

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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TORONTO, CANADA, THURSDAY, JUNE 10th, 1909.

No. 29.

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the Bishop was leaving the church,  
a lady pressed forward among the  
crowd and asked the Bishop to give  
her little child his benediction, add-  
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chance of seeing the Bishop again.  
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MEGANTIC	July 8, Aug. 7, Sept. 11
OTTAWA	July 10, Aug. 14, Sept. 18

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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 10, 1909.

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## Lessons for Sundays and Holy Days

June 13—First Sunday after Trinity.  
Morning—Josh. 3, 7-4, 15; John 20, 1 to 19.  
Evening—Josh. 5, 13-6, 21 or 24; James, 4

June 20—Second Sunday after Trinity  
Morning—Judges 4; Acts 4, 1 to 32.  
Evening—Judges 5 or 6, 11; 1 Pet. 5.

June 27—Third Sunday after Trinity.  
Morning—1 Sam. 2, 10 to 27; Acts 8, 5 to 26.  
Evening—1 Sam. 3, 1 or 4, 10 to 19; 1 John 2, 15

July 4th—Fourth Sunday after Trinity.  
Morning—1 Sam. 12; Acts 11.  
Evening—1 Samuel 13; or Ruth 1; 3 John

Appropriate Hymns for First and Second Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.  
Processional: 306, 390, 534, 545.  
Offertory: 170, 216, 223, 235.  
Children's Hymns: 173, 304, 338, 344.  
General: 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

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

### THE FIRST SUNDAY AFTER TRINITY.

The discussion of theological propositions does not interest men in the same degree as the outlining and enforcing of the standard of conduct. The average mind assimilates ethics more readily than metaphysics. There are more to listen to a discourse upon the practical effects of the doctrine of the Trinity upon the spiritual life than there are to repeat the Athanasian Creed. And surely this tendency is not to be condemned, especially when we bear in mind the statements of Jesus Christ concerning the Judgment. The doctrine of the Trinity is wrapped up in mystery. Yet it is a peculiar feature of Christianity that the more mysterious the doctrine the more practical its

effect upon man. Let us test this dictum by reference to the doctrine of the Trinity. Who will deny that this doctrine has given us a fuller conception of the Fatherhood of God? Through the teaching of Jesus the Father has been brought very close to man. Had we not better put it the other way? Man has been brought closer to the Father through the fuller conception of Fatherhood revealed by the Son of God. The Father is our Creator. He is also our Preserver. You must deny the revelation of Jesus, the divinity of Jesus, if you would be a Deist. The absolutely unique influence of the doctrine of the Fatherhood of God is seen in the logical sequence, the brotherhood of man. This, indeed, is the particular lesson of Gospel and Epistle for this Sunday. "Beloved, let us love one another: for love is of God." Brotherhood constitutes one of the most potential influences at work in our midst. We learn to be brotherly when we appreciate the conception of the Fatherhood of God. Then again the doctrine of the Trinity gives to man a truer sense of communion with God than any other religious doctrine. Just consider the significance of that mystery of mysteries, the Incarnation. There can be no satisfactory theory of the Atonement. Yet both Incarnation and Atonement unite to teach, as nothing else can, the deep and eternal love of God for man. They reveal to us that love is sacrifice. And they inspire us to love the brotherhood. The Holy Eucharist is altogether based upon the doctrine of the Trinity. Take away the Trinity and you take out all mystery from the Eucharist. Leave the mystery and note the unique spiritual influence of the Sacred Feast. Therein we present our bodies "a reasonable, holy, and lively, sacrifice" to the Blessed Trinity. And finally this doctrine gives us a very noble conception of inspiration. The Holy Ghost is God. He energizes amongst men. The individual is inspired but he does not lose his individuality. The individuality is consecrated to the service of God. And we are thus taught to regard the Holy Ghost as a real influence in our lives, controlling our actions, but at the same time allowing us to act along the very lines of character which He Himself has marked out in us. The Holy Ghost inspires the Church. His presence is the condition of the fulfilment of Jesus' promise concerning the Church that "the gates of hell shall not prevail against it." Mystery is no argument against the truth of a doctrine. Have we not seen that the deeper the mystery the more practical, the more universal, the effect of the doctrine upon our spiritual lives. Realizing that this influence is altogether for the social, moral, and spiritual uplift of mankind we must be ready at all times to give a reason for the faith that is in us. Therefore the theological discussion, though somewhat irksome to many, must not be neglected. Remember the avowed object of destructive criticism, viz., to refute the doctrine of Jesus' Divinity and the doctrine of the Personality and Divinity of the Holy Ghost. The acceptance of so-called critical denials of the mysteries of the Catholic faith means the relinquishing of the most potent spiritual influences. And with those influences goes the practice of love. "For love is of God, and every one that loveth is born of God, and knoweth God."

### Western Church Energy.

Western Churchmen are no laggards. They don't wait for events to push them along. They make the events themselves, and with inspiring energy break ground for others to follow on. No sooner had the Government settled the establishment of a Provincial University at Saskatoon than Bishop Newnham and the indomitable Archdeacon

Lloyd appeared on the scene with an application for five acres of land close to the university building towards the foundation of a Divinity College for our Church. We understand that the application will be granted. This is the first application for a college site in affiliation with the university at Saskatoon. We are proud of our Western brethren. Their pluck and dash are worthy of all commendation. Oxford, Trinity College, Dublin, and Toronto University will each have a worthy representative on the teaching staff of the new Divinity College. We look with confidence for excellent results from this institution.

### Vantage Ground.

It was well said in one of our leading English Church journals—in effect—that the life of a Bishop was so filled with the cares, duties, responsibilities and labours of his diocese that he could not be expected specially to devote himself to the profound study of the scholar, or the assiduous cultivation of the arts of the orator. That these pursuits and acquirements were, however, within the peculiar province of a Dean. This expression of opinion brought to our mind the coming vacancy in St. James' rectory, Toronto. The belief that this is the true conception with regard to such honoured and influential positions in the Church in Canada as well as in the Mother Land. These positions of vantage should be filled by men of unusual learning and power of speech. Men who by their gifts and graces will draw other men to them for guidance, instruction and power. Men of leading and authority—of leading in the footsteps of the Master and of authority to expose and subdue the works of evil and to make clear and attractive the way of righteousness. These are no places for worldly-minded or ambitious men, but, on the contrary, for men who will maintain and advance the highest traditions of the Canadian Church.

### New Rochelle.

Anniversaries are so common nowadays that most of them pass unnoticed by the general public, but one of unusual interest is the founding of Trinity Church in New Rochelle two hundred years ago. Part of the Huguenot remnant that escaped across the channel from France in 1681 in 1689 found a home after their wanderings across the Atlantic and John Pell, Lord of the Manor of Pellham, conveyed to Jacob Leisler for the behoof of the Huguenot immigrants 6,000 acres of land and one hundred acres for a church to be erected by the inhabitants. There was already a French Church in New York where in the earliest days the refugees worshipped, riding or walking the twenty-two miles to Pine Street on Saturday and returning on Monday morning. In 1692 they built a little wooden church in New Rochelle and soon after the Rev. David Bonrepos was instituted as clergyman, who was succeeded by the Rev. Daniel Bondet, who had been ordained by the Bishop of London, and was sent out by the S.P.G. Among the clergy who succeeded him was Michael Houdin, who had been a Franciscan friar and a sub-prior of a house in Montreal before he joined the Church. But even by the middle of the eighteenth century French had so ceased to be the language understood by the parishioners that the clergy became first bi-lingual and in the nineteenth century the same as the rest of the country. The tradition of the origin of the settlement is still faithfully and worthily preserved.

### Mutual Distrust.

It is a sad day when two people who are compelled by circumstances to have frequent dealings with one another allow themselves to drift into an attitude of mutual distrust. It is the part of wisdom—call it worldly if you like—to lessen as much

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as possible the points of difference between ourselves and our fellowmen, and to increase the points of mutual interest. The man who is determined at all hazards to have his own way in things great and small, will, in time, surely and sorely strain the regard of even intimate relations and friends. The rule that applies to individuals is also applicable to States. It is the duty of every good citizen not only to live at peace with his own relatives, friends and neighbours, but to endeavour by word and deed to promote the noble cause of peace with all mankind.

#### An Invasion of England.

An emigration into England and of farmers too! The story seems incredible, but it is true. About the year 1883 there was severe depression and farms were thrown on the landlord's hands. In casting about for relief the agents found that a few years before some west country Scottish farmers had found dairy farming pay in Essex. There appeared in consequence in the leading papers advertisements offering Essex farms within twenty-five miles of London at low rents with freedom of cultivation—a Godsend to men competing keenly for farms at high rents and long terms with all sorts of restrictions. The farming community changed and did so also in Surrey, especially about Guildford, where these men settled with their small, splendid milkers, the Ayrshire cattle, and have within the last twenty-five years spread over the country. According to Mr. Charles Low there are 800 Scotch out of 4,000 farmers in Essex. It is said that although well educated these people make no pretensions, they are working farmers, their wives and daughters lend a hand, the sons drive the horses or feed the cattle and the daughters help with the cows.

#### "Honest Exaggeration."

The able and suggestive report of the Scottish Commission on Agriculture to Canada, which, it may be remembered, visited our country last year, is well worth reading. The members of the Commission were shrewd and observant men, prepared by a thorough training in the agricultural methods of their home land, to form sound opinions on the conditions obtaining in this country. What criticism they offer is tempered by kindly feeling. Amongst other things they say that, "Canada is suffering too from honest exaggeration. It is suffering too from a worse evil—from a superabundance of real estate agents and speculators in land. It is, however, so good a country that exaggeration can but harm it, and we who have no land to sell are doing it the best service we can when we tell the truth about it." There can be no doubt that we are under an obligation to our Scotch friends for their wise and timely words. It would be far better for the future of the country were this "honest exaggeration" appreciably modified and real estate agents and land speculators curbed in the interest of bona fide settlers and land workers whose object is to obtain land for the purposes of cultivation and making homes for themselves and their families.

#### A Religious Life.

So far has the fashion of Church work operated in modifying the ideas of religious service, that President Peabody at the meeting of the Religious Education Association feared that the Church was in danger of losing its spiritual influence. He expressed the apprehension not only of those who are out of sympathy with the social Gospel, but those who like himself, are in sympathy with it. The Homeletic Review says in the course of an article on the subject that a long-lived Church cannot be built upon sewing-societies, charity bazaars, boys' clubs, or even psychotherapeutic clinics. . . . The chief mission of the Church is religious. And by religious we mean exactly what the plain man believes religion to be, the maintenance of a life with God. Unless this be primary the Church has no ground for existence.

It is a mistaken policy that assumes that religion has no hold on our modern life and that the Church can thrive by ignoring it.

#### "Liberty of Thought."

This expression is so often seen in the Press and heard from men's lips that to adapt the question of Pilate we are moved to ask what is this "liberty of thought" that some men seem almost to idolize? A difficulty and a real one in seeking a definition lies in the fact that the almost infinite variety of desire and opinion in men makes it all but impossible to find a definition that would prove generally acceptable. And yet is it not desirable that Christian men and women should have some such definition? It would, we are confident, be generally helpful. With its aid they could the more surely and readily discern the good and detect the evil in the constant stream of journalism and literature with which their homes are inundated in these days of light reading and shallow thinking. Like the carpenter's rule it would enable them to measure up the material daily presented for their consideration with some degree of accuracy and to estimate how much of it is charged with the truth on which alone true freedom is grounded, and how much of it is as "sounding brass, or a clanging cymbal."

#### The True Test.

A considerable amount of comment is made in the large cities in the States upon the splendid edifices that are springing up belonging to the Christian Science body. All sorts of theories and explanations are given. The truth seems to be that in every city there are increasing multitudes of people without any settled convictions and often without any definite religious instruction, who delight in nothing so much as to hear or see some new thing, and many of these are to be found at the Christian Science services. It is not at that stage of growth that the soundness of a religious movement is to be calculated. How many there are which have sprung up in the United States and after a few years are no longer heard of. By their fruits we know and judge individuals and by the same test the strength and reality and depth of the aspirations after holiness of societies are governed.

#### English Church Pageant.

One of the most attractive and instructive of the Pageants prepared for the entertainment of British people will be that to be displayed on the grounds of Fulham Palace this month. The "National Church" thus speaks of it: "The coming of the English Church Pageant is arousing the most widespread interest, and it is certain that it will attract many thousands to the grounds of Fulham Palace. . . . The Archbishop of Canterbury, in commending the effort, has laid stress upon its educational value. The Pageant will be not merely a grand spectacle; it will bring home to everybody, in the Archbishop's words, 'our own wonderful and divinely guided story.' The importance of such a Pageant at this juncture is indisputable. At a time when the Government are attacking a section of the Church it is well that people should have their minds recalled to what is actually the history of the Church, and the 'episode' in the Pageant relating to Wales will be viewed with great interest."

#### A Great Opportunity.

For some time past we have said nothing on a subject that must be dear to the hearts of all loyal Churchmen of the Diocese of Toronto. But the time is ripe for a reasonable word. We refer to the earnest prosecution of the building of the cathedral of the diocese. It is an old story, the gift of land for a cathedral foundation, by Bishop Strachan. The persistent, determined and vain effort of Bishop Sweatman to obtain the consent of the authorities of St. James' Church, Toronto, to that church being made the cathedral church

of the Diocese. The application of Bishop Strachan's gift to the purchase of the site and the founding of St. Alban's Cathedral, with the consent of the Diocesan Synod, and the long determined struggle made by the late revered Archbishop to carry forward what he looked upon as the crowning work of his life for the diocese he loved and laboured for. And now the diocese has the foundation so well and truly laid, first by the honoured Bishop Strachan, and put into actual form by Bishop Sweatman and the Synod of his diocese, and waiting for the energy, capacity and devotion to the work of Bishop Sweatman's worthy successor, Bishop Sweeny, backed by the devoted and loyal generosity of the united clergy and laity of the diocese to carry on with rapid strides this noble work for God and His Church. It would be unworthy of the memory of the men who were its founders. A disparagement of their true conception of the need of the diocese. A reflection on the action of the Diocesan Synod in authorizing the foundation of St. Alban's Cathedral to refer to the old discussion as to the site which will in time be near the centre of the great and growing city of Toronto, or to the beginning of the work many years ago. We can only add that to any thoughtful and informed member of our Communion it is a work of imperative necessity. We believe Bishop Sweeny will prosecute it with ardour and we doubt not he will have the loyal and energetic support of the large-hearted, loyal-minded Church men and women too of his diocese. We wish them God-speed.

#### THE VEN. McADAM HARDING, ASSISTANT BISHOP-ELECT, DIOCESE OF QU'APPELLE.

Hard work and faithful service has been rewarded by the call of the Venerable Archdeacon Harding to fill the position of Assistant Bishop in the Diocese of Qu'Appelle. Coming out to this country about a quarter of a century ago, Archdeacon Harding first served the Canadian Church as one of the assistants of the Rev. Foster Bliss in the missionary district of Mattawa, then in the Diocese of Ontario. From Mattawa on being ordained priest in 1888, the Archdeacon was called to Brockville as assistant at Trinity Church and in the following year became assistant at St. George's Cathedral Kingston. From Kingston he was soon called to St. Matthew's, Brandon, where he served so faithfully and acceptably for a number of years until called to fill the post he has occupied as Archdeacon of Qu'Appelle and General Missionary for the diocese, as well as Examining Chaplain to the Bishop. The call which has come to him now from the Synod of the diocese meeting in Regina is well merited. He has, owing to his work as General Missionary, become thoroughly acquainted with the needs of the diocese, and is well and favourably known by both clergy and laity from one end of the diocese to the other. When it became necessary to elect an assistant to the present Bishop of Qu'Appelle it was generally felt throughout the Church in Eastern as well as Western Canada that the call would come to Archdeacon Harding. The general opinion in this case has proved correct and we are persuaded that the choice commends itself to the whole Church in the Dominion. That God, Who has guided the Synod to its conclusion, may bless, strengthen and sanctify the Archdeacon in his new and responsible position is our earnest and heartfelt prayer.

#### GIVING OURSELVES A FAIR CHANGE.

One of the commonest of all spiritual dangers, and one of the most ruinous, is the tendency to lose patience and get discouraged with ourselves. We cannot, it is true, expect too much of

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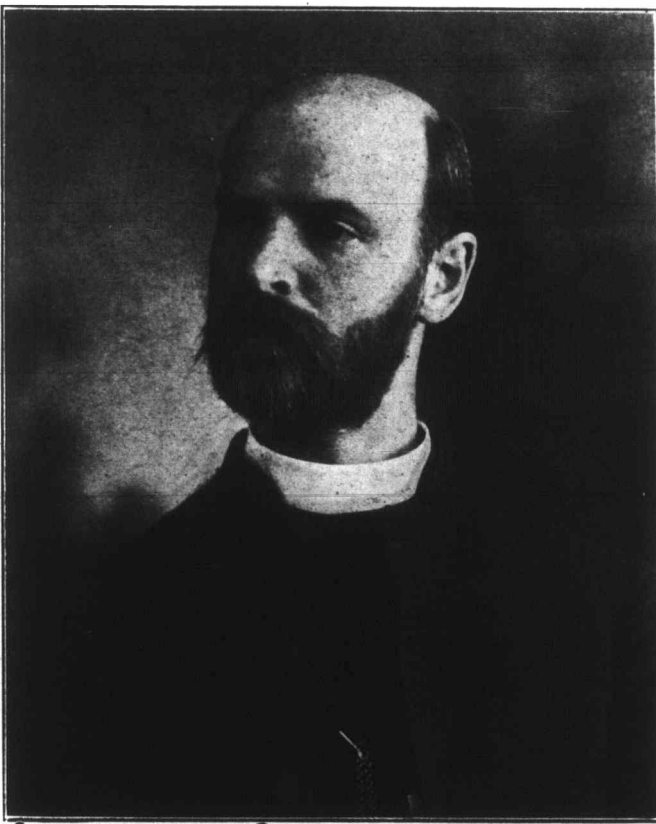
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ourselves or aim too high, but we can expect too much of ourselves in too short a time, which is a very different thing. How many thousands have been and are daily being wrecked on this rock! They have lost patience with themselves. They have expected to do the work of a year in a day, or of a lifetime in a year. Failing to accomplish the impossible they have lost heart and have given up the contest and allowed themselves to drift. This is the inner history of the vast majority of moral and spiritual failures. They would not take time, or give themselves a fair chance. Comparatively few men, if we really knew the truth, but have made the attempt in some fashion in their day to rise to higher things. In some shape or form there has been a genuine turning to God, the start has been made, the battle has been begun, but the inevitable set back has come and they have lost faith in themselves. They have failed to realize the fact that they must creep before they can stand, and stand before they can walk, and walk before they can run, and moreover that a hundred slips or stumbles do not put them permanently back one inch on their course. The frank and intelligent realization or the ignoring of this fact, so universally true in the affairs of every day life, marks a very vital difference in the spiritual status of men. All men slip, stumble, and fall at times, but some stumble and give up. Others stumble and rise and go on. All men are sometimes overcome, some relinquish the fight, others keep it up to the end and die fighting—and victorious. An old-fashioned proverb, that used to be oftener quoted than it is now, says: "The way to Hell is paved with good intentions." Like almost every proverb that professes to generalize on the deeper questions of human experience and conduct, this proverb is only half true. Far truer is it that the way to Heaven is paved with good intentions, i.e., with good resolutions made and broken and remade. This expression "broken" good resolutions which we have used for convenience sake is, however, a misleading one, and fosters the mistake we would fain correct, the term is suggestive of something that has been rendered utterly useless and worthless. But why so? Is not a "broken resolution" still binding? Has there on the other hand ever been an unbroken resolution? So many men see in a "broken" resolution something only fit to be thrown away, others something to be picked up and repaired and used again. The expression, we are convinced, has done much harm. The resolution has not been "broken." It has only missed fire. We must make up our minds to be content to serve God imperfectly. Such a statement may be objected to as being an incentive to laxity and indifference. Men, it will be said, need to be continually and urgently reminded of the necessity for ceaseless vigilance and effort, and of never resting content with themselves. And this is perfectly true. Self-dissatisfaction is, however, quite another thing from self-despair. But men need encouragement on the whole, even more than spurring on. It is difficult perhaps to draw the exact line between reasonable encouragement and helpfulness and the inducement to easy-mindedness. Sometimes it may even seem to be a choice of evils, or of risks. If it is a choice of evils between too much encouragement or possible discouragement, we do not hesitate a moment in saying that the infinitely lesser evil is the former. For we are firmly convinced that infinitely more people make moral failures of themselves from lack of encouragement, from foolishly losing patience with themselves, and expecting too much than from being "let down too easily." We say this, of course, with a full sense of the vital importance of watchfulness and untiring vigilance on the part of everyone seeking higher things. Eternal vigilance, it can never be too often and urgently set forth, is the price of spiritual life and growth. But we are endeavouring to rescue from oblivion and neglect at least an equally important

truth and so to restore the true balance of things. Men need to be impressed with the fact that God does not expect a perfect service, and that any service is better than none. A great deal of harm has been done by insisting upon the principle of "everything or nothing." God is willing to take the little He can get. This truth, we know, is susceptible of abuse, and what truth of our most Holy Faith is there, that is not, but this undeniable fact does not in the slightest degree detract from its surpassing worth and importance, nor diminish by one iota the bounded necessity that exists for bringing it into prominence. There are men, no doubt, who do "abuse the mercy and longsuffering of God," but where one has done this at least ten have become discouraged and imagined that the little they could do was worth nothing at all. We talk about the consciousness of humanity, and, no doubt, we are often harsh and unjust in our judgments of one another, but it is a curious fact that we are often harder upon ourselves than others are upon us, or we upon others. And all our mistaken ideas about "hypocrisy" and inconsistency, which have deterred so many thousands from making the attempt to live the higher life, are directly due to the obscuring of this truth that an imperfect service is ten thousand times better than none. To sum up. It is



**The Venerable Archdeacon Harding, Assistant Bishop-Elect of Qu'Appelle.**

not that we have too high an idea of what God expects from us, or of what our human nature is finally capable, but that we have exaggerated ideas of what can be accomplished in a given time. Too many of us are trying to put a gallon of water into a pint bottle. We are infinitely harder upon ourselves than Christ is, we won't give ourselves a chance, or time, when we have all the time there is.

**THE CONCLUSION OF THE WHOLE MATTER.**

The final and determining value of all dogma or doctrine must be estimated by its usefulness to man. For while Christianity may be a kind of philosophy, giving us as it does a theory of life, it is an intensely practical system. It is emphatically made for the common everyday use of common people. There is perhaps at times a danger of forgetting this. There is and has been, and always will be, no doubt, a tendency to admire a doctrine upon much the same principle as one would admire a work of art, for the beauty of its execution, or a complicated piece of mechanism, quite apart from any use to which they might be

put. Certain dogmas commend themselves to certain minds, as being, so to speak, finely executed pieces of mechanism, and they accept them with enthusiasm and become their uncompromising advocates and defenders. But there often it unfortunately ends. Never is any serious attempt made to apply them to conduct. This is a common occurrence, infinitely commoner than the cold blooded hypocrisy with which such people are often charged. No, they are not hypocrites. They are in dead earnest. But their earnestness is of the wrong kind. They honestly love and admire the doctrine, but only from the outside. This common tendency in our opinion has had much to do with our theological misunderstandings and differences. People have often become so enslaved to the form of the dogma, that they have resented its translation into the terms of man's common personal needs. It is, to go back to our illustration, as if the admirer of the nobly planned machine, should object to its being put in motion for fear of its sustaining damage, and should insist on its being kept in a glass case, and preserved from all the profanation of free handling. Perhaps no doctrine has been so much the object of this ill-regulated admiration, and mistaken reverence, as this great Catholic mystery which the Church calls upon us to specially meditate upon on Trinity Sunday, the Unity in Trinity and the Trinity in Unity. To a large number of devoutly-minded people this doctrine has seemed almost too august and sacred for common use, or practical application. All attempts to state or explain it in the language of the plain untheologically-minded man have, by this class, been frowned down as savouring of irreverence, if not of downright unsoundness. This is to be deplored for more than one reason. For the Trinity when rightly looked at, we won't say understood, is one of the most practical as it is the most comprehensive statement of the divine and human relationship. Unfortunately in the whole range of Christian dogma, there is not probably one which to the ordinary man means so little as the Trinity. To the great majority of those who "profess and call themselves Christians," the Trinity is something very vague, to a large number, it is to be feared, that it is a musty piece of theology, a fragment of the professional theologian, a sort of survival from a bygone age, and at best a dry statement of certain abstract truths which have no bearing upon life or conduct. This very common idea has, no doubt, been largely brought about by the attitude of the class before referred to, who in their well meant but mistaken reverence for this great crowning Catholic verity, have discouraged any attempt to explain and popularize it. The Trinity, it cannot too often and too emphatically be proclaimed, is something for "home consumption." It is for everyday use, for all the people all the time. It is the expression of that simple fundamental religion, the irreducible minimum of belief, without which man cannot come into vital union with God or his fellowmen. "He that will (or wills) to be saved must thus think of the Trinity," says the ancient formula, unconsciously (perhaps) expressing a profound truth. For "salvation" in its true sense, as we know it, is to get into "right" relationship with God, is to know God in His fatherhood, in that brotherhood with mankind which Christ proclaimed, and through the indwelling power of the Divine Spirit. We have purposely stated the case as broadly as possible, so as to make it applicable to all God's people in all ages. Thousands, therefore, we may well believe, who have never heard the name of the Trinity have believed it. Indeed, as we have said, in this wider sense all must have believed it. A man cannot, as a matter of fact, come into touch with God without consciously or unconsciously accepting the Trinity. Therefore, of all Christian doctrines it is the most comprehensive and illuminating. The Church has wisely crowned her system of graduated instruction with it. It stands

at the apex of the structure of the Catholic Faith. It is the "conclusion of the whole matter."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The question of Prayer Book Revision came in for some attention at the recent session of the Diocesan Synod of Quebec. The reports of the discussion that have come to hand are very imperfect, but it would appear that our old, unwept, unhonoured, friend, "the Appendix," has been exhumed and brought back into the limelight. We had supposed that this would-be liturgical atrocity was dead and would stay dead, but it has remained for our fellow Churchmen in the ancient capital, by certain incantations, to call it back at least to the semblance of life. What on earth sensible men can be thinking of when they try to make confusion worse confounded in our Prayer Book by introducing alterations and additions at the end instead of in their proper places, we cannot make out except that it may be a rather clumsy way of trying to defeat the whole movement for revision. When the question was up for discussion at the session of the General Synod in October last we are not aware that a single word was said about an appendix. One thing is certain the committee that was appointed on revision received no mandate—explicit or implied—to consider any such unworthy mutilation of our Prayer Book. Spectator's views on this method of handling our liturgy are pretty well-known, but he will venture to add a few words on the subject. In the first place the appendix method is a weak and spineless way of handling the subject. It appears to show great honour to the present book by seeming to leave it untouched when in reality its rubrics are negated or amended, its services reconstructed and new services inserted and all carefully hidden away at the back. Spectator insists upon mid-day frontal attacks when a subject so vital as this is approached and not a process of sniping in the rear. In the second place the appendix method would cause senseless complication and confusion of our services. When our Prayer Book was compiled in the sixteenth century simplification was one of the objects held in view. It was desired that the common people should be able to follow the services. They succeeded very largely in their object, although the twentieth century idea of simplicity is somewhat different from that of the sixteenth. Now it is proposed to go back to a more complex system, for when you see a rubric in the front of the book you are not sure that that holds good until you turn to the appendix and see what it says about it. In the third place the appendix method is only a temporary makeshift. No thinking man can imagine that a self-respecting Church is going to regard such a thing as final. It simply means that this whole work and this whole agitation has to be gone through again almost immediately. That would certainly make for neither respect for our liturgy nor peace within the Church. We sincerely trust that the Quebec resolution will in no way affect the committee in pushing its work of straightforward revision. Spectator will never hold his peace so long as our liturgy is liable to be mutilated by an appendix.

In the Quebec discussion of Prayer Book revision we noticed two or three arguments advanced that we hoped had been abandoned forever. The first one was that it is not wise for us in Canada to take a step like this until the Mother Church in England gives us the lead. What reason we have for waiting for the English Church to move in the matter Spectator cannot see. We hear a good deal about the "Mother" Church and a good deal is implied concerning that motherhood. If this title, "Mother," simply means a respectful reference to our genesis it is a harmless phrase.

But if it is used to imply authority on the one hand and obedience on the other, then it is time we used that expression "Mother Church" more carefully. The right to govern its own affairs has been asserted over and over again and the tendency to question this right comes not from the English Church but from men who ought to be Canadians. What is to be gained by this subserviency is beyond our comprehension. It certainly does not raise us in the esteem of our kinsmen in England, neither does it add to our own self-respect. To suppose that we, in Canada, cannot say our prayers without getting permission from "Mother" is hardly edifying. Beside all this, England needs all the leading encouragement from the outside world that it can get. The chains of establishment and tradition are not known in our Dominion and, therefore, we are in a position to give a lead on many subjects with advantage. The leadership of the Dominion is freely followed in political affairs in England, and why should our Church leadership be less effective. After laughing to scorn our fiscal system for thirty years the British Parliament seems now about ready to adopt it. Our Synodical system, the place of the layman in the Church, the management of missions by the Church rather than by party societies. All these things may in due time find sanction in England. At all events we didn't wait for English leadership to adopt them. O brace up Canada and do the right thing as you see it. We are responsible for what is done in our own country, the problems of other countries fall upon other shoulders. Call ourselves "daughter" if we will, but remember that the time comes when the mother leans upon the daughter instead of leading her.

Then there is that most insidious and yet most foolish argument against a Canadian Prayer Book, namely, that it will tend to the dismemberment of the Empire. If the Church in Canada has a Prayer Book then the Churches in Australia, New Zealand, South Africa, etc., will have their own Prayer Books. Certainly they will if they so desire. Why not if it makes for Church strength and efficiency? But how this should affect Imperial solidarity or what the Church as a Church has to do with Imperial destiny we do not know. The Church of God is a much larger institution than an Empire. It is not concerned with preferences for an Empire or a republic, but with the spiritual welfare of the children of God's great family. The Anglican Communion is not the peculiar possession of the British Empire. We wonder if those who look upon the Prayer Book as a political bond realize what such a contention signifies. Would that view of our liturgy do to cable to Japan, where our missionaries are doing their best to introduce our Faith into that kingdom? Would it be a suitable introduction to our new enterprise to the Celestial kingdom? We cannot think that the Japanese or Chinese would take very kindly to a Church that is calculated to make men British. But what folly it is to talk of touching the Imperial bond when England, Scotland and Ireland have their own Prayer Books and are considering their revision. The Churches in the British Isles forsooth may have their own liturgies and that is a source of strength, but the dominions beyond the seas may not have them because that would tend to disrupt the Empire. This must surely be the last ditch of those who oppose revision. Spectator.

LAYMEN'S MISSIONARY MOVEMENT IN THE CHURCH OF ENGLAND IN CANADA, FROM REPORT FURNISHED BY R. W. ALLIN, SECRETARY

No gathering has ever been held in Canada of equal significance in the religious world as the recent National Missionary Congress. The men have gone home, and as one goes from place to place and meets these men, and sees what they are doing, no limits can be placed on the re-

sults. It required a few weeks after the Congress for the leaders to get everything in shape, and to be in a position to plan for and undertake anything in the nature of new work. After all bills had been paid, there was a surplus of some two hundred dollars. There has been a certain degree of impatience regarding what has been supposed unnecessary delay in issuing the report, but no time is being lost, and it is expected that it will be ready for distribution early this month. The Presbyterians have appointed the Rev. F. W. Anderson; the Methodists, the Rev. C. E. Manning; and the Baptists, the Rev. W. T. Stackhouse as denominational Secretaries; while Mr. H. K. Caskey, who did excellent work in connection with the Congress, has been chosen as Secretary for the Canadian Council, i.e., the co-operating body having charge of the general movement throughout the whole of Canada. Mr. Caskey has made many friends during the short time that he has been in Canada, and we bespeak for him a kind reception on the part of all members of the Church of England. Since the Congress, many requests have been received for speakers for meetings. These have been supplied when at all possible, but the demands on the time of the somewhat limited supply available at present, have been very heavy. It is necessary that men prepare themselves for study for this most important part of the work. Oratory is not necessary, but a sufficient fund of information and absolute sincerity. The addresses of business men carry, as a rule, great weight, and no man need lack the information. We would urge all men to secure and read, not only the dollar and fifty cent packages of literature provided by the International Committee, but also the report of the Congress. The outstanding features since the Congress are the Lucknow Congress, the Quebec City, and the New Brunswick meetings. The first is of great importance. It proved beyond doubt the feasibility of conducting a successful series of meetings in a comparatively small centre. Over five hundred registered delegates were in attendance from the village and surrounding country for five days in succession, (April 28 to May 2), and with the exception of the last two days, only one outside speaker was present each day. The whole work of preparation was done by the local committee, and the interest in the meetings kept up until the last. The Quebec City meetings had been arranged for sometime in advance, and Canon Tucker, and Mr. J. Campbell White had been secured as speakers. A banquet attended by some three hundred men was held on Saturday evening, May 1st, followed by addresses in a few of the churches on Sunday, May 2nd, and a mass meeting that afternoon. Canon Tucker spoke at the morning service in the Cathedral, and Mr. J. Campbell White at the evening service. It was estimated that one-quarter of Quebec City's Protestant population was present at the Sunday afternoon meeting. Great enthusiasm was aroused and an Anglican Committee was formed for furthering the work throughout the diocese. The movement in New Brunswick had been confined largely to the cities of St. John and Fredericton, and the attempt to extend it throughout the Province came largely as a direct result of the Congress. A series of organization meetings were held from May 10th to 20th, in six of the most important centres and co-operating committees formed, thus preparing the way for a more extensive campaign in the autumn. The meeting at St. Stephen was particularly successful and much credit is due the local committee for the thoroughness of the preparations. Over one hundred and fifty men, presided over by the Solicitor-General of the Province, listened to powerful addresses by the Bishop of the diocese and others. At all the above meetings, the Church of England was represented, both among the speakers and on the committees formed, and we have every reason to feel encouraged regarding the future. Speeches and the formation of committees, are, however, only the beginning, and we earnestly urge our men to see that steps are taken, without delay, to provide further means of education and to induce everyone to become a financial supporter of the noblest work that God has given us to do. Two meetings of an informal character of the Toronto members of the Executive of the National Committee have been held and an office secured and equipped in the Confederation Life Building, Toronto. The Secretary, Mr. R. W. Allin, whose appointment for one year was endorsed by the committee at its meeting held during the Congress will be found ready to help in every way possible those who desire assistance or information. Items of information regarding successes in the work will be at all times most welcome. With regard to the future, plans are being formulated looking towards an extensive campaign to be carried on during the coming year, throughout the whole of

Canada. The Secretaries of the various sections of the Movement are working in conjunction with the Secretaries of the different Mission Boards.

### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto. "Brotherhood men should subscribe for the Canadian Churchman."

From beginning of Brotherhood year (October 1, 1908) to May 31, the total receipts from all sources at head office have been \$3,590. The Western Ontario Conference at Orangeville was attended by 120 men and lads from twenty different places. Three other local conferences are to follow the three successful ones already held this year at Brandon, Edmonton, and Orangeville. These are Pacific Coast at Vancouver in September, Maritime at Moncton in September, and Ottawa Diocese at Ottawa in October. New Chapters have recently been started in St. James', London, Ont.; Christ Church, Selkirk, Man.; St. James', Fergus, Ont.; St. Mark's, Elkhorn, Man.; St. George's, St. Catharines, Ont.; St. Paul's, Shigawake, Que., and St. John's, Winona, Ont. Junior Chapters have been organized at St. Mary's, Virden, Man.; St. Luke's, Vancouver, B.C.; Westward Ho College, Edmonton, Alta.; St. John's Sandwich, Ont.; St. Paul's, Dauphin, Man.; Trinity, Liverpool, N.S., and St. Alban's, Acton, Ont. Probationary Junior Chapters are working at St. James', Picton, N.S., St. John's, Indian Head, Sask. Chapters will shortly be granted to Chapters at Arcola and Carlyle (both Sask.) and to St. John's Juniors, Berlin, Ont., and a Junior Chapter is working at Medicine Hat, Alta. For the 8 months of present Brotherhood year 22 Senior Charters and 26 Junior Charters have been issued by Dominion Executive Committee. Invitation for the holding of next Dominion Convention (1910) has been received from Montreal Local Council. The next meeting of the Dominion Council will be held at head office, Toronto, on Wednesday next 16th inst., at 8 o'clock.

### The Churchwoman.

#### KOOTENAY.

**Nelson.**—The third annual meeting of the Woman's Auxiliary of this diocese was held in Nelson, B.C., on May 26th and 27th, and commenced with the service of Holy Communion at 10.30 a.m. at St. Saviour's Church. The sermon was preached by the Rev. S. Blaylock, who took for his text our diocesan motto, "Blessed are ye that sow beside all waters" (Is. xxxii. 10). It was a high ideal set before us, and should act as a spur to higher efforts, seeking the grace of God the Spirit. Referring to his personal recollections of the formation, 23 years ago, of the W.A., and also to the present "Laymen's Missionary Movement," the preacher showed how both men and women's work was needed, to come to the aid of the Church, to help in carrying out the Lord's command. Men are now ashamed to leave the burden of the missionary work of the Church to the weaker shoulders of women, and women must keep alive the newly awakened enthusiasm of the men in their crusade of systematizing missionary work and funds. Canon Scott's beautiful poem on this subject concluded the sermon. The communicants, who numbered 28, included the presidents of the parochial branches of Kaslo, Armstrong, Grand Forks, and Rossland, who, with five other delegates, were welcome visitors to the annual. At 2 p.m. the business meeting commenced in the Parish Hall. The W.A. Litany was read by Rev. F. H. Graham, rector of St. Saviour's, Nelson. After the roll-call, letters of greeting from Miss Bogert, Miss Carter and Mrs. Willoughby Cummings were read, followed by the president's earnest address. She spoke with thankfulness of the progress that had been made, thanks to the whole hearted service of her assistants, and she urged all to continue their work "as unto the Lord." The presentation of a Life Membership to the president was then made by the corresponding secretary. The gift was from the whole diocese, as a token of their appreciation of Mrs. Starkey's able and devoted work for the W.A. The president's few words of thanks were supplemented by the rector of St. Saviour's, who said how greatly the faithfulness and energy of the president had contributed to the success that, by God's grace, had attended her efforts. Then followed reports of diocesan officers: Re-

cording secretary's showed an increased membership, three new branches had been formed, the adult membership is now 153. The treasurer's report, which was very full and detailed, in condensed form, showed that \$309.25 had passed through her books, \$205 of which had been paid to missions. Each year the board is able to increase the pledges and donations, which is encouraging. The corresponding secretary's report was somewhat curtailed, owing to her serious illness, and inability to fully carry on her duties, which the president and recording secretary had kindly undertaken, but she made special mention of the increasing interest being taken in the work of the W.A. by the clergy of the diocese and of their willingness to assist in the formation of branches. Three branches, at Rossland, Salmon Arm, and Michel, have been formed, and there had been much correspondence during the past year with other parishes where W.A. branches may be formed later on. The Dorcas secretary's report showed increasing interest being taken in working for the Alert Bay Hospital, which had resulted in a substantial contribution towards a bed there, besides bales to Hay River and other Indian Schools. The report of the junior secretary showed an increase of two junior branches, the Leaflet editor reported an increased subscription list, and the secretary of Babies' branches also reported progress. The reports of branches were then read by the following officers: Reports of Nelson Parochial Branch, by Mrs. Herne, secretary; St. Mark's, Kaslo, by Mrs. Gilbert Cook, president; Armstrong Parochial Branch, by Mrs. King, president; Rossland Parochial Branch, by Mrs. Fortin, delegate; Grand Forks Parochial Branch, by Mrs. Atwood, president, and the branches of Kelowna, Salmon Arm and Michel also sent reports, showing good progress being made. Mrs. Couldery then read her paper on the Pan-Anglican Congress, which was listened to with deep interest. Mrs. Bristol, of Oakville, Ont., who is a Life Member of the Niagara Diocese, then spoke to the meeting, and her few words of commendation and encouragement, coming from one who has had long acquaintance with the work, were gratefully received by all. The second day's meeting opened at 10 a.m. with a hymn and prayers, which were read by the Rev. F. H. Graham. The chief business was voting on the appeals from the General Board, and from other sources, and resulted as follows: For Chinese Catechist in British Columbia an annual pledge of \$5; for rebuilding church at Fernie, a donation of \$25, which was augmented by a private donation of \$5 from Mrs. Bristol. Fifty dollars was donated to building a church at Fruitvale, B.C., and \$21 to pay for printing forms of prayer for mission services, to be used in this diocese. The secretary of Babies' Branches had \$14 to be voted upon, which is to go to Foreign Missions. The election of officers resulted in the re-election of the whole Board, for Mrs. Couldery, who has been absent for twelve months, was re-elected to her office of Dorcas secretary, which Mrs. Ebbutt, who is recording secretary, has been kindly undertaking in addition of her other duties. At the noon hour, midday prayers were read by the president, and after an adjournment for lunch, business resumed with reading reports of Junior branches, and a supplementary address by Mrs. Bristol, who urged upon the Parochial branches the duties of loyalty and obedience to their diocesan officers, and upon all, the paramount duty of earnest and faithful prayer. Then followed the closing address by Rev. F. H. Graham, who said that each year he felt a growing diffidence in addressing the meeting, as the progress in the work done by the Board showed a growth in their ability to continue the work unaided by his advice. As the keynote of his sermon and of the president's address, Mr. Blaylock and Mrs. Starkey had both sounded the note. Progress, which implies an end in view, an ideal to be striven after, and that ideal is the highest of Christian philosophy "until all come unto the measure of the stature of the fulness of Christ." The attainment of this ideal seemed to be immeasurably distant when we considered the world as it is, and ourselves as we are; but none the less should we strive to attain, and the nearer we live to Christ, the nearer we are to the possibility of attainment. Prayer is a practical means to an end, a power we are only too slow in grasping the real value of, but which should be used and not set aside as unpractical and imaginary. The preacher drew attention to the responsibility of our position as those who are laying the foundations and building up an organization which is to spread and become a power for the advancement of God's kingdom. We have a wider knowledge of that power, than even those apostles, who went forth to "turn the world upside down." A standing vote of thanks was passed to the

rector for his helpful address, and to Rev. S. Blaylock, and others, who had assisted in various ways at our annual.

### COLUMBIA.

**Victoria.**—On Tuesday, May 18th, the opening day of the annual meeting of the W.A. of this diocese, the members met in the schoolroom of the Cathedral subsequent to a service and celebration of the Holy Communion in the Cathedral itself. This service was largely attended, and the sermon was preached by the Rev. W. Barton, of Chemainus.

At 2 o'clock the schoolroom was well filled. On the platform were the President, Mrs. Perrin, with Mrs. Hiscocks, Mrs. Luxton, Mrs. Miller, Mrs. Clarke, Mrs. Elmhurst, Mrs. Cooper, Mrs. McGill, and Miss Cooke, officers of the society. Mrs. Perrin, who was warmly received, read the following address:—"My Dear Fellow-workers,—My first duty is to cordially thank Mrs. Luxton, our First Vice-President, for undertaking the work of President during my absence in England last year. Second, only to the intense joy of being once more at home with those nearest and dearest to me was the great advantage of being a delegate with Mrs. Cooper and Mrs. Miller at the gatherings of the Pan-Anglican Congress. It was indeed an inspiration to meet face to face so many of those who had hazarded their lives and given up all for Christ in the mission field. They came from the swamps of Africa, from the ice of the Arctic circle, and from the charge of a "parish" as large as England in the wilds of Australia. While rejoicing in their work the cry for men and women as helpers was universal. Thank God that the response was generous, and the influence of the Pan-Anglican Congress will be lasting for good in the extension of the Kingdom. I had hoped to attend the meetings of the Triennial of the Woman's Auxiliary at Ottawa, and we had chosen our steamer with that purpose, but unfortunately we were delayed for five days from fog and smoke in the St. Lawrence, and I only arrived at Ottawa on the last day of the meetings. Nothing could have been more cordial than my reception and the heart of our beloved President, Mrs. Tilton, overflowed with thankfulness as she took the hand of the delegate from Nova Scotia and joined it with mine, saying that now the W.A. spread from the Atlantic to the Pacific, and the desire of her heart was fulfilled. I am thankful to be able to report steady progress in our own diocesan work. One of our members, Mrs. Cleland, offered herself for medical work in the Zenana Mission in India, and was accepted. Let it be our duty to follow her with our prayers that she may be abundantly blessed. A personal offer for service is the very best fruit of the year's work and prayers. We have added five to our number of life members, so that there are now twelve in our diocese. New branches have been organized at Chemainus and Alberni, and everything is in readiness to start at Alert Bay, Nanaimo and Ladysmith. Our total number of members is 393; this includes the Girls' Branches, but does not include the Juniors, and shows a decided increase over last year. The Treasurer's report will give a detailed account of the receipts and expenditure. The actual amount collected is \$690, which shows an increase of \$160 upon the amount raised in 1907. We have been able to meet our general pledge, but I am sorry to say that we have not collected the whole of our diocesan pledge. It is true that a considerable sum has been given to the Columbia Coast Mission, but the first object of each branch should be to see that the amounts pledged are forthcoming. Even the making of a life member ought not to interfere with this. Some better means may, perhaps be found to divide the sum required for the pledges amongst the several branches. I hope and trust that each year finds us all the more really interested in the missionary work of the Church. This involves private study, careful reading of the "Leaflet," and some of the books in our own library, which now has grown into a good collection of missionary literature. The mission study classes have been carried on during the winter. The subject chosen was "The Moslem World," and some of those attending prepared papers which were read at the branches. The more carefully missionary work is studied, the more full of interest will it be found, and we who belong to the W.A. ought to be able to answer the objections which are raised by people who have never read a line upon the question." Mrs. Perrin made reference to the recently held Laymen's Missionary Conference in Toronto, and to the excellent work which was being done by the

Columbia Coast Mission under the guidance of its inceptor, the Rev. J. C. Antio. Mrs. Perrin continued her report as follows:—"The secretaries of the branches will present their reports of the work done by the younger members of the W.A., and I would specially urge each branch to aim at starting this year a Girl's Branch, a Junior Branch, a Boy's Branch, and (last and least) a Babies' Branch, and thus complete the organization of the Auxiliary. No body of workers could possibly act together more harmoniously than those who hold office in our Diocesan Branch. It is not for me to thank them, but I feel myself happy to have them as fellow workers, and I would once more desire to go forward with them in the work, being confident of His presence with us Whose command is clear, 'Go ye into all the world' and Whose promise is sure, 'Lo, I am with you always.'"

Reports were then read by the Treasurer, Mrs. Wollaston; the Dorcas Secretary, Mrs. Hiscocks; the Recording Secretary, Mrs. Elmhurst; Literature Secretary, Mrs. Toller; "Leaflet" Secretary, Miss Sill; Secretary for the Columbia Coast Mission, Miss Cooke; and the Organizing Officer, Miss Turner. The report of the Babies' Branch was read by Mrs. Miller on behalf of Miss Eva Jones, the Secretary, who was not able to be present. Miss Moore presented the report of the work of the Juniors. Mrs. Cooper, the Corresponding Secretary, briefly reviewed the correspondence of the year, and Miss Gibbons gave an outline of the letters sent to the Indian Missions.

After these reports, all of which were received with evident satisfaction, had been read, Mrs. Perrin introduced Mrs. J. K. McGill, of Vancouver, President of the St. Paul's Branch of the W.A., Mrs. Perrin said she had invited Mrs. McGill to speak on the "Difficulties in Branch Work." Mrs. McGill said that she thought all difficulties might be classed under two heads, first the difficulty of getting members and second the difficulty of keeping them. The speaker then in a very interesting way outlined her own method of working. When a Branch was formed no pains should be spared in letting members know of the meetings. Not only should invitations be given from the pulpit and by notices on the church doors but a postal card should be sent to everyone. Each member should be made to feel that her presence was greatly desired. A system of visiting had been found successful in gaining new members and in reviving interest in those who had grown careless. Two or three members were appointed each month and the names of members of the congregation, who were either friends or who were likely to prove congenial were handed to them. Not more than three or four visits were expected from each member during the year, and every member of the Branch was in turn called upon for this service. In this way many new members were gained. If a lady promised to come invitations were sent to her of the meetings and it was seldom that she failed to respond. The selection of persons to be visited was in the hands of the President, and the greatest care was taken to send visitors only where they would be welcome. Every member was made to realize her responsibility for the success of the work. The meetings themselves must be bright. No one was to be allowed to feel herself alone. Too many meetings were deprecated. The branch of which Mrs. McGill was President met once a month except in Lent, when meetings were held each week. The meetings must not consist of mere routine. Pains were taken to have a short and interesting paper or address at each meeting and at the close of this tea was served. This gave a chance for friendly conversation. The value of sympathy in illness was touched upon. In short, not only were the members of a branch to be looked upon as fellow workers but as friends. During the season a large number of social teas had been held. Ladies who had homes suitable for the purpose lent them for the day. It was stipulated that the entertainment must be simple so far as refreshments were concerned, but each hostess vied with the other in having large and pleasant meetings. This was the plan taken for raising the Diocesan Fund, which amounted to \$150. In this way many new members had been brought in and the interest extended beyond the bounds of the denomination. Much depended on the President. If interest flagged the fault very probably lay with that officer. This did not relieve the Vice-President from the responsibility of taking her share in the work. Mrs. McGill closed her bright address with a few earnest words on the value of enthusiasm and the great importance of the work of helping missions in which they were engaged. After a short discussion in which Mrs. Murray Thair, Mrs. Dickson, Mrs. Clarke, and Miss Dupont took part, the meeting adjourned. Afterwards a reception was held for members and visitors, and the clergy of the diocese at Bishops-

close. Tea was served on the lawn and a delightful hour spent.

On the following day after the usual devotional exercises, the reports of the Secretaries of the various Branches were read and showed satisfactory progress. The money raised by the Diocesan pledge was voted as follows:—\$25 to the new church in New Alberni; \$25 to that at Ladysmith, and \$50, \$17.35 of which was raised by collection, were devoted to the Fund for the Columbia Coast Mission Boat; \$18.05, the contents of the boxes of the Babies' Branch, were voted to the Bird's Nest Mission at Foo Chow. The life membership fees will be expended as follows:—\$50 to Columbia Coast Mission, \$50 to the Yukon Mission, and \$25 to the Northwest Building Fund. Votes of thanks were passed to the Treasurer, Mrs. Wollaston, and the Auditor, Mr. Percy Wollaston, for the excellent way in which the business of the Society had been conducted; to the Bishop and Mrs. Perrin for their hospitality and help, to the press for many favours, to Mrs. Philip Johnston for her kindness in providing the officers and delegates with badges, to Mrs. McGill for her helpful and suggestive address, to the Rev. W. Barton for his inspiring sermon, and to the Decoration Committee.

Mrs. Toller then read an excellent paper on "Service," in which she spoke of the inspiration derived from the reports of the Pan-Anglican Congress in London, of which the keynote was "Service."

The reports that had been read of work accomplished, cheering as they were, left a feeling that there was a need for something deeper to stir the enthusiasm of the members and give them courage and power. Members of missionary societies had to meet many objections. There were always those who would advance the claims of local charities on their time and money, but to these the commissions of the Master which had never been withdrawn was the best answer. The services rendered by missionaries to the Empire were touched upon and the terrible massacres in Asia Minor alluded to. The paper closed with an earnest appeal to the members to obey the call for service which came from the Empire, the Church Militant, and the Divine Head of the Church Himself.

In the afternoon the election of officers took place with the following results:—President, Mrs. Perrin; Vice-President, Mrs. Luxton; Second Vice-President, Mrs. Miller; Treasurer, Mrs. Wollaston; Recording Secretary, Mrs. Elmhurst; Corresponding Secretary, Mrs. Cooper; Dorcas Secretary, Mrs. Hiscocks; "Leaflet" Secretary, Miss Sill; Literature Secretary, Mrs. Toller; Coast Mission Secretary, Miss Cook; Junior Secretary-Treasurer, Miss Moore; Organizing Secretary, Miss Turner; Indian Secretary, Mrs. Averille; Babies' Branch Secretary, Mrs. Macklem; Boy's Branch Secretary, Miss Cooke; editor of "Leaflet," Mrs. Niven. While the ballots were being counted Miss A. Turner read a short but very helpful paper on the "Joy of Giving."

The closing address of the Session was made by Bishop Perrin. The speaker said that many years ago he had heard Canon Newbolt deliver a sermon, in which these words were used:—"The excellence of the work is in the joy of the worker." He did not know where the words came from, but he had been reminded of them again by Miss Turner's paper. There were, he knew, careful, energetic workers who believed that the more difficult the work was the more acceptable it must be. Such people always chose the hardest path. There was much to be said for this way of looking at life. Yet it had been said of the Master that "For the joy that was set before Him he endured the cross despising the crown," and he thought it would be a dishonour to Him to doubt that He went through life inspired by a deep joy. The spirit of this gathering had, it seemed to the speaker, been a very admirable one. The reports and addresses had been cheerful and encouraging, and there had been an absence of anything like bickering or fault-finding. Among the workers in the mission field, in spite of all hardships and anxieties, joy was felt. He remembered well hearing a young girl who spent two years in the lonely mission of Alert Bay declare they were the two happiest years of her life. The Bishop then spoke of the life of Bishop Tucker, of Uganda. He had been reading a book, in which he described his life during the eighteen years he had spent there, and though his sufferings, privations and difficulties were hard even to read about there was through the whole account a note of joy. It was owing to the efforts of Bishop Tucker that Uganda had been retained as a British possession. The progress of this Mission was one of the wonders of the age. The speaker hoped that each member would return to her work in-

spired by a spirit of joy. The sowing time for Missions had been in the first half of the nineteenth century, the reaping time, which was always a season joy had begun. A door had been opened in the Far East, and the prospect was a bright one. The speaker closed by reminding his hearers that the evening was the vigil of Ascension Day, and drew from the festival lessons of encouragement and inspiration in work which was for the good of all humanity. The singing of the Doxology and the Benediction pronounced by the Bishop brought the proceedings of the annual meeting to a close.

## Home & Foreign Church News

From our own Correspondents

### NOVA SCOTIA.

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

**Truro.**—The Rev. B. A. Bowman, M.A., of Whitney Pier, has been appointed curate of this parish by the rector, the Ven. Archdeacon Kaulbach. Mr. B. Bowman succeeds the Rev. D. V. Warner, who has become rector of Shelburne.

**St. John's.**—On the eve of the departure from this parish of the Rev. D. V. Warner, where he has been curate for the past two years, for Shelburne—at a small and informal gathering, which was held at the rectory—Mr. G. W. Pollock, the senior warden, on behalf of the members of the congregation, read an address and presented Mr. Warner with a well-filled purse of gold in appreciation of his faithful work in the parish. Mr. Warner acknowledged both the kindly worded address and the gift in a few appropriate sentences.

**Dartmouth.**—Christ Church. — An adjourned meeting of the parishioners of this church was held on Thursday evening, May 27th, in the Parish Hall, for the purpose of receiving the report of the committee appointed to proceed to Windsor and tender a call to the Rev. G. R. Martell. The report stated that Mr. Martell appreciated the call, but declined to accept, as his work in Windsor and at King's College would not allow of his leaving that charge. A committee was then appointed to seek another suitable man, and is as follows: P. Johnston, J. L. Wilson, A. C. Pyke, E. M. Walker, C. E. Creighton, C. H. Harvey and Dr. F. W. Stevens. The committee will report at an adjourned meeting to be held as soon as possible. A suggestion, made by Dr. M. A. B. Smith, that the committee should, after deciding upon a clergyman, go and hear him preach in his church and learn what they could of him in his parish, seemed to meet with general approval. Dr. Smith thought a man should be chosen from this diocese if possible.

### FREDERICTON.

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

**Fredericton.**—Christ Church Cathedral.—At this Cathedral on Sunday morning, June 6th, an ordination service was held, and G. E. Tobin, of Kings College, Windsor, and F. J. LeRoy, of Bishop's College, Lennoxville, were ordained to diaconate, and the Rev. J. S. Cranwell to the priesthood for work in the province, coming from the diocese of Rhode Island. His Lordship, Bishop Richardson conducted the ordination service and was assisted by Canon Cowie, Canon Smithers and sub-Dean Street.

The Ven. Archdeacon Simonson, M.A., formerly of Centreville, Carleton County, N.B., who took charge of the Mission of Douglas, Arizona, three years ago, now has 125 instead of 17 communicants, and his salary has grown from \$1,200 to \$1,900. He is better in health than for many years past. His many friends will be glad to hear of his success.

**Sussex.**—The following is the programme of the sectional Sunday School Conference held at this place, June 8th and 9th:—Tuesday, June 8th, 10 a.m., Holy Communion, with address—the Bishop of the Diocese; 2.30 p.m., the place of the Church Catechism in the Sunday School System, Rev. Canon Cowie; 3 p.m., Teacher Training, Mr. E. R. Machum; 3.30 p.m., Hymn; 3.45 p.m., Lesson, taught by Miss Ethel Jarvis; 4.30 p.m., Home Department, Rev. Canon Smithers; 5 p.m., Question Box and Discussions; Public Meeting, 8 p.m., the Lord Bishop chair-



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man; "The Bible and Recent Discoveries," Rev. D. S. Conyers; "The Bible—What it claims to be and the importance of direct contact with the Word," Reverend G. A. Kuhring, Wednesday, June 9th, 8 a.m. Holy Communion; 10.30 a.m., Hymn and Prayers; 10.45 a.m., A Bible Lesson, Rev. G. A. Kuhring; Discussion on Bible Classes; 11.45 a.m., How to Create a Missionary Atmosphere in the Sunday School, Rev. R. P. McKim; Prayer and Benediction.

**Canterbury.**—On Trinity Sunday, 1875, Joseph E. Flewelling, who had been layreader for Canon Partridge, at Rothesay, was ordained Deacon in Christ Church Cathedral, Fredericton, by Bishop Medley, and was sent to Wicklow, where he laboured for twenty-four years, when he was elected rector of this parish, where he has served ten years. In the thirty-four years he has baptized 303; presented for Confirmation 222 (to three Bishops, Medley, Kingdon and Richardson); married 110, and buried 160. Recently Bishop Richardson visited Canterbury and confirmed 15, making 43 within two years. Two of the candidates had been baptized by the rector in Eel River. Of the 303 whom he had baptized, these two are the only ones who asked to be immersed. It was a new experience for the rector, but everything was done decently and in order, 200 witnessing the ceremony. On the 13th June, 1875, Mr. Flewelling preached his first sermon at Wicklow. By invitation he will preach there on the coming of the 13th June, exactly thirty-four years later. Of the churchfull on the former occasion he will now look into the faces of only about ten, who were present on the occasion, the majority having been gathered to their fathers. Truly thirty-four years bring many changes!

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#### QUEBEC.

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

#### THE DIOCESAN SYNOD.

**Quebec.**—The Bishop, in the course of his charge, which he delivered at the Synod which convened in this city on Wednesday, June 2nd, dealt very fully and exhaustively with various matters of great interest to the diocese. It was a most able pronouncement. At the commencement of his charge the Bishop referred to the visit of the Right Rev. Dr. Winnington-Ingram, the Lord Bishop of London to Quebec, as also his own visit to Richmond, Va., during the session of the General Convention of the American Church, and afterwards to Jamestown, Va., and previous to this to his visit to Washington, D.C., where His Lordship was present on the occasion of the laying of the foundation-stone of the Cathedral in that city. The Bishop then goes on to speak of his visit to England last year for the purpose of attending the Pan-Anglican Congress and the Lambeth Conference; of the Prince of Wales' visit to Quebec, of the General Synod, and lastly of the Laymen's Missionary Movement. The Bishop then continues his opening address as follows:—But we are here, my dear brethren, to-day with a view to the due opening of our Quebec Diocesan Synod, and already, we have entered our dear old Cathedral and have united together in the Holy Communion of the Body and Blood of Christ, and in this Holy Service we have listened to the burning and helpful words of our dear friend, the newly-appointed Lord Archbishop of Ottawa, who, years ago, was in God's Providence, we may truly say, permitted, when he was rector of St. Matthew's, Quebec, to be one of the founders and up-builders of our Quebec diocesan life. I am sure you will, therefore, desire to join with me, my dear brethren, in very earnest and loving congratulations, which I tender, on your behalf, to God's servant, who, after a most happy and honoured career here and elsewhere, has at length been chosen to preside over our beloved Church in this great Ecclesiastical Province of Canada. As you will have observed, my dear brethren, we have reverted at this Session to the old order of services. It was represented to me, in fact, that by holding our great opening service on the evening before the opening of Synod and by only having early celebrations of the Holy Communion on the morning itself, we were losing much. But it was at the same time suggested to me, that our return to the old plan of a morning service (including the Holy Communion with a sermon), would involve the loss of half a day of most valuable time which could ill be spared from our actual Synodical work. I came, therefore, to the conclusion, that we might well call the Synod to meet on this, Tuesday morning, instead of on Wednesday morning, because, al-

though the clergy from Gaspé could not well arrive in time for the opening service of this morning, yet we should thus really obtain an extra day for our labours, and all who arrive too late for this morning's service can easily receive the Holy Communion at one or more of the daily early celebrations. I shall naturally watch this change with care and anxiety, and I hope it will prove to be a great and valuable improvement. And now, in order that our proceedings at this Synod may be really profitable, we shall do well to review our position two years ago, and to consider together what change has, by the march of events, taken place in God's providence amongst us, and also what it will be wise for us to do at the present time. At our last Session we were looking forward to the adoption by our General Synod of a new Canadian Church Hymnal, "The Book of Common Praise." This Hymn Book has now at the last session in Ottawa, been duly accepted by our Church, and, I trust, that at this Session, our Diocesan Synod will be pleased to pass some resolution urging upon our clergy and congregations the procuring of this new book in all our parishes at an early date. I understand it will be ready next September. At our last Session, too, I spoke to you concerning the question of appointing an agent, whose duty it should be to improve the work that is being done in our Sunday Schools. And now, the General Synod has agreed, that there shall be an agent appointed for the whole of this great Dominion. But the question is, are we all throughout this Dominion of Canada similarly placed, so that we all need exactly the same Sunday School Lessons everywhere. Or, since in the Protestant Schools of the Province of Quebec, we have an ample scheme of Bible Lessons, as well as a really good Catechism gladly accepted by all Protestants alike, is it not rather true, that we need for Sundays, not so much the Bible Lessons which are absolutely necessary in the Province of Ontario, where there is no similar system of religion in the day schools, but rather the Lessons of the Holy Church of God drawn from the Holy Scriptures, as well as English Church History, so as to help our clergy more fully in their preparation of candidates for Confirmation and the Holy Communion, and in other matters, which cannot be expected to be taught in our Protestant day schools. On this whole subject, however, I am very glad to know that a special report is to be presented by the Rev. Rural Dean of Cookshire, a report embodying what has been done during these two years, and what are the hopes and proposals of those who have been labouring with so much energy upon this all-important subject. To my own mind our two great needs are these, (1) a system of more definite Church teaching, so that our young people cannot wander away from the Faith in which they have been baptized and brought up, and, (2) the careful formation of Guilds for boys and young men. We have plenty of Guilds for girls and women, but too little is being done for boys and men. May I not ask for a Committee of Laymen of this Synod that will carefully consider this question and make suggestions to the clergy, so as to show what is really needed. As to the subjects which, during this Session of Synod, should engage our attention, not much good in my opinion could arise from our spending precious time upon such a matter as Prayer Book Revision and Enrichment, simply because such a subject as this must be dealt with by our General Synod, and even there we shall do well to bear in mind, that what may be suggested is for the whole Anglican Communion: What we really need, in fact, is the best possible Book of Common Prayer for the use of our whole Church; we do not want different English Church Prayer Books for different countries. And in the meantime until this can be produced and offered for our use, I would earnestly suggest to our clergy and congregations to be satisfied with the services, prayers, and permissions, which, in the exercise of the Jus Liturgicum of the Bishop, in regard to his own diocese, we, with much assistance from others, have been permitted to prepare, as being just the changes and additions needed and authorized for the Diocese of Quebec. These Permissions were published in the April, 1908, issue of the "Diocesan Gazette," and most of the clergy, no doubt, have copies. Should there be any clergyman who has not a copy, he can obtain one on application to the editor, the Rev. C. R. Eardly-Wilmot. Neither do I think we should do well to spend time in considering any plan, by which it may be proposed to alter the Status of a Rectory or the Status of a Mission in this diocese. The term rectory must be restricted to a parish erected by its own people, a parish, i.e., where the clergyman receives his entire stipend from his people without any assistance out of our general Diocesan Mission Funds. All other parishes are missions, and by virtue of the assistance that they

receive, from without, they are part of the missionary work of the diocese. Neither would it be profitable, I think, to make any change in our present canons with regard to the method of appointing clergymen to rectories and missions respectively. Indeed, after giving to the whole matter very careful consideration, I feel bound to say that I should be very sorry, if there should be taken any action, which would give to a mission, because it provides a larger proportion of its clergyman's stipend, any position of superiority over another mission, where the people happen to be fewer or poorer. I do not believe that such a change would be for the good of the clergy of the diocese or for the welfare of their parishes. On the other hand, I think we shall do well to consider, whether and how we can take a more intelligent interest in immigration. I do not think it is our duty to fold our hands and agree that, in this Eastern Canada, our race must of necessity die out, leaving our beautiful country entirely to our French Canadian neighbours, and I am quite sure, indeed, that the best French Canadian thought does not desire that this shall be the case. I am thankful moreover to note, that thus far our English Church population is just as large and larger than it was when I first came to the diocese, and all we need is to give a little care and attention to the subject of immigration, and we shall certainly not diminish. We have to thank the S.P.C.K. for all that has been done in this matter in years gone by; we have to thank the Rev. Dr. Fyles, who has lately withdrawn from active service to receive his well-earned pension, for his faithful work during many long years; and now, with two chaplains paid by the S.P.C.K. labouring at Quebec in summer, and at Halifax and St. John in winter, and with many clergy co-operating in all directions, the work, I am thankful to say, is improving every year. This is a subject as regards which careful thought and discussion will do much good. I am thankful to note the blessing which seems to be resting on our town and country parishes. From our Cathedral as our centre, and from many of our town parishes, beginning with Sherbrooke, the centre of our eastern townships, while there are naturally instances of sad depletion in certain places, owing to the rash desire of many, some of whom are not well fitted for such a tremendous change, to part with their property and go out to the West, there are, on the whole, amongst us, instances of careful development and considerable prosperity; and certainly our missionary work is not falling, it is rising, not perhaps as generally as it should be, but it is rising, thank God, year by year. At this Synod, in fact, I hope we shall give our best attention to what we can do to improve still further in this matter. We are to have a special opportunity to-morrow evening when Mr. Silas McBee and Mr. Allin, of Toronto, will address us. Considering all that was revealed to us a month ago on the occasion of the campaign in this city conducted by the Laymen's Missionary Movement, our hearts should certainly burn within us, as we think of the thousands who are now every week coming from England and passing through this Port of Quebec, and we should all solemnly determine, that, with the assistance of the Almighty God, we will now and henceforth do our part towards enabling the Western Bishops to meet this coming tide. And we should go on and all of us take a large and self-denying part in the lofty project of taking care, whatever may be the result, that the everlasting Gospel shall be preached to the whole world with this generation. And in order to do this, pray let us all remember, that the tithe so persistently demanded of God's people of old has never been abrogated; it is a debt which we all owe unto God—the tenth part of all our wages or income; and if, by God's blessing, we have plenty of this world's goods, then the Sacred Tenth should and must, if we are to receive God's blessing to the full, be left far behind, and our gifts should be devoted generously unto all good works. Yes, even although it must be freely granted, that many of our people in both town and country have in these latter days done really great things, yet there should be, as I believe there already is, a strong determination to go on and do greater things still. Not only, e.g., should we cathedral people rebuilt and improve our cathedral organ, but we should take care to add thoughtfully and substantially to our Cathedral Endowment Fund, and the same idea should apply to the strengthening of our foundations in our parishes everywhere. And beyond and above all this, we should take care to promote the growth of our Pan-Anglican Thank Offering, which, with the help of the S.P.C.K. is enabling, and will enable a large number of good men and true to go forth from Bishop's University at Lennoxville to be able missionaries in our great West. Our clergy have a great duty in this matter, the

duty of looking out for probable men and cultivating their sense of a call to the sacred ministry, and also the duty of leading all their people to understand that we are all responsible to do in this and all other matters strong and earnest missionary work. The Great God has blessed us marvellously, and we are all responsible to send help in various ways to those, who thus far lack the blessings which have been so bountifully showered upon ourselves. This is already being felt: for, as a first result of the Laymen's Missionary Movement Campaign, conducted lately in the city of Quebec, the Rev. A. R. Kelley, M.A., for several years assistant priest at St. Matthew's, Quebec, has volunteered to become a missionary to China, and St. Matthew's, Quebec, has actually agreed to give up for the moment its quest for a new church organ, in order to be able to raise instead \$5,000 or \$6,000, as soon as possible, towards the formation and expansion of a new diocese under a Canadian Bishop in Honan, North China. For all this we may indeed truly say, "Laus Deo." Thanks be unto God! At our last Session of Synod, I was asked to convey to the clergy and congregations of the diocese, that in the judgment of this Synod, the various special offertory collections asked for in behalf of the Missionary Society of the Canadian Church, and in behalf of the several funds of the Quebec Diocesan Church Society, and in behalf of any object deemed worthy of special support by this Synod, should be made without fail in every church of the diocese. And yet, out of 116 congregations, in spite of this call so plainly made by our Synod upon our clergy, I feel bound to say that I am most deeply grieved to gather from two reports prepared at my request by the Ven. Archdeacon of St. Francis for the year 1908, that owing to the failure of our clergy to call for it, there were 26 congregations which had no offering in church in behalf of the General Fund of the Church Society, although this collection is distinctly ordered to be taken up on Quinquagesima Sunday with a view to assisting in the building of churches and parsonages, and other objects; there were 32 congregations which had no offering in church in behalf of the Clergy Pension Fund, although this is ordered to be taken up on Thanksgiving Day, and worse still, there were no less than 52 congregations out of a total of 116, or nearly one-half of the whole number, which had no offering in church in behalf of the Mission Fund of the Church Society, although this is ordered to be taken up on the Sunday next to Michaelmas, and although this is the Fund, which alone gives us any hope of being able to raise the stipends of the clergy, and, worst of all, there were actually 19 congregations, in which, owing to the failure of their clergyman, there were no house to house collections made or attempted to be made in behalf of any of the Funds of the Quebec Church Society! And as regards the M.S.C.C., it is simply deplorable that I should have to record the saddening fact, that there were 12 congregations in this diocese, which, owing to the defect of their clergyman had no opportunity, in response to the Epiphany Appeal or any other missionary address, of making an offering towards Foreign Missions, there were moreover 13 congregations, who were led by their clergyman's neglect, to fail to do anything whatever in behalf of our Great Canadian West, and there were actually 30 congregations, which, through no fault of their own, but simply through the fault of their clergyman, were led to do nothing whatever towards the Children's Lenten Offerings, while there were 23 congregations in which for the same reason, there was no house to house collection in behalf of carrying the Gospel Message to those who have never heard it, or to those who have moved into new lands, where there are little or no means of grace. How can we expect to grow and prosper, when our work is so poorly and so imperfectly performed. May the Great God forgive these and all other sad and terrible shortcomings for Jesus Christ's sake. Amen. And may He lead us all, my dear brethren, so to act that such a declaration as this that I am making shall never be able to be made again. And now at this point we shall, I think, do well to take up the reports of our several Rural Deans. At this Synod, instead of asking the Rural Deans to read to you their seven reports, I have begged them to be kind enough to send to me the special needs of the parishes within their several deaneries, promising that I would myself name to you the matters, upon which, it seems to me, that action ought to be taken. But having now received these reports, and having given to them a very considerable amount of attention, I have come to the conclusion that, (without reading to you all a vast number of points, which would, I fear, be likely to suggest to you the same thing over and over again), I had really better ask you to agree to the appointment of a special committee, con-

sisting of the Very Rev. the Dean, the Ven. Archdeacon of St. Francis, Dr. John Hamilton, Captain Carter, and Mr. Jas. Mackinnon, to consider these seven reports, and to lay before us before the close of this Session, just those things which this committee would desire to see acted upon or carried out. It is, of course, understood, that this committee will be at liberty to seek the aid of any or all of the Rural Deans with a view to any explanation that may seem to be necessary. In this way, we shall be able, I trust, to arrive at a really practical result. And here it seems to be my duty, as Bishop, to remind you all, as being the clergy and chosen laymen of the diocese, of the requirements of the Canons of our General Synod, so far as we have made any canons, because these comparatively few requirements, which have been made for the whole of the members of the English Church in Canada, must be counted to have a very special importance. Besides the canons which settle the Constitution and Action of our final Court of Appeal, and the Constitution and Action of the Missionary Society of the Canadian Church, and also the duties of our registrar and the transfer of our clergy, the only canons that have thus far been framed, relate to the important subject of Holy Marriage. Canons III. and V. By Canon III. it is enacted that,—(1) The Table of Degrees prohibiting certain marriages, set forth by authority in the year of our Lord 1565, and usually annexed to or included in the Book of Common Prayer, is hereby adopted by the General Synod. (2) No clergyman within the jurisdiction of the said Synod shall knowingly solemnize a marriage within the degrees prohibited by such table. (3) A copy of said Table of Prohibited Degrees shall be placed in the vestry room and near the entrance of every church within the said jurisdiction, in some place where it may be conveniently read. I have myself procured and furnished copies of this table to all our clergy having cure of souls, and I regret to say that in very few instances indeed are they yet to be seen, as the law of our Church demands. I hope the clergy will remember this and have these notices put up; for among the marriages here prohibited are those with a deceased wife's sister, and with a deceased husband's brother, facts which are liable to be lost sight of by the laity until it is too late, facts which are leading continually to great responsibility and wrong. By Canon V. it is enacted that:—No clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons, either of whom shall have been divorced from one who is living at the time. It is our bounden duty my dear reverend brethren, to keep these Canons, these settled rules of our Church always before us, and to act upon them, for they are amongst the chief things which lie at the very root of our national prosperity, and if these rules were always before us, these things would not so easily occur. And now, turning to statistics, I beg first of all to lay before you our parochial returns for two more years, i.e., for the years ending Easter, 1908, and Easter, 1909:—1908—souls, 21,671; baptisms, adults, 41; infants, 643; confirmed, 580; communicants, 8,185; marriages, 180; burials, 477; Sunday School scholars, 3,445; helpers, 1,944. 1909—Souls, 21,951; baptisms, adults, 52; infants, 697; confirmed, 483; communicants, 8,516; marriages, 190; burials, 436; Sunday School scholars, 3,793; helpers, 2,180. 1908—Assessments and other money raised for parish, \$85,364.43; money raised for diocesan funds, not assessments, \$8,957.35; money raised for objects outside the diocese, \$11,848.68; total raised, \$106,170.46. 1909—Assessments and other money raised for parish, \$81,907.03; money raised for diocesan funds, not assessments, \$7,213.15; money raised for objects outside the diocese, \$13,234.61; total raised, \$102,354.79. During the past two years I have held 119 Confirmations. At these Confirmations there were 1,050 candidates, i.e., 497 males and 553 females, and of this whole number 228 were upwards of twenty-one years of age. During the past two years I have ordained seven deacons and one priest, and during the same period I have received eight clergy into the diocese. Nine clergy have during the last two years, resigned from their standing in the diocese, and have been transferred elsewhere, and two have died. Four clergy have retired from active work and have been granted their pensions, and a number of changes and new appointments have been made during that period of time. The number of our clergy in active service is seventy-three. The number of our pensioned clergy is eight. This makes a total of eighty-one, or, including the Bishop, eighty-two. Our lay-readers, who two years ago numbered forty-three, have been diminished by eight, who during these two years have taken Holy Orders, and by fifteen more, who have either left the diocese or who have ceased to act as lay-readers. But during

these two years I have admitted thirty-nine new readers, and consequently our present number is fifty nine. During these two years, moreover, it is my duty to report that, in succession to the late Dr. Dunbar, K.C., I have recently appointed Robert Campbell, Esq., K.C., D.C.L., to be the Chancellor of the Diocese of Quebec. This I have been led to do by Dr. Campbell's constant devotion to the interests of the diocese and by the valuable assistance, which for many years he had rendered to me as one of our Honorary Counsel. Indeed, all who know Dr. Campbell best, know that for many years, whether it be as an honorary lay-reader, or as a church warden, or as a member of any of our various boards in this city, or at Lennoxville or Compton, he has never spared himself, but has been permitted to accomplish much, very much for the welfare of the Church. The Bishop has consecrated during the past two years seven churches and an oratory at Bishop's College, Lennoxville, and two graveyards, and has held two dedicatory services in two different churches. The Bishop next refers in his address to various readjustments of parish limits which have been made, and also some few further developments, notably, the sending of a deacon, who also teaches school, to assist in the Magdalen Islands Mission, instead of a lay-reader. The Bishop referred to Bishop's College at Lennoxville, and to the change which the appointment of Dr. Bidwell to the Deanery of Ontario necessitates there. The Bishop spoke in the highest terms of the good work which has been and is still being carried on both at Lennoxville and also at the Ladies' College at Compton, and in the last place the Bishop referred in most sympathetic terms to the death of the late Archbishop Sweatman, of Toronto, the Primate of All Canada, the Right Rev. Dr. Kingdon, Bishop of Fredericton, and the Right Rev. Dr. Carmichael, Bishop of Montreal, and in addition to these several clergy and various prominent members of the laity. Of each and all of these, the Bishop declared that it may be truly said, that they were permitted to do great and precious work for their Master and their God. "May we, my dear brethren," the Bishop said, "be permitted to do likewise and also to win through Jesus Christ our Lord our heavenly crown. Amen."

**Lennoxville.**—Bishop's College.—A meeting of the members of the Corporation was held here on May 31st to elect a successor to Dr. Bidwell, principal of the school, but no decision was arrived at. It was decided to increase the principal's stipend and to advertise in Canada and England for a successor. In the meantime the sub-rector will remain in charge of the school.

#### MONTREAL.

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

**Montreal.**—Sabrevois College.—The annual closing exercises of this school took place Friday evening May 21st, before a large gathering of parents of the pupils and friends of the Sabrevois Mission. The Lord Bishop of Montreal, Dr. Farthing, was in the chair, and the following clergy had seats on the platform: The Ven. Archdeacon Norton, D.D., Canons Chambers and Renaud, and Revs. H. Jekill, B. P. Lewis, of St. Lambert, Rural Dean Sanders, Rev. H. O. Loiseau, of Sabrevois, Rev. Principal Brandt, of Pointe Aux Trembles, and Rev. Principal Benoit. In his report Mr. Benoit stated that eighty-seven pupils had been in attendance during the year. The health of the pupils had been good and the examiner had expressed satisfaction at the progress made by the pupils. The need of this school to educate children of French-Canadian converts to our Church was emphasized by the fact that within the past fifteen months thirty-one such converts had been received in L'Église du Rédempteur. There was need of this school in the second place to provide education at moderate cost for the children of English families living in isolated communities and who have not the means to attend more expensive schools. "Is it not desirable," said Principal Benoit, "to educate under Church of England auspices the children of Church of England people, who but for these schools would be educated, as many hundreds are at the present time, in Roman Catholic convents or in schools of religious denominations other than our own? Would it not be a great blessing if the Sabrevois Mission schools were enlarged and so situated as to admit a much larger proportion of the Anglican young people who next fall, because they cannot afford to pay high fees, will have asked admittance to

schools of other religious bodies. Is it nothing to you that throughout all of next winter hundreds of your young people will be taught, and that, too, at a time when they are most impressible, that the Church of England is only an offshoot of the Lutheran reformation while in other schools they will be told that the Church of England is but a branch of the Church of Rome. Patriotism, common sense and loyalty to our Church all call loudly for a statesmanlike policy and more generous attitude with regard to the Sabrevois Mission schools. In the past four years 184 English-speaking pupils have been under instruction in the Sabrevois College. Almost without an exception these young people would have been taught in schools other than those of our own Church had we not received them in Sabrevois College. Many would have been lost to our Church and most of them would have received a training which would have caused them to grow up indifferent Churchmen to say the least. Where then can you find an institution doing so much for the Church of England at such little expense in addition to this if it be shown that no truly worthy French applicant has ever been refused admittance in our schools, that the English-speaking pupils have enabled us to keep our schools open; that moreover the association of both English and French tends to the breaking down of racial prejudices and to the building up of national greatness, our work will be seen to be one deserving the sympathy and support of every Church man and woman in this country. Had I not determined not to appeal to your emotions I would have shown that the history of the Sabrevois Mission, the converts it has recruited, the people it has educated, the men it has sent into the world, and those who have been its supporters for more than sixty years have been among the best and wisest people in our land. The Sabrevois Mission needs no such appeal, because it has an undisputed title as a beneficent institution, and it is moreover the only agency through which the Church of England can claim to have an open door to the French-speaking people who are the majority in our province, and many of whom are drifting away from the Church of Rome. Without the Sabrevois Mission, at least, in the Province of Quebec, the Church of England could not claim to be Catholic, she would not be and could not be the Church of the people. The great importance of what is known as French evangelization is being realized more and more by the other Protestant denominations who are putting forth greater efforts and giving larger sums of money for their French Protestant work. Is the Church of England alone to make no advance in this direction? To remain stationary is to retrograde and this will surely be the case if the idea prevails that we sell our present buildings and erect new ones on a smaller and what would be tantamount on a less efficient scale. Every year for some time past we have received a much larger number of applications than we could possibly have admitted in our schools. If this be the case when our buildings are so unfavourably situated; when moreover we do not advertise for pupils nor have we any missionaries in the country to send us pupils can there be any reasonable doubt that applicants would be twice and three times as numerous if our schools were situated in the suburbs rather than in the heart of Montreal. But now turning to our present buildings I am glad to report that much has been done during the past four years to make them comfortable. All the class rooms and dormitories on the boys' side have been laid in hardwood, all beds and mattresses have been renewed, a new hot water boiler and new radiator has been added; also a new jacket heater and a new range for the kitchen. A new bath room and closet has been placed in the basement. The exterior and the interior of the building has been painted. While there yet remains much to be done still the actual condition of our college building is a vast improvement on the past. The whole of the basement at present needs to be concreted, the entire heating of the college also needs overhauling and a large section of the roof wants repairs. These improvements, not to say necessities, will require not far short of two thousand dollars. Are there not some generous friends who will at once bid us go on with what we need and thus enable us to invite pupils to come and fill our schools next autumn. I would express my deep sense of obligation to the examiners who undertook this heavy task as a labour of love, to Dr. A. H. Newman for services rendered the school gratuitously; to the editors of L'Aurore, the Canadian Churchman, the English Churchman, the Church Family Newspaper, the Orillia Packet, L'Avenir du Nord, the St. Andrew's Cross, and to all those who have sent papers and magazines to our schools. In his address the Bishop expressed the pleasure he had in presiding over this important gathering and spoke particularly of the desirability that all his

clergy should be able to speak the French language. He congratulated the Principal and all his teachers upon the good work done in the school and desired to act with reference to the Sabrevois Mission in a wise and statesmanlike manner; meanwhile he would wish the young people before him a happy vacation and a safe return next autumn. The Rev. Rural Dean Saunders, Mr. Henry Tucker, B.C.L., and Mr. L. Pelletier also made speeches, after which the clergy present and the members of L'Eglise du Redempteur were invited to meet the Bishop and Mrs. Farthing in the Principal's reception rooms where the ladies of the church had prepared an abundant supply of coffee, cake and lemonade.

**Waterloo.**—St. Luke's.—The Lord Bishop of Montreal visited this parish for the first time since his consecration to the episcopate on Wednesday, the 3rd instant, for the purpose of holding a Confirmation. Twenty candidates received the Apostolic rite at his hands. There was a large congregation present. Amongst the clergy present at the service were the Revs. Canon Longhurst, R. D. Mills, G. A. Mason, W. A. Howard, C. F. Ireland, and the rector of the parish, the Rev. T. B. Jeakins. At the close of the service a reception was held in the school-house in honour of the Bishop and Mrs. Farthing, and an address of welcome was presented to the Bishop which was read by one of the church wardens, Mr. G. E. Robinson. Mrs. Farthing was presented with a bouquet of carnations. Both of these were appropriately acknowledged by the Bishop after which refreshments were served and those present were introduced to the Bishop and Mrs. Farthing. The singing of the National Anthem brought a very pleasant congregational gathering to a close. Bishop Farthing visited Frost Village on Wednesday morning, the 26th May. A Confirmation service was held in Christ Church, when three persons were confirmed. His Lordship was accompanied by the Rev. F. C. Ireland and Rural Dean Jeakins. When in Waterloo, the Bishop of Montreal visited the Academy, and gave an inspiring address to the pupils. The Rev. J. W. Davidson, Canon Longhurst, Rural Dean Jeakins, Mrs. Farthing, and Mrs. Jeakins were also present.

ONTARIO.

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

**Kingston.**—The usual half-yearly committee meetings of the Diocese of Ontario were held on the 26th ult. in St. George's Hall and reported to the Executive the next morning. There was an average attendance of members, the Lord Bishop presiding. Letters were received from the Bishop of Montreal, and R. J. Carson, Synod Treasurer. Reports were as follows:—Finance—presented by the Rev. A. L. McTear showing debt balance of \$653; increase debt due to General Synod assessment account \$482—Carried. Audits Accounts—presented by Col. McGill showed examination and accuracy of securities, books and vouchers. Educational—presented by Chancellor McDonald, 5 students were being assisted at Trinity C. M. Toronto. There was a balance on hand of \$44.63. One new application was being considered. Many parishes were defaulters in Lenten offerings. The new Sunday School Commission appointed by General Synod would necessitate a new Canon to organize better work. A Sunday School Conference was decided to be held during Synod meeting. At this juncture by suspension of rules of order, permission was given the rector of Prescott to lease the burial plot of Barbara Heek, who was the founder of Primitive Methodism in Canada, so that a suitable memorial could be erected by the Methodist Church. The investment report showed a large arrears. Orders were given for immediate action. Lord's Day Alliance presented by the Rev. T. D. Woodcock, carried. M.S.C. Church, by Dr. Rogers carried. Diocesan Augmentation Fund showed \$475 collected. The Rev. Mr. Jones estimated that there was still \$1,500 to be collected. Quick action was decided on. Mission Board, presented by the Rev. E. J. B. Pense showed income 06,965 parochial; \$2,500 was taken from the Sustenstation Fund; total income nearly \$10,000. Grants were made of this for the ensuing year as follows: Class 2, \$150, Tweed; class 3, \$200 Ernesttown. Marmora; class 4, \$250, Augusta, Marysburg; class 5, \$300, Shannonville, Selby, Westport; class 6 \$350, Loughboro', Parham, Sharbot Lake; class 7, \$400, Bancroft, Clarendon, Bannockburn, Maynooth; class 8, \$500, North Addington. Special grants at the discretion of the Lord Bishop were made as follows: \$100, Pittsburg, Coe Hill; \$50, Edwardsburg, Sharbot Lake, Marlbank; \$25,

Simcoe Island; \$25, per month for California; \$136 to Oxford Mills; \$100 each for three outfits for newly ordained missionaries; total, \$6,506. The Widows' and Orphans' Fund showed debit balance of \$1,106. The Clergy Superannuation Fund reported by F. King, showed \$850 spent in annuities—balance to good \$66. Clergy Trust Fund by the Rev. J. R. Serson, showed income \$5,303, annuities, \$5,272. Widow and Orphan Fund, debt, by the Rev. J. W. Jones, showed debt of \$1,403. S.P.G. Thankoffering, by Archdeacon Carey showed \$400 needed to be collected before \$5,000 can be added to the Episcopal Fund. Episcopal Fund, by Canon Loucks showed \$63,654 capital. J. B. Walkem, K.C., submitted the solicitors' report which was filed.

**St. James'.**—The Rev. T. Savary, the vicar of this church, has been recommended by two local physicians to take three months' complete rest on account of continued ill-health. If he decides to take their advice Mr. Savary will in all probability go to his home in Nova Scotia and stay with his father.

**St. Paul's.**—Damage to the extent of about \$150 has been done by malicious people throwing stones at the windows of this church and the matter is now being investigated by the police.

The Very Rev. the Dean of Ontario preached the Synod sermon this year.



OTTAWA.

**Charles Hamilton, D.D., Archbishop, Ottawa, Ont.**

**Hawkesbury.**—The Rev. Canon Phillips is taking a well-earned rest of two months, after more than thirty-six years continuous work, during which he has only had two holidays one of three months and another of one month. Before leaving, a committee representing the congregations of Hawkesbury and L'Orignal met at the rectory and presented the rector with a purse containing \$220 in gold together with the following address: "To the Rev. Canon Phillips, Hawkesbury, Ontario, Rev. and Dear Sir,—Having learned with much regret that you find it necessary to be absent from your clerical duties for a time, we the members of the congregations of L'Orignal and Hawkesbury wish to take this opportunity of expressing our heartiest thanks for the deep interest you have always taken on our behalf during the many years you have been connected with this parish, and we ask you to accept as a slight token of esteem, the accompanying purse of gold, not for its intrinsic value but as an appreciation of our feelings towards you." The secret had been so well kept that Canon Phillips was completely taken by surprise and, in a few words thanked the members of the committee for their kind sympathy and personal interest in the matter. On Whitsunday (the day following), before commencing his sermon, the Canon said: "I feel that I have a most difficult task before me this morning in acknowledging, as it deserves, your generous presentation. When the Finance Committee, representing you, bequested an interview with me last evening, I had no idea of what was in their minds or yours and it came, therefore, as, indeed, a great surprise. It is easy enough to formulate sentences, but my difficulty is to put into fitting words the feelings which your act has occasioned. It shows me that my 35 years' work here has not been in vain: that you share in my burden as I have always endeavoured to share yours and that you are desirous that I shall not bear it alone. I can only thank you and these gentlemen who have interested themselves in my needs. If I find in it a reward of past work among you, it must serve to bind me in unswerving loyalty and devotion to you in the future. I shall leave my parish with the greatest confidence that in my absence, you will act towards me as if I were present and will not forget me when you come to worship here. I thank you all and pray God's blessing may rest upon you." During the Canon's absence his place will be filled by the Rev. Canon Jarvis, whose Diaconate was spent with Canon Phillips' under the then incumbent, now Dean Crawford, of Halifax—the whole county of Prescott being served by the three clerics from Hawkesbury. The two Canons also received their priests' orders together at Belleville.



TORONTO.

**James Fielding Sweeney, D.D., Bishop, Toronto.**

**Toronto.**—St. Alban's Cathedral.—The Bishop of the diocese held a general ordination, the first ordination which he has held since his consecration to the Episcopate, in his cathedral on Sunday

morning last (Trinity Sunday), when there was a very large congregation present. The service was fully choral and was excellently rendered by the cathedral choir. The Rev. Canon MacNab, the Priest, Vicar and Precentor of the Cathedral, sang the Litany. The sermon was preached by the Venerable Warren, Archdeacon of Peterborough. The candidates were presented to the Bishop by the Rev. Canon Broughall, the Examining Chaplain. The Epistle was read by the Rev. Professor Hallam, B.D., of Wycliffe College, and the Gospel was read by the Rev. Allan N. E. McEvoy, B.A., one of the newly-ordained Deacons. The following gentlemen were ordained Deacons and Priest, respectively: Deacons, Messrs. Allan N. E. McEvoy, B.A.; Percival M. Lamb, B.A.; Geo. R. Maconachie, B.S.A.; Arthur G. Emmett; Ralph D. Harrison, B.A. The latter gentleman was ordained by Letters Dimissory from the Bishop of Calgary. Priest: The Rev. John N. Blodgett, B.A. Messrs. McEvoy, Lamb and Harrison are graduates of Trinity College, Toronto, and Messrs. Emmett, Maconachie and Blodgett are Wycliffe College men. The Rev. Canon MacNab acted as the Bishop's Chaplain and carried the Pastoral Staff in both the processional and recessional. After the service the newly-ordained were licensed as follows: The Rev. A. N. E. McEvoy to the curacy of St. Mary Magdalene's, Toronto; the Rev. P. M. Lamb, B.A., to the Mission of Leaside in the parish of Christ Church, Toronto; the Rev. G. R. Maconachie, B.S.A., to the Mission of Midhurst and Vespra, the Rev. A. G. Emmett to the curacy of St. Paul's, Toronto. The Rev. J. N. Blodgett, B.A., was licensed to the curacy of All Saints', Toronto.

The Rev. T. F. Summerhayes, recently of Gore's Landing, who has been on leave for some months on account of ill-health, is making satisfactory recovery and hopes to be able to take up full duty in the autumn.

St. Paul's.—On Tuesday evening June 1st, the representatives of the various Parochial Guilds represented the Rev. E. C. Earp, who has been curate of the parish for the past three years and who is leaving to become rector of Dunnville, in the Diocese of Niagara, with a purse of \$150 in gold. Accompanying the presentation was an address expressing appreciation of Mr. Earp's services. Mr. D. Cooper, who has acted as people's warden for the past seven years, and who resigned last Easter, was presented with an illuminated address as a slight mark of the esteem in which he is held by the parish and as an acknowledgment of his untiring services.

Chester.—St. Barnabas'.—The Rev. H. R. Biggs, who has been for some time past acting as locum tenens for the Rev. F. Vipond, the rector of this parish, who is at present absent in England, is very seriously ill.

Carlton West.—St. Mark's.—A tent, which is to serve the purpose of a Mission Church in connection with St. Mark's was used for the first time last Sunday. It was pitched on the land of Mr. W. A. Robinson at the corner of St. Clair Avenue and Dufferin Street.

Wychwood.—St. Michael and All Angels.—The members of the Parochial Branch of the A.Y.P.A. recently gave an interesting concert and at its close presented Mrs. Greenwood who has been organist of the church since its inception and who is now retiring, with a handsome mahogany music cabinet and a mahogany tray as a token of appreciation of her services.

Sutton.—The Ruri-Decanal Chapter of West York held its summer meeting at this beautiful village on Monday and Tuesday, May 24th and 25th. On the evening of the former date a missionary service was held in the parish church, when the Rural Dean, the Rev. George B. Morley, preached a practical and powerful sermon from Acts 1:8, on "Missions." Before the sermon the rector of Georgina, the Rev. F. M. Dean asked his Lordship the Bishop of the diocese—whom we were delighted to have with us—to dedicate two gifts presented to the church, viz., altar linen, and a new carved oak font. The latter bears the following inscription: "In loving memory of James Richard Stevenson this font was erected by his wife Francis Jessie Stevenson, February, 1909." Holy Communion was celebrated at 8 o'clock the next morning by the Bishop, assisted by the Rev. F. M. Dean. At 10 o'clock the members of the Chapter assembled in the church for a Quiet Hour, conducted by the Bishop. Basing his remarks on 2 Cor. 3: "Our Sufficiency is of God," his Lordship delivered two deeply spiritual addresses which could not fail to be of the greatest help to the brethren. The means of securing this suffi-

ciency and efficiency are: (1) We must be men of faith; (2) men of prayer; (3) men of steadfast purpose; (4) men loyal to Jesus Christ. The second address dwelt upon the use of the Holy Communion as a means to help us to realize this sufficiency and efficiency. After the Quiet Hour the brethren proceeded to the rectory for the business part. The minutes of the previous meeting having been read and confirmed, the Rural Dean read communication in re "Study of the Art of Teaching" and "The Centenary Celebration of the London Society for Promoting Christianity Amongst the Jews." After some discussion it was proposed by the Rev. L. H. Kirkby and seconded by the Rev. J. E. R. Gibson and carried: "That a certain Sunday be appointed in the Deanery of West York as a day of thanksgiving to Almighty God for the blessings vouchsafed to His Church through the instrumentality of the London Jews Society, and that a thankoffering be asked, and given, to the Bishop of the diocese, towards the stipend of a missionary to the Jews in the city of Toronto." The Rev. L. H. Kirkby in presenting a motion, seconded by the Rev. E. B. Taylor, that the name of the Rev. George B. Morley be submitted to the Bishop for re-election as Rural Dean, referred in words of praise to the work done by Mr. Morley during his term of office. His Lordship added words of appreciation and signified the pleasure it would give him to send Mr. Morley the papers pertinent thereto. Before proceeding to the first papers of the day, the Bishop having to return to the city, the members of the Chapter expressed deep gratitude to his Lordship for his beautiful addresses at the Quiet Hour. This was voiced in a vote of thanks proposed by the Rev. T. W. Paterson and seconded by the Rev. L. H. Kirkby. The Bishop replied that it had given him great pleasure to have been one of them at the Deanery meeting. The Rev. T. W. Paterson read a paper on the Nicene Creed; in the discussion which ensued the Rev. John Gibson, Canon Welch and the Rural Dean took part. The Rev. Canon Welch, Rural Dean of Toronto, attended the meeting, specially invited by Rural Dean Morley, to speak on the work of the General Synod. Some of the acts noted were: (1) The Canon passed on the Commission of Sunday School Work. By this Canon the Sunday School Commission has secured the fourth day of the General Synod for discussing the report and problem connected with education; (2) appointments of committees of moral and social reform; (3) subject of the non-observance of the Lord's Day; (4) appointment of committee to consider the question of the enrichment and adaptation of the Book of Common Prayer. Votes of thanks were accorded to the Rev. G. B. Morley for his sermon, to the readers of the papers, and to the Rev. F. M. Dean and Mrs. Dean for their generous hospitality. Apologies for absence were received from the Revs. H. O. Tremayne, T. W. Powell, and J. Hughes Jones. The next meeting will be held in Lloydtown in October.

Ashburham.—St. Luke's.—On the occasion of the Bishop's visit to Peterborough, where he confirmed 42 candidates (20 males and 22 females) at St. Luke's, his Lordship also paid an official visit to St. John's and All Saints Churches, where he met the rectors and officials. A trip over the famous liftlock was also included in his visit, which the rector and people of St. Luke's endeavoured to make as pleasant as possible. The clergy who assisted the Bishop at the service were the Rev. Dr. Langfeldt, the rector, the Rev. Canon Davidson of St. John's Church, the Rev. H. R. Trumppour, M.A., of All Saints' Church, who carried the Pastoral Staff, the Rev. W. J. Creighton, the Rev. A. McKenzie, of Lakefield, and the Rev. E. W. Pickford, of Norwood. As this was the Bishop's first official visit to the parish since his consecration an address of welcome was presented to him. The address was read by Mr. Tanner and was signed by the rector of the parish and the two churchwardens. The Bishop acknowledged the address in a few well-chosen sentences.

Otonabee.—St. Mark's.—The Right Rev. Dr. Sweeny, Lord Bishop of Toronto, accompanied by the Rev. Canon Davidson, Dr. Langfeldt and Mr. G. L. Hay, rector's warden, paid an official visit to St. Mark's Church, Otonabee, on Wednesday, January 2nd. Hon. J. R. Stratton, very kindly, had his automobile placed at the disposal of his Lordship for the day. A goodly number of parishioners were present to extend to the Bishop a hearty welcome and express their loyalty to him. The Bishop appreciated the cordiality with which he was received very much and in his remarks drew very valuable lessons from the life and work of a farmer as relating to the Kingdom of God. After having visited St. Mark's, the party went

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to Lakefield, visiting St. John's Church and the Grove Preparatory School.

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NIAGARA.

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

Mount Forest.—St. Paul's.—On Wednesday, May 26th, the Bishop of the diocese visited this parish and held a Confirmation service in this church, and he also dedicated the beautiful chancel screen presented to the church by the Misses Billings, of Guelph, in loving memory of their mother. The screen, which separates the chancel from the nave, is made of polished brass and wrought iron, it is 14 ft. wide and 12 ft. in height. The design is in five Gothic arches, the top portions of all the arches are filled with beautiful scroll work and those at the sides have six electric lights worked into design. The central arch is surmounted by a beautiful jeweled cross. The bottom portion of the side arches is filled in with a grill work to the height of 3½ feet from the floor, the central ornament being a large I.H.S. in monogram. The central arch has two very handsome gates, with jeweled cross in the centre, with shepherd's crook at the hinge ends. Across the top of the grill work and gates is an enriched band, on which in raised brass letters on a background of red and blue enamel is the following inscription:—"To the Glory of God, and in loving memory of Sarah Orr Billings, of Guelph, who entered the Higher Life January 15th, 1907, R. I. P." This handsome screen is certainly a most welcome addition to the furniture of the church. The Bishop in addition to the above, also consecrated the Billings' family plot in the cemetery.

Guelph.—St. George's.—On Whitsunday morning the Bishop of the diocese held a Confirmation service in this church when more than fifty candidates were presented to him for the Apostolic rite by the Rev. G. F. Davidson, M.A., the rector. St. James'.—On the evening of the same day the Bishop held a similar service in this church, when Dr. Bethune, the priest-in-charge of the parish, presented fifteen candidates for the laying-on-of-hands. On both occasions the Bishop gave earnest and helpful addresses, and the churches were filled to the doors. The musical portions of the service at both of the churches were well rendered by the respective choirs.

Hamilton.—Christ Church Cathedral.—The Bishop of the diocese held a General Ordination in his Cathedral on Sunday morning last, Trinity Sunday, when he ordained the following gentlemen to the diaconate and priesthood respectively. Deacons:—William W. Judd, B.A., Samuel H. Prince, B.A., and Joseph F. Carson, M.A. Priest: the Rev. Gerald Potts, M.A. The Rev. W. W. Judd read the Gospel and the sermon was preached by the Rev. Canon Sutherland, the sub-dean, and examining chaplain who also presented the candidates for ordination. Canon Sutherland chose for his text 2 Timothy 1:6. The Revs. Canons Abbott and Bull were also present at the service and took part in it.

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HURON.

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

London.—St. James'.—The memorial window erected to the memory of the late John Pope by the children of this Sunday School was unveiled on Sunday morning, May 30th. After the second lesson, Kenneth Dawson, a grandson of Mr. Pope, sang "Safe in the Arms of Jesus," in the

chorus of which the choir and congregation joined. The Very Rev. Dean Davis then came down to the window, and after reading the dedication service, pulled aside the large Union Jack with which the memorial had been veiled. The window is a beautiful piece of work, the design being Christ blessing the children. It records the fact that Mr. Pope was Superintendent of the school from its inception in November, 1873, till his death in August, 1908. The window is placed on the east side of the church opposite the pew which was occupied by Mr. Pope for so many years. This beautiful window was designed and executed by the N. T. Lyon Company, of Toronto.

**A Good Move in the Diocese of Huron.**—The Lay Representatives to the Synod of Huron about to be held at Bishop Cronyn Hall in this city on Tuesday, June 15th, have formed themselves into an association called "The Huron Diocesan Lay Delegates Association," and elected officers. The following circular has just been issued to each of the 300 lay delegates by the President, and we hope that much good will result from it. Certainly it is a move in the right direction and will enable the lay representatives to become better acquainted with one another, and we would recommend an association of that kind to be formed in each diocese. Petrolia, Ont., June 3rd, 1909. Dear Sir;—You are requested to attend a meeting of the Lay Representatives of the Diocese of Huron to be held at Bishop Cronyn Hall at 9 a.m., on Wednesday, June 16th, 1909, to receive a report from the lay delegates attending the meeting of the General Synod at the city of Ottawa held last September. Also to discuss and hear the opinions of delegates as to the best way of advancing the interests of the Church in their different parishes. John D. Noble, President, L.D.A.

**Wingham.**—St. Paul's.—This church is at the present time undergoing considerable improvements, the principal one of which is the raising of the tower. Interior changes and repairs are also being made as a larger space is required for the choir.

#### ALCOMA.

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

**North Bay.**—A sad drowning accident occurred here on Wednesday, the 2nd inst., by which Mr. Charles Chipman, accountant and, at the time of the accident, acting manager, of the local branch of the Traders' Bank of Toronto, lost his life. He was out with two companions in a canoe when it was upset. His companions were saved but he was drowned for he was quite unable to swim whilst they were able to swim a little. Mr. Chipman, who was 25 years of age, was a talented musician and was the organist of the church (St. John's), at this place. He was unmarried. His father is the rector of Ailsa Craig, we beg to extend to him and to the sorrowing relatives of the deceased our most sincere and heartfelt sympathy.

#### QU'APPELLE.

**John Crisdale, D.D., Bishop, Indian Head, Sask.**

**Indian Head.**—The Hon. and Right Rev. Adelbert J. R. Anson, who was the first Bishop of this diocese, died in Lichfield, England, on May 27th. His Lordship was the Bishop of this diocese from 1881 to 1892, when he retired and returned to England. He has been one of the residentiary Canons of Lichfield since 1898. The late Bishop was a son of the first Earl of Lichfield and was educated at Christ Church, Oxford. In 1886 he received the honorary degree of LL.D. from Trinity University, Toronto.

#### RUPERT'S LAND.

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

**Winnipeg.**—The Church of England Sunday School Association of the Diocese of Rupert's Land will hold its annual convention in the city of Winnipeg on June 15th and 16th, 1909. Following is the programme:—General Conference June 15th, Christ Church school house; 2.30 p.m., devotions; "What a layman can do for his Sunday School," Dr. H. M. Speechly, Pilot Mound; leaders of discussion:—The Rev. H. L. Roy, M.A., Boissevain; Mr. J. R. Dutton, Gilbert Plains, discussions. 3.30 p.m.—Address.—The Bishop of Duluth, Minn.; "The Sunday School as a missionary agency," the Rev. S. G. Chambers, B.A., B.D., Winnipeg. 4.15—The home department, Miss Holmes, Virden; Leaders of discus-

sion:—The Rev. Rural Dean Hewitt, M.A., B.D., Souris; Mr. J. K. Wye, Morris. 5.15 p.m.—Question Box.—The Field Secretary, closing devotions. Annual meeting, June 16th, Holy Trinity school-house. 8 p.m.—Devotions; Chairman's remarks—His Grace the Archbishop. Minutes:—Report of Field Secretary; Treasurer's report. Reports of Ruri-Decanal Secretaries; business, election of officers; closing devotions. Both sessions will be open to the public. There will be vocal selections at both sessions, also offerings to defray expenses.

Wednesday, June 16th.—Annual meeting Holy Trinity Schoolhouse; 8 p.m., devotions; Chairman's remarks, His Grace the Archbishop; Minutes, Report of Field Secretary; Treasurer's Report; Reports of Secretaries of the respective Ruri-decanal Sunday School Associations; business, election of officers; closing devotions, vocal selections will be given at both sessions. A fine exhibit of Sunday School supplies will be shown. There will be an opportunity to receive the Holy Communion on Wednesday morning in Holy Trinity Church. The clergy and Sunday School superintendents are urged to make the conference and annual meeting widely known. It is hoped that every parish will be represented. More distant parishes are asked to send at least one delegate. Applications for hospitality should be sent to the Rev. C. N. F. Jeffery, Secretary of Synod, McIntyre Block, Winnipeg, not later than June 6th. Standard certificates should be obtained from railway agent at starting point June 12th to 15th, showing that full one way fare has been paid. Return trip free if one hundred certificates are presented, otherwise one-third return fare will be charged. Standard certificates will be honoured up to June 23rd.

St. Jude's.—On Sunday evening, May 30th, the Archbishop of Rupert's Land held a Confirmation service in this church when twenty-four candidates were presented to His Grace for the Apostolic rite by the Rev. G. Horrobin, the rector of the parish. After the singing of the anthem, "Our Blest Redeemer," two lay readers were licensed by His Grace, H. W. Hollis, and R. G. Robertson, to assist in St. Jude's parish. A most beautiful choral service was rendered and the church was filled with people.

The Rural Deanery of Selkirk held a meeting on Friday, June 4th, at the home of the Rural Dean, the Rev. A. E. Cowley. The following were present:—Ven. Archdeacon Fortin, the Rev. Canon Jeffery, the Rev. Canon Garton, the Revs. Heathcote, Fea, Woods, Broughall, Burch, Horrobin, Chambers, Heeney, Pritchard. Luncheon was served at one o'clock. At 2.30 the Ven. Archdeacon Fortin gave a short address on the subject of the "Trinity." Among several matters brought forward by the Rural Dean, the following were discussed:—(a) Layworkers in organized parishes. (b) The method of making parochial assessments. (c) A fund for extension work. These matters may be brought up at the forthcoming Synod.

Holy Trinity.—The Rev. A. E. Burch, late of St. George's, Ottawa, has arrived to assume his duties as assistant to the Ven. Archdeacon Fortin.

The Rev. Canon Talbot, of St. John's College, has left to spend the summer vacation in England. The following have been appointed Honorary Canons of St. John's Cathedral by His Grace the Archbishop: The Rev. E. A. W. Gill, M.A., rector of Minnedosa, Rural Dean of Minnedosa, and member of the Diocesan Executive Committee; the Rev. C. N. F. Jeffery, M.A., General Missionary of the Diocese and Secretary of Synod, and the Rev. W. J. Garton, rector of St. Philip's, Norwood, and collector for the new St. John's College Fund.

**Neepawa.**—The Rev. F. S. de Mattos, rector of this parish, has accepted the incumbency of the parish of St. Mary the Virgin, Brandon.

**Brandon.**—St. Mary the Virgin.—The Rev. E. Radcliffe, B.C.L., the incumbent of this parish, has been offered and has accepted the offer of the rural parish of Montague, near to Smith's Falls, Ont., which has been made to him by His Grace the Archbishop of Ottawa. Mr. Radcliffe, who has been in charge of this parish for the past twenty months, has won the esteem and affection of the people, and he will be greatly missed. The Rev. Dr. de Mattos, of Neepawa, has been appointed to take charge of the parish. Mr. Radcliffe left Brandon for his new parish on Monday last.

#### SASKATCHEWAN.

**Jervols A. Newnham, D.D., Bishop, Prince Albert, N.W.T.**

**Watrous.**—A successful church "bee" was held here on Victoria Day. Willing and capable

volunteers took part in the work, that of erecting an addition to the Episcopal building and by dusk the shell of the addition, 36x24 feet was almost completed. The work was carried on under the supervision of Mr. J. J. Jennigs, a local contractor, and Architect S. Cooke. During the day meals and refreshments were served by the Dorcas society. The day was concluded by an address by the pastor, Rev. Frank H. King, who thanked all who had taken part in the bee, and the singing of the National Anthem and The Maple Leaf For Ever. Thus ended certainly one of the most memorable days in the history of the English Church people in Watrous, and equally so for the town of Watrous, showing what can be achieved in one day of twelve hours in a little western town.

#### NEW WESTMINSTER.

**John Dart, D.D., Bishop, New Westminster, B.C.**

**New Westminster.**—The late Archdeacon Small.—At the commencement of the meeting, held May 19th, of the Executive Committee of the Synod of the Diocese of New Westminster, the Rules of Order were suspended to allow the following resolution to be introduced. It was moved by the Rev. H. G. Fiennes-Clinton, rector of St. James', Vancouver, seconded by the Rev. Alfred Shildrick, rector of the cathedral, New Westminster, carried unanimously and assented to, by a silent standing vote: "That the Executive Committee desires to place on record its sense of the great loss that has been sustained by the Diocese of New Westminster, and by the Indian Mission in particular, through the removal from the earthly sphere of his labours, of the Ven. Richard Small, late Archdeacon of Yale. His self-denying work, his unselfishness, his devotion to duty and his unflinching charity, marked him out as one that called for the respect, esteem and love of all with whom he was associated; and these characteristics are an incentive to his fellow-labourers, who mourn his departure, to strive to follow his good example. This committee also desires to assure his relatives of its true sympathy with them in their bereavement. May he rest in peace!" The Bishop also read the following letter from the Bishop of Columbia: "Bishopscourt, Victoria, B.C.: At a meeting of our Executive (May 5th) it was resolved that I should send a vote of hearty sympathy with you and the diocese, in the loss of Archdeacon Small. I should be glad if you would convey the message to your Executive when it meets. The Archdeacon was the first of the clergy to welcome me into the Province of British Columbia fifteen years ago at Lytton, and I have had the pleasure of intimate friendship with him ever since. He was the ideal of a Christian gentleman, and was happy in his death. To have worked up to the very end amongst the Indians, whom he loved so dearly and to have passed away at St. Luke's Home, is so exactly what one thinks he would have chosen. R.I.P.—W.W. Columbia." As with his death so with his burial. In accordance with his oft-times expressed wishes, he was buried at Lytton, amongst the people to whom he gave his life.

#### KOOTENAY.

**John Dart, D.D., Bishop, New Westminster, B.C.**

**Nelson.**—St. Saviour's.—Owing to the stormy weather the congregation on the morning of Whitsunday was not quite up to the usual average, but in the evening the church was well filled, chairs having to be placed down the centre aisle. The services for the day were as follows: Holy Communion, 6.30 and 8 a.m., and after Morning Prayer, which began at 10.30, at which Maunders Communion Service in "G" was well rendered by the choir. The "Te Deum" was by Barrett in "E flat," and the anthem "Come, Holy Ghost," by Attwood. The sermon, which was appropriate to the day, was preached by the Rev. R. T. Blaylock. At the evening service the "Magnificat" and the "Nunc Dimittis" were by the Rev. H. H. Woodward in "D," while the anthem was the same as in the morning. In lieu of the usual sermon Mr. J. A. Birmingham, Secretary for Western Canada for St. Andrew's Brotherhood, addressed the congregation on the Society's constitution and work. Mr. Birmingham also addressed the boys of the congregation between the ages of 12 and 18 years at 4 o'clock in the afternoon and the men in the schoolroom at the close of the evening service. On Thursday next another meeting is to be held by Mr. Birmingham for the purpose of forming or joining a Chapter in the parish. The Diocesan Synod met in St. Saviour's Parish Hall on June 9 and 10.

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## British and Foreign

The Archbishop of Canterbury has appointed the Ven. Archdeacon William Banister, who has been a missionary of the C.M.S. in South China since 1880, to the new Bishopric, which is to be formed in the Province of Hu-nan, in Central China, out of the present diocese of Victoria (Hong-Kong).

The Rev. C. H. T. Wood, late headmaster of Sherborne School, died recently in London at the early age of 40. The deceased was the eldest son of the Rev. Joseph Wood, D.D., headmaster of Harrow School. The funeral took place at Marlborough, the service being held in the College Chapel.

An earnest attempt is being made to build the N.E. Chapel of the new Cathedral at Capetown, to be called the "Archbishop Jones Chapel," as a memorial to the life and work of the late beloved Archbishop, who ruled the Church of the Province with much wisdom and love for a period of thirty-four years.

An anonymous donor has given £2,000 to Southwark Cathedral "in memory of J. J. G.," on condition that it be devoted to the endowment of a Canon Precentor's stall. The Bishop of Liverpool has received through the Clergy Fund a donation of £10,000 towards the erection of a new church in the diocese.

The Suffragan-Bishop of Kingston, Dr. Cecil Hook, has been presented with his episcopal seal by the Mayor of Kingston-upon-Thames, Dr. Finney. The seal, which has been devised by the Mayor, presents the personal arms of the Bishop, surmounted by a mitre. It is of the usual oblong shape of old ecclesiastical seals.

On Sunday, May 16th, a baptismal service was conducted in the Church of the Ascension, Washington, D.C., by the rector, the Rev. J. H. Nelms, of a quite unprecedented character, no less than 82 children of various ages being baptized at the one time. Mr. Nelms has lately commenced a

special work amongst the colored people, and these are the first-fruits from an orphan institution.

A large congregation assembled at Ettington, Warwickshire lately, when the Bishop of Worcester dedicated the tower of Holy Trinity Church. The design of the tower, which is very uncommon, has a level instead of battlemented top, with a square raised panel of lead in the centre. Around it appear the words, "We thank Thee, we worship Thee, we praise Thee, we glorify Thee."

The Rev. Akrill Jones, Rector of Prendergast, conducted, last week, a baptismal service of a somewhat unusual type for a clergyman of the Church of England. At Haverford-west two adults, a young man and a young woman, formerly belonging to the Baptists, are coming forward for Confirmation, and on a recent date were baptized by immersion. The ceremony was performed in the River Cleddau, above the headwaters and near to the Old Mill.

Recently a number of the members of the congregation of Trinity Chapel, New York, assembled in the school building of the parish for the purpose of giving a testimonial to Mr. Albert Meuter, who, on May 1st completed forty years of service as a sexton at Trinity Chapel. The vicar, the Rev. Dr. Vibbert, made the presentation to the well-known and honoured sexton on behalf of the people, which took the form of a purse well lined with the coin of the realm.

The work of restoration at the Cathedral of Iona, begun on a large scale some six-years ago, has now been resumed, and it is hoped that sufficient funds will be forthcoming to bring the work to a satisfactory conclusion. Three years since the cathedral was roofed in, and services were held within its classic walls. The ruined parts of the walls of the nave are being overhauled and prepared for pointing. The ancient doors which lead from the nave to the cloisters have been reopened, revealing part of the original design.

There has long stood in the back room of the village inn of Hoo, Kent, opposite the Parish Church of that place, All Hallows, a venerable oak table, which, tradition said, "came out of the church." An investigation has fairly well settled the point that it is the old altar-table which took the place of the stone altar which, according to the churchwardens' accounts (1555-1649) was taken down in 1561. Beyond the legs, sides and portions of the mensa there is not much left of the original work, but the owners of the inn, upon the facts being represented to them by the vicar, at once restored it to the church where it has now been reinstated. As a relic close upon 350 years old it adds one more item of interest to this very beautiful and interesting little church.

The chancel of the new cathedral at Pretoria was consecrated by the Archbishop of Capetown on Easter Monday. After the service Archdeacon Furzee, on behalf of the clergy of the diocese, presented Dr. Carter with a farewell gift, which took the form of a cheque. He expressed the hope that Dr. Carter would purchase with it a suitable cope or mitre. In the afternoon tea was served in the grounds of the cathedral, and a presentation was made to Dr. Carter by Lord Selborne, the High Commissioner, on behalf of the ladies of the Transvaal. This took the form of cheques.

On the fourth Sunday after Easter a brass altar cross was placed in St. Andrew's, Geneva, N.Y., in memory of the late Rev. C. W. Hayes, D.D., who died last November. The cross was given by the members of the church and the Sunday School. St. Andrew's is a Mission Church in the parish of Trinity Church, Geneva.

Mounting to the top of the church tower at Ranworth, in Norfolk, on the 18th ult., the Vicar, the Rev. J. Enraght, and the choir, invoked blessings upon the growing crops. Despite the altitude of the tower and a good breeze every word was audible to the congregation assembled in the churchyard below. This picturesque ceremony was at one time common in rural parishes but it has died out in most places.

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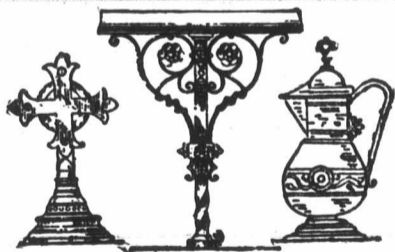
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