Bishop. It will also help you to understand the reason of our emphasizing the need of exercising, in your respective missions, the strictest economy, and the circumstances which leave us no alternative but to state that, in future, all mission expenditure, including schools, must be kept within the limits of the grants available for that purpose. The diocesan funds are only sufficient to meet the salaries of living agents.

Indian Work.

In view of the rapidly diminishing grants of the generous C.M.S., and uncertain prospect of the M.S.C.C., or any other society, taking it up, the question of support creates a problem which defies any solution I have to suggest. Self-support is the most natural remedy to think of, but, notwithstanding the fact that this principle was adopted and approved of by the last Synod, and some effort made to encourage it, very little advance has been made. Some allowance must be made for the scarcity of furs and game; but, had their circumstances been better, the attitude of the Indians towards self-support has undergone very little change. They still regard the Church as a kind of general store, where they can draw unlimited supplies without the inconvenience of working or paying for it.

Indian Boarding Schools

Under this heading naturally falls the question of Indian boarding schools, the support of which, in the past, has been chiefly responsible for much of our financial trouble. The situation demands the fullest and most careful consideration of this Synod. Reorganization and centralization must begin without delay.

White Schools.

With the exception of Stony Point, Vermilion, and St. Paul's Chipewyan, all our schools, thus far, have been Indian or mixed boarding schools, but the arrival of so many white settlers, within the last three years, and the prospect of thousands more in the near future, create a new difficulty, and one with which the diocese has no power to deal beyond encouraging and helping settlers to form school districts, and to secure Government grants for teachers' salaries.

Secondary Schools.

A need which has already made itself felt is a better class school for the children of missionaries and others who are anxious to give their sons and daughters the advantage of a higher education, in the broad sense of social as well as intellectual and religious culture; but circumstances which are chiefly heavy travelling expenses and prohibitory fees of an outside school, made it impossible. They could, however, and, I think, would gladly do all in their power to support a local school. It would be a boon to the diocese and a safeguard against the danger of parents being driven to the necessity of accepting the offer of a cheap education in Roman Catholic convents. The need of such a school was recognized by the late Bishop Young, and a fund was started by him for that purpose, which, at his resignation, amounted to one thousand five hundred dollars, but which, I am sorry to say, under financial stress, was spent for other purposes.

Sunday Schools.

The regular and systematic instruction given in the boarding schools has made this branch of the work somewhat unnecessary, but the change of circumstances demonstrates the necessity of organizing Sunday Schools at every Mission and out-station, where possible. We need a much wider range of religious instruction than has hitherto been given. Besides a sound and intelligent Bible knowledge, a thorough grounding in our Church Catechism and Church History is of vital importance, if our children are to grow up sound churchmen as well as intelligent Christians. Our Confirmation candidates, especially, ought to be able to give an intelligent and convincing reason for the hope that is in them. The small number of candidates presented, the low percentage of communicants, and the long intervals between the Celebrations, reveal a serious weakness in our Church life. Frequency and regularity of the observance of Holy Communion, and brightness in our Services, is no mark of unsoundness in doctrine or unfaithfulness to our evangelical principles. A strict ad-

herence to the rubrical directions of our prayer book is the best safeguard against extremes on either side.

Church Offerories

In a few of our churches I am thankful to find the practice of a weekly offertory has been established, but the majority are still behind in this respect. I venture to suggest that an effort be made, as soon as possible, to institute a weekly offertory in every church. However small, at first, the result may be, it will be a step in the right direction.

Special Offerories

A list of special collections will be found on the table, and I urge that these shall be taken up more energetically, on the day appointed, and sent in through the Secretary of the Diocese.

Statistical Returns

It is of the greatest importance to the welfare of our diocese, and the success of our appeals to Church societies, especially the M.S.C.C., that the greatest care and the strictest accuracy should be exercised in formulating and forwarding these to the Secretary. Failure to observe this rule should be regarded as an offence against the canons of Synod.

Annual Letters and Reports

I would like, here, to remind you that all Annual Letters should be sent through the Bishop, or, in his absence, through the Archdeacon, and ought to reach us not later than December the thirty-first, or, at the latest, January the fifteenth. Besides these annual letters Missionaries will be asked to keep a journal and to send in to us quarterly reports of their work, accompanied by photographs, whenever possible. The object of this request is to enable us to keep before the Church, both in the Motherland and Eastern Canada, the needs of the diocese, and thus to arouse and stimulate fresh interest.

Church Organization

Although our diocese is still missionary in character, in the sense of having no self-supporting parishes, it will be to the advantage of our work, and a means of awakening local interest, to elect and appoint Church Wardens. To encourage our laity to take an active part in our Church Councils, and in anything which concerns her welfare, is the first step in the direction of self-support, which, in future, must be our aim, however slow the progress may be.

Training and Qualifications of Ordination Candidates

We cannot, as yet, justify our need of a Theological College, and for that reason we feared the loss of the one thousand pounds which was allocated by the Pan-Anglican Committee for that purpose. So long as such colleges as Wycliffe, Toronto; St. John's, Winnipeg; and Saskatchewan University are open to us, it will be our wisdom to use them. The standard of qualification of this diocese will be the same as the other dioceses in the Province of Rupert's Land.

Hostel Scheme

This was especially intended for Grand Prairie and any other suitable centre. Owing to the difficulty of obtaining material, and the still greater difficulty, under present circumstances, of deciding upon the most advantageous centres, operations have been postponed. The object of these hostels I need not here explain, but the need of such institutions, and the far-reaching influence which they will exercise, will be apparent to all who are acquainted with the conditions of pioneer settlement. I hold in reserve about six hundred pounds for Grand Prairie.

Woman's Work

To provide scope and opportunity for the talent and zealous activities of lady workers, I know of nothing equal to that splendid organization—the "Woman's Auxiliary." Through its channels there flows a constant stream of love, sympathy, intercession, and generous aid, which cheers and encourages the hearts of hundreds of missionaries in all parts of the world. In this important work we are anxious that our diocese should take its share, and this is an opportune time for the ladies present to organize Diocesan and parochial branches. A letter from Mrs. Patterson Hall, the general President of the W.A., will be found on the table, which will be of service in their deliberations.

Ordinations

Including the two which it has been our privilege to witness, the Rev's. R. Holmes and W. H. Trickett, to Priest's Orders, there have been three, the Rev. T. W. Moxhay to the Order of both Deacon and Priest, making the third.

Clergy Widow and Orphan's Fund

I would like to impress upon all the clergy the wisdom of becoming subscribers to this fund, and I need not remind you of the monetary advantage

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of joining early in life. The amount of annuities depends upon the number of subscribers, and the amount and regularity of Offerteries for that purpose, and also upon the number of annuitants upon the fund. But whether the clergy join or not, the Offertery for the fund must, in accordance with the Provincial canons, be taken up on the Sunday appointed, and sent through the Diocesan Secretary.

Superannuation Fund

In view of the fact that our Church has not, as yet, made any provision for her clergy retiring, either from age or incapacity, this fund comes under the law of self-interest and self-support; and in this, as in the above, the annuities are regulated by membership and the number of annuitants on the fund. I think it is the duty of every clergyman to make provision for the days of possible infirmity.

Clergy Sustentation Fund

It is desirable that we should have such a fund. The salaries in this diocese are a mere existence wage for a poor man. To support and educate a family upon it would be out of the question, and until we can offer a living wage of not less than one thousand dollars, we need not look for many offers of service from well qualified men.

Episcopal Visitation

As you are aware, I have decided to make Lesser Slave Lake our headquarters for a time. The resignation of Archdeacon Scott, the prospect of telegraphic communication, and the presence of Archdeacon Robins, as Diocesan Secretary, at the Landing, have hastened this decision. You are also aware that by mutual arrangement with the C.M.S. and his Grace the Archbishop of Rupert's Land, the Episcopal oversight of the Diocese of MacKenzie River has been divided between Bishop Stringer and myself. The northern portion has been added to the Yukon Diocese, and the southern portion to Athabasca, but I am happy to say that it does not involve the financial responsibility, that being undertaken by Archdeacon Lucas. This arrangement cannot long continue without great inconvenience to regular Episcopal visitation. A rearrangement of Diocesan boundaries would seem imperative in the near future.

Episcopal Endowment Fund

On page 7 of the last Synod report it is stated in the Bishop's address that the minimum sum of forty thousand dollars required had been reached. "As soon as the societies pay in the grants due from them." I am sorry to state, however, that owing to the failure of some of the Societies to pay in the full amount, the fund still stands at \$38,000, leaving two thousand dollars to raise. I had hoped to have spared this amount from my discretionary fund raised in England, but I think you are aware of the circumstances which made it impossible. The task of raising an additional ten thousand dollars to make up the fifty thousand will not be easily accomplished.

Mission Farms

After twenty-four years' experience, I do not hesitate to say that Mission farms, in the hands of missionaries, have proved to militate against rather than to help the spiritual interest of our work. Financially, where they have not been a failure, they have been a great burden of anxiety. They have a strong tendency to secularize the minds and interests of the clergy. These farms, if worked at all, ought to be in the hands of a practical and business-like layman. Where boarding schools are located, to cultivate sufficient ground to raise the necessary supply of vegetables is quite legitimate. I further advise that no missionary shall have, for his own personal use, more than one team of horses and two cows. These mission farms and church lands, which we hold, are a valuable asset to the diocese, and the strictest care should be exercised that not one foot of land shall be lost, and that the titles for the same shall be, as soon as possible, secured.

Societies To Whom We Are Indebted For Support

Our obligation to, and our dependence upon, the various Societies assisting our work is a matter which, I think, we all recognize and appreciate to the fullest extent, and it will be one of the pleasantest duties which this Synod has to perform, to express and place on record its deep sense of indebtedness and heartfelt gratitude to them for their generous grants.

C. M. S.

Our venerable and liberal Church Missionary Society is still one of our largest benefactors, its block grant this year amounting to —, but her scheme of reduction will, in four years hence, relieve her of all further responsibility, and leave us with a burden which, at present, I do not see how we shall be able to bear. What will then happen to our Indian work is not easy

to forecast. Notwithstanding the fact that there is a disposition to blame her for her action, she has done a noble work and completed the task she undertook, viz., the evangelization of the Indians.

M. S. C. C.

On representation of our financial embarrassment and the growing needs of the diocese, the M. S. C. C. very generously voted at their Board Meeting, in October last, in addition to the three thousand dollars apportionment, an extra three thousand dollars towards meeting our heavy deficit, with a promise of one thousand dollars to be added to our apportionment for 1911. Our assessment for the current year is three hundred dollars, which, I trust, we shall be able to pay in full, each mission contributing its full share.

C. and C. C. S.

Within the last two years, the Colonial and Continental Church Society have, in response to our appeals, increased their grants from two hundred dollars to nearly fifteen hundred dollars, besides the extra grants of eight hundred dollars, and four hundred dollars towards travelling expenses and outfitting. This energetic Society is one of the main channels through which we hope to receive increasing support, as the work in the Peace River and Grand Prairie districts develops. The following are the names of clergy partly supported by their grants:—Archdeacon Robins, Revs. R. Holmes, F. W. Moxhay, and W. H. Trickett.

S. P. G.

Beyond grants towards the building of churches the Society for the Propagation of the Gospel has, so far, been unable to assist us.

S. P. C. K.

To the Society for the Promotion of Christian Knowledge we are much indebted for liberal grants for Church building and Christian literature; also for the printing and publishing of a revised edition of the Cree Bible and a Cree Manual of Prayers, Instructions, and Church History. The Society strongly impressed upon me their hope that we should make some return for Indian books, and I quite agree with their suggestion that, only in exceptional cases, should these books be given gratis. Our Christians, especially, ought, by this time, to have learned to value the word of God and their hymn books and prayer books, above gaudy trinkets for which so many are ready to throw away their money.

M. L. A.

Much valuable assistance has been rendered by our old and faithful friend, the "Missionary Leaves Association." Mr. T. H. Baxter, its indefatigable Secretary, was most kind in acting as my Secretary and Treasurer during my stay in England, and in printing and publishing our many appeals.

W. A.

The Woman's Auxiliary, it has been well said, is the "Handmaid to the church," and as such, she has served us in this diocese with a kind and liberal hand. Time and space forbid my enumerating the great variety of ways in which she has so generously ministered to our necessities. Amongst some of her valuable contributions for 1909 was a vote of one thousand dollars for the purchase of church lands, which we have already received. In this connection the question of bales is an important one. But when I state that the diocese can no longer be responsible for freight on bales, it will become a matter for each missionary in charge to deal with, rather than the Synod. Before closing, I wish to add a few words on behalf of this Synod in appreciation of the faithful services and devoted lives of those our brothers and sisters who are unable to be with us on this occasion; for, although they do not work for the praise of men, yet they are nevertheless cheered and encouraged to know that they are not overlooked, or their self-denying labours unnoticed. And now, dear brethren, may God, by His Holy Spirit, guide, direct, and control all our deliberations. May all self-interest, self-will, and carnal motive be banished from our minds. May, what in our business seems secular and commonplace, be sanctified by the conscious sense of His Presence, and the sacred purpose which it all serves to advance. I feel that if our Church is to hold her place amongst the many other Churches which will follow the inrush of settlement, we must modernize our methods, systematize our efforts, spiritualize our activities, and raise the standard of our qualifications, not only the intellectual standard, but also the standard of faithfulness, love, and zeal, ever remembering that "except the Lord build the house their labour is but vain that build it." May we all return to our work with a burning zeal for God's glory and a consuming passion for the salvation of souls. Amen.

At the close of the service the Rev. E. F. Robins, Vicar of Thorpe le Soken, Essex, England, was instituted Archdeacon of the diocese in succession to the Venerable Archdeacon Scott, whom ill-health has forced to resign. Synod then retired for lunch.

At 2 p.m. the delegates assembled to commence business proceedings. There were present the Right Rev. George Holmes, D.D., Bishop (in the chair); the Ven. Archdeacon Scott, St. Peter's, Lesser Slave Lake; the Ven. Archdeacon Robins, All Saints, Athabasca Landing; Rev. C. R. Weaver, St. John's, Wapuskaw; Rev. W. G. White, St. Andrew's, White Fish Lake; Rev. A. S. White, St. Luke's, Vermilion; Rev. R. Holmes, Christ Church, Peace River; Rev. W. H. Trickett, St. George's, Grouard, L.S.L.; Rev. F. W. Moxhay, Grande Prairie; and Mr. T. W. Scott, delegate for St. Peter's Mission. The Rev. O. J. Roberts, of Chipewyan; George Harvey, Esq., delegate to St. George's, Grouard, and Herbert Alfred George, Esq., delegate to Peace River Crossing, were unable to attend. Opening prayer was offered by Archdeacon Scott. The following motions and resolutions were placed before the Synod:—1. Proposed by Archdeacon Scott, seconded by Rev. Robt. Holmes, that the Ven. Archdeacon Robins be appointed Secretary of the 7th Synod.—Carried. 2. Proposed by Rev. C. R. Weaver, seconded by Rev. W. H. Trickett, that the minutes of the last Synod be accepted as printed.—Carried. 3. Proposed by Rev. W. G. White, seconded by Rev. A. S. White, that a summary of balance sheet be issued for diocesan use.—Carried. Considerable interest was evinced in the general discussion on Indian Boarding Schools. 4. Proposed by Rev. C. R. Weaver, seconded by Rev. W. G. White, that the Indian Boarding Schools, Wapuskaw and White Fish Lake, be continued under present conditions for a year or two, as a test; the utmost economy to be observed.—Carried. 5. Proposed by Rev. A. S. White, seconded by Rev. R. Holmes, that the Boarding Schools of Peace River Crossing and Vermilion be continued under present conditions for a year or two, as a test; the utmost economy to be observed.—Carried. 6. Proposed by Ven. Archdeacon Scott, seconded by Mr. T. W. Scott, that the St. Peter's Mission Boarding School be left to be dealt with by the Bishop and Archdeacons Scott and Robins.—Carried. 7. Proposed by Mr. T. W. Scott, seconded by Rev. A. S. White, that a fund be started for the purpose of assisting in providing the best possible education for the children of missionaries in the diocese.—Carried. 8. Proposed by Rev. F. W. Moxhay, seconded by Rev. W. H. Trickett, that in view of the rapid development of ministerial work, especially amongst white settlers, it is of great importance that every opportunity be taken for giving religious instruction in the public day-schools, and in the formation of Sunday Schools.—Carried. There was some discussion amongst the members of the Synod concerning the formation, wherever possible, of Sunday Schools. 9. Proposed by Rev. A. S. White, seconded by Mr. T. W. Scott, that the Rev. W. H. Trickett be appointed diocesan secretary of Sunday Schools.—Carried. Much discussion took place as regards Indian work, most of the members of the Synod taking part. Great interest was aroused by those clergy engaged in Indian work, and the desirability of further prosecuting this important work was recognized by all present. 10. Proposed by Mr. T. W. Scott, seconded by Rev. R. Holmes, that the Bishop, Archdeacon Scott, Rev. W. G. White, and Rev. C. R. Weaver form a committee to frame a statement to put before the Church with regard to Indian work in this diocese; the statement to be submitted to the Synod before its close.—Carried. 11. Proposed by Ven. Archdeacon Scott, seconded by Rev. W. G. White, that the M.S.C.C. assessment of the diocese be taken as follows: Athabasca Landing, \$41; Wapuskaw, \$33; White Fish Lake, \$33; Peace River Crossing, \$40; Lesser Slave Lake, \$40; Grande Prairie, \$40; Chipewyan, \$33; Vermilion, \$40; total, \$300.—Carried. Considerable discussion took place in respect to the principle of self-support to be laid before the different congregations of the diocese; several of the clergy took part in the discussion, the Bishop emphasizing the need of a weekly offertory wherever possible. 12. Proposed by Rev. W. H. Trickett, seconded by Rev. R. Holmes, subject to the discretion of the clergymen in charge an effort be made to have weekly offertories at each of the churches in the diocese.—Carried. 13. Proposed by Rev. A. S. White, seconded by Rev. W. H. Trickett, that the next Synod of the diocese be held within the next two years.—Carried. 14. Proposed by Rev. A. S. White, seconded by Mr. T. W. Scott, that at the end of each quarter the clergy in charge of each mission send a full report of the mission with photographs, if possible, to the Archdeacon.

—Carried. A long discussion took place in respect to the standard required of those desiring Holy Orders. The Venerable Archdeacon Robins (the examining chaplain) spoke emphatically on the subject; his remarks were much appreciated by those present. Everybody was thoroughly in agreement with him that the highest possible standard be maintained. 15. Proposed by Archdeacon Scott, seconded by Rev. W. G. White, that in the opinion of this Synod the standard for Holy Orders should be in full agreement with that generally accepted in the Province of Rupert's Land.—Carried. The need of a diocesan paper or pamphlet was felt, but considering the present condition of finance the following proposition was adopted: 16. Proposed by Mr. T. W. Scott, seconded by Rev. W. G. White, that it would be profitable if each of the clergy in the diocese would write an annual letter descriptive of work in his particular mission to be circulated among the clergy of the diocese, the letters to go through the Archdeacon.—Carried. 17. Proposed by Rev. C. R. Weaver, seconded by Rev. R. Holmes, that the Venerable Archdeacon Scott and Rev. W. G. White be appointed delegates to represent the diocese of Athabasca at the Provincial Synod, to be held in August at Prince Albert.—Carried. 18. Proposed by Mr. T. W. Scott, seconded by Rev. F. W. Moxhay, that the appointment of lay delegates to represent the diocese of Athabasca at the Provincial Synod, to be held at Prince Albert, in August, be left in the hands of the Bishop.—Carried. 19. Proposed by Venerable Archdeacon Scott, seconded by Rev. C. R. Weaver, that Venerable Archdeacon Robins be appointed clerical delegate to represent the diocese of Athabasca at the General Synod, to be held at Vancouver in 1911.—Carried. 20. Proposed by Rev. A. S. White, seconded by Rev. W. H. Trickett, that the appointment of lay delegate to represent diocese of Athabasca at the General Synod, to be held at Vancouver, 1911, be left in the hands of the Bishop.—Carried. 21. Proposed by Rev. W. G. White, seconded by Rev. C. R. Weaver, that a vote of thanks be tendered to the C.M.S. for the substantial support given by them to the work of this diocese.—Carried. 22. Proposed by Rev. R. Holmes, seconded by Rev. A. S. White, that we, the members of the 7th Triennial Synod of the diocese of Athabasca desire to express our gratitude and hearty appreciation of the liberal help afforded in the diocese by the Missionary Leaves Association.—Carried. 23. Proposed by Rev. F. W. Moxhay, seconded by Rev. R. Holmes, that this Synod desires to place on record their great appreciation of and thankfulness for the generous grants made to this diocese by the C.C.C.S.—Carried. 24. Proposed by Rev. C. R. Weaver, seconded by Rev. F. W. Moxhay, that we, the members of the Synod of Athabasca desire most sincerely to thank the M.S.C.C. for their generous grant to the work of this diocese.—Carried. 25. Proposed by Archdeacon Scott, seconded by Rev. W. G. White, that the Synod desires to record its sincerest vote of thanks to the Woman's Auxiliary for their most generous and continued assistance in the work of this diocese, without which it would have been impossible for the work to continue, especially with re-

gard to the Indian work.—Carried. 26. Proposed by Rev. A. S. White, seconded by Rev. W. H. Trickett, that the Synod of the diocese of Athabasca assembled at St. Peter's Mission, Lesser Slave Lake, June 6th, 1910, wishes to express its profound gratitude to the S. P. C. K. for their past untiring liberality in providing necessary literature to the missions of this diocese.—Carried. 27. Proposed by Rev. W. H. Trickett, seconded by Ven. Archdeacon Scott, that the 7th Triennial Synod of the diocese of Athabasca desires to express its sincere appreciation of the help accorded by the Church Bible and Book Society in supplying copies of prayer books and hymn books.—Carried. 28. Proposed by Rev. W. H. Trickett, seconded by Mr. T. W. Scott, that we, the members of the Synod of the diocese of Athabasca assembled at St. Peter's Mission, Lesser Slave Lake, June 6th, desire to express our sincere gratitude to the S. P. C. K. for their generous liberality in donating grants towards the erecting of churches in this diocese.—Carried. 29. Proposed by Rev. C. R. Weaver, seconded by Rev. A. S. White, that the members of the 7th Triennial Synod of the diocese of Athabasca desire to place on record their warm appreciation of the kind hospitality received from the Ven. Archdeacon and Mrs. Scott and the ladies.—Carried. 30. Proposed by Ven. Archdeacon Scott, seconded by Mr. T. W. Scott, that the members of this 7th Triennial Synod of the diocese of Athabasca, having invited the attendance of ladies to discuss with them the advisability of forming a diocesan branch of the W.A. to the M.S.C.C., are of the opinion that it is desirable that such be formed.—Carried. 31. Proposed by Rev. A. S. White, seconded by Mr. T. W. Scott, that the Synod of the diocese of Athabasca be incorporated and that the matter be left in the hands of the Bishop and Archdeacon, to be dealt with as they deem proper.—Carried. 32. Moved by Rev. C. R. Weaver, seconded by Rev. W. G. White, that the following and all rules be translated into the Cree and written in the Syllabics and posted up in each school in conspicuous places: (1) That the children go home in the clothes that they are wearing at the time, this to apply to going home for holidays and with full permission of the principal in charge; (2) that all children be in school not later than October 1st, except in exceptional places; (3) that no child be taken from school before the end of the term, except in cases of sickness; (4) that any child taken from school before the end of the term without express permission of the principal in charge forfeit all clothing supplied by the school.—Carried. 33. Proposed by Archdeacon Scott, seconded by Rev. C. R. Weaver, that the Bishop's address be printed with the acts of the Synod.—Carried. 34. Proposed by Rev. W. G. White, seconded by Rev. A. S. White, that this synod desires to place on record its deep appreciation of the services of Archdeacon Scott during his long and faithful labours in the mission field of this diocese, and regards with sincere regret his resignation of the Archdeaconry on account of the continued ill-health of himself and Mrs. Scott.—Carried. 35. Proposed by Rev. W. G. White, seconded by Rev. C. R. Weaver, that this synod wishes to draw the attention of the Provincial Synod to the need for explanatory tracts being translated into Syllabic Cree containing definite teaching, as will specially support our Protestant Indians against Roman teaching. In concluding the Synod the Bishop asked Archdeacon Robins to offer prayer, after which he pronounced the benediction.

COLUMBIA.

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

Victoria.—Christ Church Cathedral.—The cathedral was crowded at the afternoon service, on Friday, June 17th, when the installation of the new dean and canons took place. The Bishop read the statutes which are to bind the new chapter, giving the relations between the bishop and the rector of Christ Church Cathedral, one of whom is always to be the dean. The canons are to preach once in each year, and the chapter is to be summoned not less than twice in each year. After having promulgated these statutes, the Bishop added a few words, pointing out the fact that the cathedral is the mother church of the diocese and ought to set before the people the highest ideal of the worship of God. He welcomed the clergy of the other Christian bodies who were present, and who occupied seats immediately below the pulpit. He assured them of the earnest wish of the newly-formed chapter to work with them in all possible ways for the advancement of all moral questions and in fighting against the evils of the day. He earnestly prayed that the worship of the Church might be essentially spiritual and never content itself with

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forms, however beautiful they may be. After the address, a hymn was sung and the creed repeated. The Bishop then instituted the Rev. A. J. Doull, M.A., the newly-appointed rector of Christ Church, as Dean of the Cathedral, and Archdeacon Scriven conducted him to the seat allotted him in the sanctuary. Mr. Lindley Crease, as chancellor of the diocese, then formally declared to the people the fact of the Dean's installation. After this, the Rev. C. E. Cooper, M.A., rector of St. Saviour's, and the Rev. J. A. Leaky, rector of St. Peter's, Cowichan, knelt and were instituted as canons of the cathedral and were conducted to their stalls by the Dean. The chancellor again declared that they had been duly appointed and the service closed with the singing of another hymn, and the benediction. The Bishop and Mrs. Perrin entertained between 450 and 500 guests in the gardens of Bishopclose after the service.

GOLDWIN SMITH.

Ob. June 7, 1910.

The scholar sleeps where he had loved to toil,*
With teeming brain, and richly freighted pen;
Outpouring golden thoughts for weal of men,
And wisdom gleaned from out the ages' spoil.
Unstir'd the pallid brow by this world's moil,
Closed is the eye to human sight, or ken—
As in the natal womb unopened, when,
Insensate yet to light, and life's turmoil.
But hark—from near, and far, the loud acclaim!
"This man has lived, and loved, and toiled for
man;

The prize he sought was not the wreath of fame;
He set himself a higher, nobler name—
And so has won a purer, loftier name—
Than lettered lore, or scholar's skill may span."

T. E. MOBERLY.

Toronto, June 8th, 1910.

*Mr. Goldwin Smith died in his library.

Correspondence

CHURCH UNION

Sir,—In these days when Church union is discussed, it may not be inappropriate to consider the stand the Bishop of Nova Scotia (Bishop Worrell) has taken in visiting the Presbyterian Synod lately held in that city. He, with the Venerable Archdeacon Armitage visited the Synod and conveyed to the assembly the fraternal greetings of their own church and prayed that God's blessing might rest upon their deliberations. In doing this, the Bishop has set an example that might well be followed by the whole of Christendom. For there is nothing more acceptable in the sight of God, or more seemly in the opinion of all true lovers of our Lord Jesus Christ than for God's people to pray for each other and to have a good will for each other. This is why we are disposed to give our hearty approval of what Bishop Worrell did on that occasion. For love is the essence of Christianity. This brotherly love and good will towards other Christian bodies, has hitherto been withheld by many Anglicans, because of wrong views held by them. Many of them have been taught and have believed that God has established only one form of Church government, and therefore it would be wrong to

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encourage any other; that in doing so, they would be disloyal to their own church. This opinion has prevailed and no doubt still prevails in the minds of many good Churchpeople. We make bold to state that the Anglican Church in her formularies does not state there can be no other form of Church government than her own. She simply states—as she has a right to—what she holds to be necessary for a true Church. But this is a very different thing to saying there can be none other than she has laid down. In fact, there are internal evidences in the Prayer Book that she recognizes other bodies. But we are speaking more particularly of her formularies now and not of the interpretation placed upon them by individuals. We are of the opinion that if these were scanned more closely by Churchpeople, they would look with more charity upon other bodies of Christians, and there would be a better feeling prevailing. The late moderator of the Presbyterian Church, Dr. Lyle, of Hamilton, was not out of place when he said, at the above Synod after Bishop Worrell spoke, "Arise and take your place as leaders and not come in afterwards." This leadership, in our judgment, can never be exercised while the claims of other bodies are overlooked.

Joseph Fennell.

MIND YOUR STOPS.

Sir,—In the letter you were kind enough to insert in your issue of May 26th the pointing somewhat obscures the meaning I intended. The old pointing of the first versicle of the Litany is "O God the Father, of Heaven," where the words "of Heaven" are evidently intended as a predicate to distinguish God the Father from the other Sacred Persons; just as "Redeemer of the world" distinguishes God the Son, and "Proceeding from the Father and the Son" the Third Person of the Trinity. It is this harmony and symmetry in construction of all these ver-

sicles that is destroyed by the new pointing; besides the error, as I said before, of referring to God the Father only, when we speak of God as our Father by creation. For we are told "God said" (the plural form Elohim) "Let us make man in Our image." It is a mistake to suppose that this change was made after the accession of King Edward. I have an old Prayer Book, bought in 1898, in which the new pointing is used years before the Queen's death. And another, bought in 1894, in which the old pointing still prevails. The earliest trace I can find of it in the Litany is in an American Prayer Book, printed, indeed, at Oxford without date, but bought in 1882. The Lord's Prayer, however, has still the old pointing. He is a bold man who undertakes to correct the grammar of the compilers of our Prayer Book and the translators of our Bible. For in the matter of learning "there were giants in those days," who were trained under the old system of education, that made logical minds; before the modern system of cram came into vogue, which leaves the untrained mind the prey of every clever writer, who substitutes unproven theories for facts. Herein lies the secret of more than half the vagaries of so-called Higher Criticisms, and of half the isms that distract the Church.

J. M. B.

"MIND YOUR STOPS."

Sir,—The letter of "Only a Boy" was a very interesting feature of your edition of June 16th. It is a hopeful sign when church people really interest themselves in the study of the prayer book. At the same time I wish I could have "Only a Boy's" sublime confidence in the King's printer. Apparently "Dad" has forgotten that changes in the prayer book are made only by the authority of the two convocations of Canterbury and York, and then receive the consent of the Sovereign. I fear that some changes have been

made without such consent. There is a minor one in the Benedictus. In the fourth verse the older copies read: "That we should be saved from our enemies: and from the hand of all that hate us." So the American book reads, but the later Victorian and Edwardine copies have, "and from the hands of all that hate us," on what authority I should be glad to learn. It is interesting to note that the Authorized Version also reads hand. The most serious alteration occurs in the Rubric after the Creed in the Liturgy. We now find: "Then the curate shall declare unto the people what holy days, or fasting days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the communion; and briefs, citations and ex-communications read." But in the "Sealed Books," which the King's printer should copy, after the word "communion" there follows, "and the Banns of Matrimony published;" an omission without the least justification. Similarly has the first Rubric of the marriage service been altered in order to conform to a law of William IV., which is merely concerned with the civil status of Banns published in churches where there is no morning service. These instances made me rather suspicious of the authority under which the change has been made in the Lord's Prayer. If I cite the American prayer book again it is merely because it copied from the English books of 1792, or thereabouts. In it I find the clause reading, "Thy will be done on earth, as it is in heaven." Having thus assailed the legality of the change, let me hasten to assure "Only a Boy" that he has done us all a great service in copying Dean Goulbourn's setting forth of the prayer. It is obviously a great improvement upon the older way. But while we may desire very heartily a revision of the Book of Common Prayer, no one wants to have it carried out on the initiative of the King's printer, and still less on the sole authority of an order-in-Council. For, after all, they are the Church's prayers, and just as much mine as the King's.

R. B. Nevitt.

DASHING DICK.

THE LIFE STORY OF A MACGIE.

By Rev. W. Everard Edmonds.

(Continued).

Chapter XXII.—Sudden Changes.

One day Guido and Bonita sat chatting in the cosy room, in which I

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spent most of my time, when little Eva came running over the lawn in breathless excitement. As she neared us we could see that she had been crying, and she quickly told us the cause. Her father had just received a cablegram, which necessitated his returning to America at once. Eva was to go with him, and preparations for their departure were to be made immediately. As the little girl finished telling this startling news, her eyes fell upon me, and she burst into a violent fit of weeping. She had grown passionately fond of me, and the thought of never seeing me again was almost too much for her to bear. Bonita hurried from the room, but Guido sat for some time looking earnestly at the lonely little child caressing me in her arms. Suddenly he spoke. "Miss Eva," he said, "would you like to take Dicky back to America with you?" "Oh, Guido! How I should love to," said Eva, her face beaming with pleasure. "But, no; I cannot take him from you. He saved your life, and I know you love him dearly. No; I must not do it, Guido," she said, quickly with a little catch in her childish voice. "Yes," said Guido, slowly, "Dicky saved my life, but he also saved yours and Bonita's. In that way you have as much claim upon him as I. But I have sometimes wondered lately," said Guido, as if thinking aloud, "whether it would be right to keep him always here in a foreign country. I have felt the longing pain of homesickness myself, and I am afraid that, after a time, my little friend would begin to pine for his native land. I could not bear that, Miss Eva, and I know that you will always treat him kindly. Take him, then; he is yours. You need him more than I." Poor Guido! I well knew the sacrifice he was making; but little Eva's distress had touched a tender chord in his heart, and a great flood of pity swept over him for the little motherless girl. Eva tried to speak, but failed; then in her impulsive way she imprinted on Guido's lips a fervent kiss, which expressed far more than any words could convey. All was now bustle and excitement in the quiet old house. Guido

was engaged to help in packing up, and he and Bonita worked busily all day long. From their conversation I was able to construct a pretty story of their future. Guido had bought a little farm with the money he had brought with him from America, and after their marriage, which was to take place in a month's time, they would there take up their abode. Ah! how I should miss my kind master; but, well—he knew best, and my future was not mine to choose. The day of departure soon came round. When Mr. Kingston came to bid Bonita good-bye, he pressed a purse of gold into her hand, and told her that that was to be his wedding-present. "And you won't forget," said he, "to visit—" He said no more, but I knew he meant the quiet grave Eva and I had stood beside the week before. The leave-taking between Bonita and Eva was a very affecting one. Of my own parting from Guido, I cannot speak, if ever I loved a human being in this world it was Guido, who, for so long, was my master, companion and friend. The train glided out of the station on its journey to Paris. But for me the changing landscape had no interest. Even the sight of the mountains failed to rouse my drooping spirits, and before we reached the French capital I was dangerously ill. Of the short trip by rail and the voyage to America I can remember but little. The ship's doctor prepared special food for me every day, and both Mr. Kingston and Eva were kindness itself; yet more than once I thought that I should never see my native land again. Towards the end of the voyage I felt considerably better, and when on the last day Eva took me with her out on deck, she was surrounded by a crowd of well-dressed ladies and gentlemen, eager to see her "pet." But my little mistress, knowing how ill I had been, soon took me into her state room again, and there I remained until we landed at the pier in New York. Eva's father had cabled to the servants to have the house in readiness for them on their arrival, and late that night we were driven to a beautiful brown stone mansion on Fifth Avenue. Mr. Kingston, who seemed

to be very much worried over something in his business, ordered a servant to put me in the aviary. Eva gave me a good-night caress; then the silent servant placed me in a small brass cage in a distant room, and, before I could look about me, I was left in total darkness.

(To be Continued)

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Marriage

MORRIS—The Rev. Fred Brasied, of Snowflake, and Miss Ella Phoebe Anna Earl, were united in the bonds of Holy Matrimony on Thursday, June 9th, by the Rev. J. H. Cox, of Christ Church, Belmont. Their many friends wish them every joy and happiness in life.

USE OF ALUM IN MICHIGAN.

State Chemist F. W. Robinson, of Michigan, in an interview some days ago, stated that many baking powder companies have for months been turning sodium aluminum sulphate as one of the ingredients used in the manufacture of baking powder, which, when sifted down, was nothing more or less than alum. This, he claims, will soon be used by many of the States as an entering wedge to prohibit the use of that substance in baking powder and many other food-stuffs. Michigan has no law preventing the use of alum, but there is a stringent law against the use of substances in foodstuffs that are injurious to the public health. According to the Pennsylvania decision alum is classed as such, and action may be taken in Michigan to prevent the sale of baking powder containing it.

Children's Department

THE LOCKED DOOR.

By Sydney Dayre

"We should fill the hours with sweetest things if we had but a day."

Mary repeated the lines as she looked up from the paper she was reading.

"There's more to it," she said. "All about the things we should do or wouldn't do if we knew that we had only one more day to live."

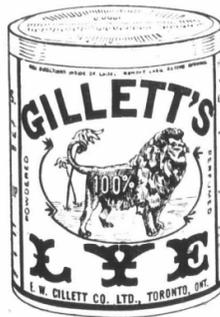
"What's the good of thinking about it, or writing about it?" said her brother Tom, who sat near her on the porch. "We can't any of us know when we are going to live a day more. Or if we can, it will be when we are so sick we can't do anything—or even think about it, likely."

"Still, as long as we don't any of us really know how much longer we are going to live," said Mary, "It seems to me it would be a good thing to think of it sometimes. If we felt angry with somebody and were going to say unkind words, and then should think that perhaps they were the last words we should ever say to that person. Or, if there were something we ought to do, and we neglected it and never would have another chance to do it, and then. O dear!—to think of having such things remembered of us when we were gone—"

"Don't think of it if it distresses you," laughed Tom. "For it isn't likely you'll ever get to where you'll only see a day ahead of you. People don't, you know."

"I did once."

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Grandfather had come near the two speakers and heard what they were saying.

"Why, grandfather!" Tom exclaimed in surprise. "You?"

"Yes, I."

"—Were fixed so you thought you had only one day to live?"

"Less than that. I thought it might be only a few hours, though I could not know just how many."

"Well!" Tom gave a little gasp. "Do tell us about it, grandfather."

"It was when I was not much older than you, Tom. When you are as old as I am you will find that some of the things that have taken place in your earlier years will stand out very distinctly in your memory. And this experience of mine has stayed by me through all the years since."

"I was clerking in a city jewelry store, very proud to have got in so young. Things were different in those days to what they are now. There were no electric lights burning all night to show whether rogues were prowling about. People depended more on their good locks and bars. Mr. Strong, my employer, had had a safe built in the wall at the back of the store, and the more valuable articles in the stock were put into it at night."

"One afternoon towards closing time a messenger came to say that Mr. Strong was wanted at his home—one of his family had been suddenly taken ill, if I remember rightly. The other clerk had already gone, and Mr. Strong turned to me."

"I shall have to leave you to close up," he said. "You have often helped me to put the goods in the safe. Do it just as you have seen me."

"I felt gratified at being trusted with such valuables, and listened carefully while he gave me full directions. The safe door closed with a spring, and no one but Mr. Strong could open it."

"After he was gone I put in the precious stones and watches, thinking all the time how very difficult it would be for any thief to get in."

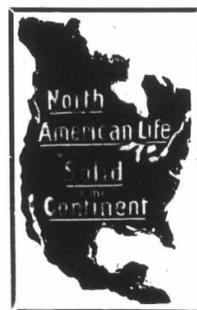
"Just as I removed the prop that held back the heavy door I saw that I had forgotten to turn out the gas inside, and took a step back to do it. And then—the heavy door swung, gave me a bang and a shove, and slammed to. I was in the blackest darkness, shut in a four-by-six airtight space."

"Phew!" exclaimed Tom.

"O, grandfather!" Mary opened her eyes in dismay, shaking her head as she slid her hand into the wrinkled one which lay on the arm of the chair.

"Why, what is the good of getting excited?" said Tom. "He's here, don't you see? We know he must have got out somehow." But he listened eagerly as grandfather went on.

"I sprang against the door in the vain hope that it might not have en-



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tirely closed. But there it was—as firm as the four walls of my prison. For a few moments I felt dazed at this sudden dreadful thing. Then I resolutely set myself to calculate my chances.

"No need to tell me that I could not live long in that shut-up place. But how long?—before the precious air would be exhausted? That I could not know. Was there any hope of help coming, and when? The more I thought, the more I saw how faint that hope was. If I did not reach home by a certain time I should be missed, but real anxiety would not be felt until the evening was advanced. Then, when search was made for me would any one think of the safe? You see things looked doubtful for me.

"I thought and thought until my brain seemed to get into a whirl. And then a kind of wild desperation seized me. I beat on the solidity of that cruel door, shrieking for help, until I was exhausted, and threw myself on the floor. Was this the end for me? O, life, life, how beautiful it seemed now that it was slipping from me. I had not definitely rejoiced in it, never had realized the sweetness of blessed fresh air, of sights and sounds of happiness, of dear home ties. And as I lay there your 'one more day' thought, Mary, came to me as it certainly can come to few boys.

"Before me came the crowding thought of all I might have been and had not been. Life seemed to rise before me as a precious gift, to be highly valued and made the most of. How poorly I had used it. They seemed to glare on me—those opportunities I had neglected. How they rose to mock me, one thing after another. Times when I might have been kind and had been cruel. Times when I might have been generous and had been selfish. In the light of the fact that I might now be saying farewell to it, my past life loomed up as a long failure.

"One of the bitterest thoughts in that fearful hour was of a boy who lived near me. He had been accused of a wrongdoing, and I had by the merest accident come to know that he was innocent of it. It would have taken a little trouble on my part to set the matter right—I did not like the boy and had not been in haste about it. He had not been a good boy, but was, I knew, trying to do better. Now this added burden of lost opportunity was laid upon me. I tried to pray, but could only again cry out in my agony as, all of a sud-

den, I realized that I was breathing with difficulty. I sprang up, remembering what I had read of bad air sinking to the floor. I could not feel much difference though, as I stood on a box, then climbed on a shelf in hopes of prolonging this struggle for life."

"Go on, please, grandfather," said Tom, gently, as the old gentleman paused for a few moments.

"That was about all I knew of it until I found myself on the floor of

the store and Mr. Strong and one or two others shaking me and throwing water on my face and pouring things down my throat. They took me home and in a day or two I was none the worse for my unpleasant experience."

"But—how did it happen?" asked Tom, breathlessly.

"My life was given back to me for another trial simply through the kind Providence which has ordered it from first to last. It seems that Mr. Strong had decided early in the evening to go back to the store to look over some accounts. And remembering that he had left the care of the safe to raw hands, he went to take a look at it. There was nothing in the appearance of the outside of that door to show that it had pitilessly closed on me, but something else was there to tell its story.

"When I, with the other clerks, or sometimes Mr. Strong, had formerly put away the goods together, one of us had always stood inside to stow away as the other brought them. As I was doing it alone, I had brought the trays and boxes and set them on a chair outside the door, then taking them in. With the last journey I had

brought my hat and overcoat and left them on the chair, which chanced to be—only I could never call it chance—just near enough the door to be turned over as the door swung on me. It did not take long for a bright-witted man to conclude that he had better open that door."

Tom drew a long breath. "Well," he said, "it isn't likely that many of us will get right face to face with it as you did, grandpa. But any way, I believe it would be a good thing to keep a little of the 'one more day' in mind for every day's use."

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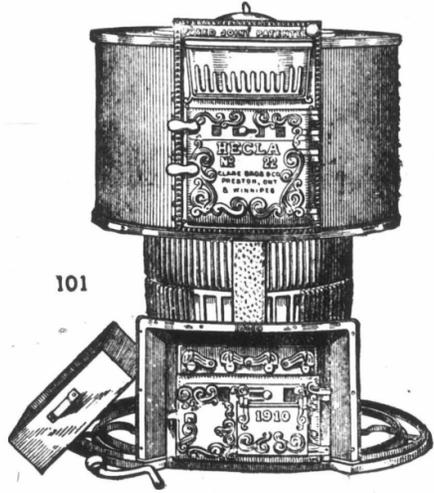
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