

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, MAY 23, 1907.

No. 21.

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June 9- Morning—Judges 4 Evening—Judges 5,

June 16- Morning—1 Sam. 2 Evening—1 Sam. 3

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TORONTO, THURSDAY, MAY 23, 1907.

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

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Offices—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

Lessons for Sundays and Holy Days.

May 26.—Trinity Sunday.

Morning—Isaiah 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 and 2, to 4; Ephes. 4, to 17, or Matt. 3

June 2.—First Sunday after Trinity.

Morning—Josh. 3, 7-4, 15; John 13, 21.
Evening—Josh. 5, 13-6, 21, or 24; Heb. 9.

June 9.—Second Sunday after Trinity.

Morning—Judges 4; John 18, 28.
Evening—Judges 5, or 6, 11; James 1.

June 16.—Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 1.
Evening—3 Sam. 3, or 4, to 19; 1 Peter 1, 22-2, 11.

Appropriate Hymns for Trinity Sunday and First Sunday 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167.

Offertory: 162, 164, 170, 172.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 535.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

TRINITY SUNDAY.

"The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity." Thus the Creed of Saint Athanasius sets forth the Doctrine of the Trinity, and then in the first half of that same hymn creed, gives a detailed enlargement of each person in the Trinity. The services of the Church abound in hymns of praise, prayers of hope and benedictions of peace in the name of the Blessed Trinity. At the end of every psalm throughout the year is repeated the doxology or gloria, that ancient hymn verse said to be put in its present form to counteract the heresy of the Arians. How inspiring to know that we worship the same Triune God whom the Jews of old worshipped. Use the same Psalms they used! One Triune God for Christians and Jews, "In the beginning, is now and ever shall be, world without end." This Blessed Trinity's in-

fluence follows us through life. Every child is baptized in the Name of the Father and of the Son and of the Holy Ghost, that he may "receive the fulness of grace" and taught in his catechism—"First, to believe in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God." When the holy covenant of marriage is firmly made, two persons are pronounced man and wife together, "In the Name of the Father and of the Son and of the Holy Ghost," and receive a solemn benediction from the holy, blessed and undivided Trinity. Through the long history of the Catholic Church the people have been blessed from generation to generation, from birth to death, from infant baptism to the burial of the dead, in the name of the Blessed Trinity. Well may Christians join in the Ninetieth Psalm in the Burial Service, linking the Church to-day with that of old, expressing hope in the Same Eternal God, "Before the mountains were brought forth or ever the earth and the world were made, thou art God from everlasting and world without end." Thus the Church concludes the first half of the ecclesiastical year, beginning at Advent and finishing at Trinity, with the summing up of the Faith by praising and worshipping the Blessed Trinity, and so we pray in the Collect, "We beseech Thee, that Thou wouldest keep us steadfast in this faith."

A Great Opportunity.

There is a need which were it justly and wisely met would result in untold good. We cannot help thinking that were the sad, distressing condition from which this need arises brought home with power to our people throughout the various dioceses of the provinces of Ontario they would at once set about providing the remedy. It passes understanding that we should from year to year turn a dull ear to the claims of the prisoners who are registered as Churchmen, or women, and hand them over to the benevolence and good offices of the Prisoners' Aid Society and the Salvation Army. The time is ripe for the Churchmen, not only of the dioceses of Ontario, but of each diocese in broad Canada to prove themselves worthy of the name they bear and to begin by personal effort and by a generous expenditure of money to provide help for the helpless and hope for the hopeless. If a man who is able to do it does not provide for his own household he is a poor tool indeed. What of the men who bear the honoured name of Churchmen and who leave their own stained and fallen members to be sought out, cared for, and reclaimed by religious people outside of their own communion.

A Way To Meet It.

Let us take for example the Province of Ontario, and let us say that good Church people who are so eager to work with and assist the religious people who are not of our communion are at full liberty to do so and to keep on doing so. We are dealing with a matter that concerns our own communion, and our responsibility to it, and all its members, whether of good or evil report. We believe that at least two-thirds of the prisoners in the Central Prison, Toronto, come from various parts of Ontario—probably more than that. Well, let the Diocese of Toronto, and all the other dioceses of Ontario join hands and appoint a young, energetic, well-balanced clergyman, who has proved that he is deeply interested in prison work and provide him with an ample stipend—it must be ample—and he will need every cent of it in such a position—

and let him give his whole time to ministering to the spiritual and temporal necessities of the fallen members of our Church who are sent to the prisons of Toronto from all parts of Ontario; and help them to keep in touch with their homes and their Church, and seek to get them employment away from the evil associations and surroundings through which they were mainly brought within the prison walls. We believe that one year of faithful, tactful and persevering work by such a chaplain would prove beyond a doubt that his appointment was a distinct step in advance on the part of the Church and that great good had resulted from it in numberless ways.

The Navy Mission.

Fear was expressed in a recent number that nothing was being done to provide for the spiritual welfare of the host of navvies and of men in a higher rank than they are, recruited from the old land, especially in the construction of the Grand Trunk Pacific Railway. There exists a special mission in London, the Navy Mission, with an office in the Church House, Westminster, for such a purpose, as is now needed. It is realized that some 20,000 men will be employed on the construction of this gigantic undertaking. This Navy Mission has been appealed to to help the Canadian Church in dealing with this inrush of workers, and, with the warm approval of the Archbishop of Canterbury, is appealing for £4,000 to enable them to make a beginning.

A Woman's Agency.

A need has often seemed to us to be overlooked and that is the establishment of some agency whereby the women folk, the wives and children, the lovers and the sisters of our immigrants can be safely collected, transported and housed on this side. There are plenty of drawbacks to young men settling down contentedly and becoming useful citizens, and one of the greatest, if not the greatest, is the feeling of isolation from all home ties. There are many who would wish to begin a home who require some helping hand withal. Perhaps an incident in real life may best convey such meaning. Some years ago a young man drifted across from the Old Country. After a short probation with a relative who was prospering in a store in the East, he went West, and in time saw his way to a living. After long consideration he plucked up courage and wrote to a young woman in the Old Country who he knew would have little means on her father's death. The result of breaking the ice was in the end successful in a happy and prosperous Western home. But the difficulties would probably have never been overcome had not the Eastern relatives' home been available for the fiancée. Just such agency is needed for the young women who ought to have an opportunity of crossing the ocean. It seems unjust that a country side or even a town street should be depopulated of young men and an abnormal number of young women left behind. It is bad for both sexes. This is true of Eastern Canada also, and we have often suggested, and regretted that we suggested in vain, the formation of some sort of sisterhood, or motherhood, to establish resting places where young girls would be safe and through whose agency their migration might be arranged. Dr. Smyth, who has just come from Dublin to Montreal, spoke of over a thousand young men about twenty-five who came in the same steamer.

Dissipation of Energy.

We must confess to being sometimes wearied by the insistent declaration of certain people, in our own communion, that we should throw down

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the bars, remove the gates of our own authorized domain, and rush out and fraternize and cooperate with our friends and neighbours of the various denominations. These amiable people know or ought to know that a good farmer, merchant or other useful worker in any branch of profitable human activity is pre-eminently a man who minds his own business, tills his own fields, cares for his own family, observes the laws which govern his life, his property and the community of which he is a unit, and if a religious man, is faithful and loyal to his own religious convictions and associations, and withal is kind and charitable to all men. Such a man is not a gad-about. The constant performance of his home, social, patriotic and religious duties fill his life to the full. The effort, faithfully to perform his duty towards God and his complementary duty towards his neighbour in a hearty, self-respecting—and it may be somewhat old-fashioned way—suffices him. We honestly believe that the life of such a man, if a Churchman, is more influential for good to other men in his neighbourhood, whether they be Roman Catholics or Denominationalists, than if he had spent a portion of each day of his life in an attempt to fraternize with them as a co-religionist. We well remember the case of an earnest young Evangelical clergyman of our own Church, who on being appointed rector of a new parish found that a Denominationalist minister was a near neighbour, he speedily called upon him and treated him with the utmost friendliness. Shortly afterwards he heard with the utmost chagrin on reliable authority that his Denominational brother had from his chapel pulpit made a bitter attack on the Anglican Church. He might, it is true, have made some more calls on his militant neighbour, who had so ruthlessly slashed his olive branch with a theological sword, had not a sense of self-respect for himself, and his Church restrained him. We believe that this somewhat severe lesson helped our young friend to become a wiser man and less disposed to dissipate his energy in a quixotic attempt to bring about the re-union of Christendom.

Lay-Readers.

The discussion which has taken place in our correspondence columns upon lay-readers has directed general notice to this unobtrusive and hard-working body of men. The lay workers, both men and women, are essential to the life of a congregation; the wisest clergy are those who make the largest, and at the same time, judicious use of these helpers. In England and in some Australian dioceses the lay-readers are an organized order. There are parochial readers and diocesan readers, and it will interest many to know that of the workers who have gone out to Saskatchewan through Archdeacon Lloyd's appeals, nineteen of them were lay-readers, who were passed by the Board of Examiners appointed by the Archbishops of Canterbury and York and the Bishop of London. The Society have a Student-ship Fund. The Board of Readers for the Diocese of London is regularly constituted and from the annual report issued in April we learn that there are 75 diocesan readers holding commissions and ready to assist the clergy by preaching and conducting special services. Of parochial readers there are 301 actively officiating under the supervision of the Board and licensed by the Bishop. Among the agencies is an excellent little magazine published for two-pence by A. W. Nott, 251 S. Lambeth Road, London, S. W. In the Diocese of London all candidates are now required to be examined in their knowledge of the Bible, the Prayer Book, and the Faith of the Church of England therein contained. In the case of parochial readers the examination is conducted by the incumbent who nominates the candidate, and the Board relies upon his certificate as to the result. Candidates for the Special Licence are also examined by the Board in public reading. The examination for diocesan read-

ers is conducted by the Archdeacon of London, and usually consists of papers upon the three subjects: Old Testament, New Testament, and Prayer Book. In addition to the actual text of the Bible and Prayer Book, the following books are recommended for study by candidates, viz.: Kirkpatrick's "Divine Library of the Old Testament," "The Gospel according to St. Luke" (Cambridge Bible for Schools), "First Epistle of St. John" (Cambridge Bible for Schools), Bishop Gore's "Creed of the Christian," Beeching's "Apostles' Creed," Kidd's "Thirty-nine Articles," Canon Daniel's "History of the Book of Common Prayer," Bishop Barry's "Teachers' Prayer Book," Maclear and Williams' "Introduction to the Articles of the Church of England."

The Protection of Human Life.

We have over and over again urged with all the clearness and force of which we are capable that the constant destruction of life, and maiming of human beings—in what are called "railway accidents"—should be stayed. It matters not what is being done in other countries. Here in Canada we must act for ourselves. The public mind must be roused. The law must be stringently enforced without fear or favour against railway directors and officials and new legislation should be obtained and enforced until this awful menace to human life is brought under proper control. Mr. Justice Riddell has sustained the best traditions of the British Bench by his recent judgment, which well deserved the outspoken commendation of the Canadian press, which it has received. Greed and carelessness on the part of employees and indifference and neglect on the part of directors, where they are proved to contribute to the maiming and killing of innocent travellers, who have paid their fares on the expectation of safe transportation and due protection must be curbed by a law which is clear enough and enforced by a court which is strong enough to adequately maintain the rights and protect the lives of the common people against the most powerful railway corporation.

Suicide.

Unhappy occurrences have recently called the attention of English-bred and English-speaking people to the increase of the crime of suicide and the changed views which are becoming common. Perhaps such change is partly owing to the increased intercourse with people who are without the reverence for life that our forefathers had. It is high time that this cowardly sin should be frowned down so far as teaching and treatment will be of any avail. It is apposite that at this time a strong remonstrance by the Bishop of St. Germain's should have attracted attention in England. In this address he said there could be no doubt that the sin of suicide was increasing. A false charity separated self-murder from other murders, though in truth it was the most deadly of all. He was afraid this was largely due to the verdict so often given at coroners' inquests. If that inquest was only held to find out whether the dead man died by his own act or by that of another, let the jury say simply that he died by his own hand.

A Missionary Address.

We gratefully acknowledge the response to the calls for aid, which have been made by all sections of the Church in the Old Land. Not only have funds been sent to aid the training of young men, native born, in Canada, but as shown in last week's number large numbers of helpers have come and are coming. In the "Church Times" is a powerful and outspoken address by the Bishop of Rochester to the clergy, based on his own ten years service in Australia. He said to his "younger brethren in the ministry, members of some Junior Clerical Missionary Association, satisfied as yet with a detached, and academic interest in the foreign field, content to

meet occasionally for a corporate Communion, or to listen to some Missionary Bishop whose heart is torn to distraction by the languid interest taken at home in pioneer work in face of the facts which are burnt into his memory in characters of fire as he glances back in thought to his own far-off diocese, where men are perishing with fever and with loneliness, men whose furlough is long since due, but who work on unrelieved, because no one is found in England ready to take their places at once, to succour them before they die." And in another part: "Preaching in an English Cathedral one Sunday, when I was Bishop of Adelaide, I counted no fewer than seventeen clergy in the congregation. And my thoughts went out to my own distant diocese, where over an area as large as France and Germany combined, my little band of eighty faithful priests were driving long distances alone from church to church under the burning sun, perhaps amid the red dust storms, every man at work, every man working separately. Even the delicate and the consumptive risen from their beds when prudence would have kept them at home, determined not to fail the little congregation expecting them five or ten miles away, those glorious confessors of the faith found in every diocese, missionary, colonial, and at home, of whom the world is not worthy." Such addresses show a thorough awakening of missionary spirit.

An Engaging Personality.

A London correspondent has something of interest to say about the attractive power of the Bishop of London, who seems to have that extraordinary combination of qualities which makes rich and poor alike his friends: "The intense humanity of the Bishop of London is the secret of his power. No man in London appeals with equal force to the West and East End. Even those who dislike his theological views, and are in despair through his administrative methods, cannot withhold their admiration for the man. What could be more charming than his statement, when opening a Bournemouth Bazaar: 'I am here as a duty. I owe Bournemouth a debt of gratitude for preserving my dear old mother almost to the age of eighty years.' Then with that charm, all his own he brought the audience into line with himself. 'I do not think many people can say that their mother could drive down in a motor in her eightieth year and take a stall at a bazaar.' This spirit of single sympathy has made the Bishop the power he is, and your correspondent was at once reminded of that most delightful of character sketches, 'Margaret Ogilvy,' by Gavin Ogilvy, as he read the Bournemouth speech of Dr. Ingram. The Prelates and the literary artist depend for their success on the spontaneity of their thought and its self-forgetting sympathy."

THE INDIVIDUAL AND THE CHURCH.

The great fact which we have been commemorating during Whitsuntide, will, as does every other individual fact of religion, commend itself differently to differently constituted minds. We of to-day have finally learned the lesson, and what is of more importance are beginning to act upon it, that our differences in religion are matters not of moral disposition, much less of intellect, but simply of temperament. No man can view anything from anyone else's standpoint but his own, and standpoints we know vary widely and almost infinitely. For his standpoint no man is responsible. To himself he must be true. We have moreover learned that Christianity honestly viewed and accepted from whatever standpoint bears substantially the same fruit. The fruits of the spirit are always, everywhere and with all men the same. We may apply the Apostle's words in this sense, although probably not primarily intended so to be used, "There is

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neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free." The practical oneness of all Christian people always and everywhere, and in spite of hundreds of varying and often superficially conflicting points of view, has at last firmly established itself in the consciousness of at least one half of Christendom. Christian character, the most of us have come to see, is not the product of dogmas and creeds, but of a "love unfeigned." It is primarily and essentially, to use the well-worn and much abused phrase, "a matter between a man and his God." It has its roots and beginnings in a private transaction, in which no third party does or can have a word to say. With this definition of religion in the germ, we imagine, practically every one will agree. "Every one of us must give an account of himself to God." It takes two and only two to make a bargain, and the Christian covenant is nothing if it is not in the strictest sense a bargain. But Christianity is something more than personal transaction, and this the season of Whitsuntide bears witness. We commemorate at this time the organization of the visible Church. Upon the subject of the relationship of Christianity to the visible organized Church there has been an age-long divergence of opinion. Is Christianity predominantly a membership in a society or is it a personal experience. Though revived at the Reformation this controversy has existed from the very first. A recent Church historian says that it expressed the Greek and Latin ideas of Christianity. To the Greek, Christianity was a philosophy, to the Latin, an organization. It has survived to our own day in the "Protestant" and "Catholic" idea of Christianity, and it still divides and subdivides mankind everywhere. For either view there is, of course, much to be said. Each rightly understood, has something noble and inspiring about it, and each is susceptible of grievous perversion and abuse, as history abundantly testifies. The one has degenerated into repulsive forms of sanctified selfishness and individualism, the other into a religion apparently utterly mechanical and divorced from all sense of direct personal responsibility. For this latter idea of Christianity there are most undoubtedly some irresistible arguments. Christianity is at least as much a matter between ourselves and our fellow-men as it is between a man and his God. The moment we come into personal relationship with Christ we come into personal relationship with our fellow-men. Christianity is nothing if it is not a social system, and its first and last word is, "No man liveth to himself." But all truths one-sidedly and exclusively held bring their own Nemesis. And so it has been in this case. The fact of the matter is, that both of those truths are complementary to each other. It is true that we must begin at the beginning by getting into a right relationship with God. We cannot give what we haven't got. Fire only can kindle fire. But the Christianity that ends, as it begins, in a private transaction between the creature and the Creator, is unworthy of the name. Thus Christianity necessarily becomes a society, an organized system, for which machinery is required. A clear distinction, however, should always be made between the machine and its driving power. One is from above, the other is of the earth, earthy. One is eternal and essential, the other temporary and accidental. We hear a great deal about the "machine" in politics. Let us beware of it in religion. And this to-day, with our vastly accentuated sense of human brotherhood, is the danger of the age.

A TIMELY AND WEIGHTY PROTEST.

Rev. Dyson Hague's recent letter on the coloured cartoon supplements will, we feel assured, receive the hearty endorsement of all our readers. Cannot anything be done to stop or curtail

the inrush of this demoralizing trash. How far the new postal regulations will operate in this direction it seems just yet impossible to foretell. The extent to which the new law can be evaded has yet to be proved. But, as Mr. Hague truly says, to effectively combat the evil public opinion must be roused, and a healthy public sentiment must be created. The average parent must be brought into a right mind on this most important question. A good deal of fun has been made of the "goody, goody" children's books of our childhood, and, no doubt, in some cases with a certain amount of justice. The children's book of the middle of the last century, and perhaps a little later, was often somewhat priggish in tone, and it was generally pretty heavy reading. The "moral" was a little too obvious, and at best clumsily disguised like the "grey powder" in the spoonful of jam. We speak with a "feeling" remembrance of those well-intentioned books, which we read, as thousands of children did in those simple days, more or less under constraint, and with a secret hankering after the more highly seasoned juvenile literature, which in the majority of well-ordered households was sternly frowned down upon, but which to-day appears tame and insipid enough. This is all, however, ancient history. Those days belong to the dim and distant past. The didactic element in much of our juvenile literature has been frankly discarded and the primitive instincts of childhood are now in probably the majority of cases catered for and pandered to. Children must be amused like their elders and at any cost. As the latest and most up-to-date development of this movement we have the coloured cartoon supplement abomination, which Mr. Hague denounces in such vigorous and weighty words. Have our parents, we would ask, lost all sense of responsibility in this matter of their children's mental diet. Time was when parental oversight in this respect was watchful, painstaking and vigilant. Every scrap of reading matter that entered the household was carefully scrutinized, and no parent, whose sense of responsibility was not wholly dead, but regarded the supervision of his children's reading as a duty at least as imperious and indispensable as the providing of wholesome and sufficient food and clothing. The almost universal decay, among parents, of this sense of responsibility for what their children mentally feed upon is one of the most curious and unaccountable phases of family life to-day. As we have before pointed out this is the "children's age." Never before, in some respects, was the child taken more seriously, and his potential importance more universally realized. "Education" has become, or is becoming a science. In some respects parents were never so solicitous for their children's well-being and never so universally acted upon the principle that "the boy is the father of the man." And yet we have this criminal carelessness, for we can call it by no other name, as to what their children, in the most impressionable and plastic period of their lives feed their minds upon. This vile balderdash enters thousands of households and is eagerly devoured, acting upon the young and receptive mind as carrion would upon the body. We will not "flog a dead horse" by further dwelling upon the vulgarity and downright blackguardism of this garbage "literature," which Mr. Hague has so forcibly pointed out. No one we imagine could be found to utter a "half word" in its defence. But we would most earnestly plead with our Canadian parents to boycott the pernicious trash, and to generally rise to their responsibilities in the matter of providing wholesome reading for their boys, a task which, thank God, is not yet wholly impossible. And it is time the clergy woke up.

Wesley's Famous Sermon in pamphlet form. Two cents each, or 80 cents per hundred, post paid. Mailed only on receipt of price.

The Churchwoman.

TORONTO.

Toronto.—St. Alban's Cathedral.—The annual meeting of the Cathedral League was held in the cathedral library on Tuesday, May 14th, at 3 p.m. Mrs. Sweatman, president of the League, was in the chair. There was a large and enthusiastic gathering present, and the full and encouraging reports were listened to with great interest. The secretary gave a sketch of the League's work from its inception eighteen months ago till the present time, which indicated both steady progress and a widening interest in the work and objects of the League. The first undertaking of the League was the raising of the \$2,000 necessary to pay for one of the great piers of the crossing, to be called the Woman's Pier, it being impossible to proceed with the work of extension until these piers are provided for. The treasurer's report showed that \$1,257 has been contributed towards the sum required. The aim of the League for the coming year is to raise the balance of \$800 at least. Each woman becoming a member of the League undertakes a pledge of \$5, to be sent to the treasurer, and the total amount received through the year is placed upon the offertory plate on Easter Day. She must also become a subscriber to the Archbishop's quarterly envelopes. Already in the latter fund the influence of the League has been felt. There are now about 100 members, and, as is most natural, the majority of them belong to St. Alban's congregation, but there are also members in several other of the city churches. It is hoped that during the year many others may become interested both in the city parishes and throughout the diocese as well. The following officers were elected: President, Mrs. Sweatman; vice-presidents, Mrs. Macnab, Mrs. Arthurs, Miss Canavan; secretary, Mrs. Charles Clarke, 25 Bedford Road; treasurer, Mrs. L. S. Howard, 137 Madison Avenue. A hearty vote of thanks was tendered to the retiring secretary, Miss Chowne, for her untiring interest and indefatigable work. His Grace the Archbishop and Mrs. Sweatman received the members of the League and their friends at the See House after the meeting, and a very enjoyable half-hour was spent.

The annual meeting of the Woman's Auxiliary of the Diocese of Toronto was held in Guild Hall, Toronto on May 1st, 2nd, and 3rd. On Tuesday evening, April 30th, the St. Alban's Branch entertained the officers, life members, delegates and hostesses in the Crypt of the Cathedral, which was tastefully decorated for the occasion. His Grace, the Archbishop, Mrs. Sweatman, and Mrs. McNab, received the guests. Mrs. S. G. Wood gave the address of welcome, which was responded to by Mrs. DuPencier, of Brandon. A most attractive programme was rendered, vocal and instrumental, by Mrs. Gianelli, Mrs. T. G. McCollum, Miss M. Andras, Mr. Taylor, Mr. Myers, Mr. Musgrove, Messrs. Reid & Co. Refreshments were served and a social hour much enjoyed. Among those present were: His Grace the Archbishop and Mrs. Sweatman, Canon and Mrs. McNab, Miss Tilley, Ven. Archdeacon Sweeny, Archdeacon and Mrs. Warren, Rural Dean and Mrs. Morley, (Bradford); the Rev. McQueen and Mrs. Baldwin, Japan; the Rev. Mr. and Mrs. Whittaker, late of Herschell Island; Miss Makeham, Japan; Miss Askwith, of India.

On Wednesday morning about seven hundred members assembled in St. James', to celebrate the Holy Communion, which was administered by the Primat, assisted by Archdeacon Sweeny, Canon McNab, Canon Welch, Canon Cayley, Canon Dixon, Rural Dean Morley, the Rev. J. McLean Ballard, and Canon Almon Abbott, rector of Christ Church Cathedral, Hamilton, who was the preacher, on the occasion, and delivered an earnest and helpful sermon from the words, "I go to my Father," St. John 14:12. Offertory was \$82.08. After the service, the members adjourned to Guild Hall, where the president made the announcements. During the luncheon, to which the officers and out-of-town delegates were entertained by the city branches, balloting for the nomination of officers, took place.

The afternoon session opened with hymn, "The Love of Christ Constrains," and prayers, after which greetings were read by Miss E. Fannie Jones, Secretary, from the General Board, also from the Boards of Fredericton, Huron, Niagara, Ontario, Ottawa, Nova Scotia. Mrs. DuVernet, Recording-Secretary, reported seven new branches—five for women, two for girls; total, 172 branches; total senior membership, 5,871; of life members, 333; of these 44 had been added during

past year. Mrs. George J. Webster, Treasurer, reported receipts for past year, \$14,696.96. Life member pledge amounted to \$248.17. Many life members avail themselves of the privilege of aiding in the support of five workers in the Foreign Field, namely, Bible woman, in Hong Kong, China; catechist, Fuh Kien, China; two native teachers, Africa; matron, Tarn Taran Hospital, India. The Treasurer pleaded earnestly that the Triennial Thankoffering in 1908 be a good one.

Mrs. Banks, Dorcas Secretary, stated that 173 bales and 528 quilts had been distributed. Churches had received donations of communion sets, fonts, linen and furniture, and hospitals and schools had received sewing machines, stoves, furniture, medicines, literature, etc., total receipts, \$5,460.03. The adoption of these reports was moved by Mrs. Myles, seconded by Mrs. Daniels, of Port Hope.

Miss Tilley, President, spoke of the great advantages of Auxiliary gatherings, and gave a careful summing up of the events of the past year, tenderly touching upon the removal by death of the first President of the W.A., Mrs. Renaud, at the ripe age of 92 years; also of bereavements which necessitate the resignation of two faithful officers, and the bond of love which draws a third to the Mission Field, thus leaving three vacant places on the Board. Miss Makeham, of St. Mary's Training Home, Matsumoto, Japan, gave a short sketch of the educational work done there in preparing girls for positions as Bible women. Letters were read by the Secretary from Mrs. Heber Hamilton, interested in rescue work in Japan; also from Miss Edith M. Trent, Miss Askwith, of Palamcottah, South India, interested the members with an account of her call to India.

In the evening the members of the Girls' Branches filled the hall. Miss Cartwright, First Vice-President, of the Diocesan Board, presiding, "What has been found helpful in our Branch" was told by three noteworthy papers prepared by Miss Amy Wright, of St. James'; Miss M. Howe, of St. Thomas', and Miss Nettie Norris, of St. Paul's branches. Miss Strickland, of Tarn Taran, India, spoke of the hospitals and schools of the Punjab, illustrating her remarks with touching accounts of the lives of the girls, and of the ravages of the plague always prevalent in a greater or less degree. The hospital at Tarn Taran is doing a great work, accommodates 40 patients. The school for Hindoo children is well attended, and although these little ones are not permitted to read the Bible, they may hear stories from it, and as they are most accurate in learning the Bible words, this will be of great value when their minds are opened to the full meaning of the words now committed to memory. Miss Makeham dwelt on the curious customs of the Japanese in making calls, giving and receiving invitations, etc., and on her evangelistic work, pleading for a helper in this most serious and important part. Miss Askwith called "The Children's Missionary," who has been teaching for 25 years, gave many interesting items in connection with her work in the "Sarah Tucker" College, a training school for girls at Palamcottah, South India, about 800 teachers have been sent out and 400 now in training, besides which the mission employs itinerant teachers, instructing 2,000 Hindu children in 43 village schools. A great difficulty to contend with is the numerous languages spoken. Miss Cartwright in closing, spoke hopefully of a time coming when every branch of the W.A. might be supporting its own missionary in the Foreign Field.

The Thursday morning session began with hymn, "Go tell redemption's story," missionary litany and prayers, reading of the minutes, report of the nomination followed by reports of Diocesan officers. Mrs. Montgomery, Secretary-Treasurer Juniors reported that three pledges undertaken, had been fully met. Japan Kindergarten, Home for untainted children of lepers, China; Cot in Lytton Hospital, British Columbia; also contributions sent to Shinwauk Home, Blind School, Palamcottah, South India; Bird's Nest, China; also a small silver font and splendid outfits to the North-West; \$237.17 being spent on materials and freight. To the Rev. A. J. Bruce, a lantern and slides for use in his work among lumbermen in the North-West. A course of study of foreign missionaries had been pursued with much interest and profit at the meetings during the year.

Mrs. Plews reported additions to the Baby's Branch to the number of 55, making total 268; received from the boxes issued to these youthful members, \$73.63.

Miss Middleton told of visits paid to out-of-town members at city hospitals of funds provided for fruits and flowers, a balance of \$7.27 remains.

Mrs. C. Egerton Ryerson stated that there were four parishes where the teaching of Chinese is being successfully carried out. St. James',

with average attendance of nine men and 7 teachers; St. Paul's, average, 25 men; St. Matthias', a class of 50 men, with average of 38. At St. Margaret's, 9 men. This work in out-of-town parishes is sadly handicapped by want of teachers.

Mrs. Morris, Peterboro, seconded by Mrs. Fletcher, Bolton, moved the adoption of these reports. The Rev. C. E. Whittaker gave an address full of interest, on the work among the Indians at Fort McPherson, to which place he is on his way. This Mission was started 50 years ago, when the country was described as a wilderness and desert. So large the country, so few the people, that if divided 100,000 acres would fall to each. The people were in darkness. Forty years ago Venerable Archdeacon McDonald, now of Winnipeg, mastered the language, translating the Scriptures, Prayer-Book, hymns, catechism, and commentaries. Then, there were no Sabbaths, but soon Christianity was embraced and they conformed to Christian practices. The Archdeacon baptized 1,000 Indian adults, now the children receive baptism. In June, 1906, the communicants were over 100, many of them going 100 miles, on their feet, carrying children, food, bedding, etc., and contributing \$108 to the Mission Fund. Work among the Esquimaux was begun by Bishop Stringer, at first it seemed discouraging, but results are now showing that the seed sown is coming to fruition. The fourth commandment has been simplified to suit their minds, "Remember the seventh day and do no work in it," this is religiously kept. Then polygamy frequent, now abolished; infanticide prevalent, now passing; then antagonistic to missionary—now desirous of receiving instruction. A great interest is taken in the translation of hymns, prayers, and ten commandments, the trouble and expense of which is not in vain. The trend of the Esquimaux mind is toward improvement.

The Rev. Provost Macklem gave an address on the clauses, "Lead us not into temptation, but deliver us from evil. 'Lead us,' a prayer, a desire to yield to His guidance. Whither? to humility, to self-trust, lead us not into temptation, to enter is to take the personal step. Temptation is not sinful,—it is trial, testing, sifting, in order that our faith may be tried, manifested, strengthened, so that we go forward with fuller knowledge of God. It rests with ourselves whether it is a means whereby we mount nearer to God, or are dragged further away to our spiritual enemy. After having confessed and been forgiven, we go in the spirit of true humility with a proper and godly fear concerning all trials, is the meaning of the petition—it does not mean that we expect or ask to be exempt from the experiences, which rightly used, go to make good, pure, Christlike character. "Deliver us from evil," is the cry that forsores the final victory—marching forward to that day, when God Himself shall wipe away every tear and banish all pain and sorrow and suffering that make against our comfort and happiness.

Mrs. Davidson announced the fact that in China, a conference is now in session for ten days, commemorating the entrance of the first missionary there one hundred years ago. Mrs. Grindly reported the total receipts of the E.C.D. Fund as \$1,252.13. Literature Secretary-Treasurer, Miss Lea's, report showed a decided advance in the interest taken in this department.—434 books had been lent from the library during the year, 30 new books added, receipts \$159.71. Expenses, \$152.12. Mrs. Simpson, Secretary-Treasurer "Leaflet" circulation reported receipts, \$924.98; expenses, \$612.80; balance, \$312.18. Mrs. Willoughby Cummings, Editor-in-Chief, spoke of the improvement and surprising increase in the circulation of the "Leaflet," a publication devoted to the work of the W.A. Beginning with 300 subscribers, it entered upon this its eighteenth year with a circulation of 13,362. In moving the adoption of the reports, Mrs. Carry, of Port Hope, spoke briefly but effectively on three points.—Lost obligations, lost privileges, lost opportunities.

Miss Strickland, of Tarn Taran, gave an address on mission work in the Zenanas of the Punjab, relating many phases of native and missionary life in India. The history of the North-West pledges of the Auxiliary took up the greater share of the afternoon. Many inspiring, some pathetic, and a few pitiful anecdotes being related in the papers prepared in report of the aid given to the various Mission parishes in the West. These were read by Mrs. Boulton, who dealt with Temiscamingue; Mrs. Stevenson with Moosonee; Mrs. St. George Baldwin with Qu'Appelle; Mrs. Hodgins read papers on Saskatchewan; Lac la Rouge, by Mrs. W. Boyds, also on Onion Lake, by Mrs. Ellis. Miss J. Wilkes dealt with Calgary and the Blackfoot Reserve; Mrs. S. Thompson with Athabasca; Mrs. Bedford-Jones with Miss O'Melia's work among

the Japanese in New Westminster; Mrs. Upperton with Caledonia; Metlakatla, read by Miss Halson; and Mrs. Skey with Carcross, Selkirk. The prizes won in a competition on missionary subjects were then presented. The five best papers being sent in by St. Clement's (Girls) Branch, Eglington; St. Simon's; Church of the Ascension; St. John's (Norway); St. James' (Orillia); St. Paul's. As a result of the nominations, the following officers were elected:—President, Miss Tilley; First Vice-President, Miss Cartwright; Second Vice-President, Mrs. Willoughby Cummings; Treasurer, Mrs. George J. Webster; Corresponding Secretary, Miss E. Fannie Jones; Recording Secretary, Mrs. E. A. DuVernet; Secretary-Treasurer, E.C.D., Mrs. Bigwood; Convenor of Juniors, Mrs. C. E. Ryerson; Secretary-Treasurer Juniors, Mrs. Montgomery; Convenor Dorcas, Mrs. McLean Howard; Secretary-Treasurer Dorcas, Mrs. Banks; Convenor Literature, Mrs. Davidson; Secretary-Treasurer Committee, Miss Lea; Secretary-Treasurer P.M.C., Mrs. Dykes; Secretary-Treasurer Baby's Branch, Mrs. Plews. The rapidly growing interest in missionary information was testified to by the members filling Guild Hall to its utmost capacity on the evening of Thursday, when a missionary meeting was held. In the absence of His Grace the Archbishop, the Venerable Archdeacon Sweeney occupied the chair; proceedings began with hymn, "Lord her watch thy Church is keeping," repetition of the creed and prayers.

The Venerable Archdeacon Warren gave a synopsis of the reports, and touched upon the great strength and unity as shown by the large number present, and congratulated the members on their great success during the years of their minority. The 21 years of life just ended witness that the women recognize the great missionary character of the Church, and that they have a place to fill in the North-West and foreign lands that is of enormous value.

Canon Tucker, related the story of the beginning and marvellous growth of the Columbia Coast Mission, under the fostering care of the Rev. John Antle, and so splendidly equipped with the boat "Columbia," containing a library for the use of the miners and loggers at the different camps visited, of which there are over thirty-five, with over 3,000 men; a generous supply of magazines, books, and papers is solicited for distribution. A folding altar, by which Church services are made possible, is also on board. A hospital at Rock Bay with two nurses of the Victorian Order in attendance is now altogether inadequate for the work required, owing to the extension of the logging industry, necessitating an addition. Also the new Hospital (Columbia), at Van Anda, soon to be opened. This Mission almost from the start, became self-supporting, but as the expense of operating has greatly increased, more help is needed to hold the position and meet requirements. Medical and clerical aid is urgently needed, and it is hoped that this will be given immediately.

Thursday morning session was opened with prayer, read by Hon. President, Mrs. Welch; Miss Tilley in the chair. Miss E. Fannie Jones, Mrs. Webster, Mrs. Banks, and Mrs. Montgomery conducted a short study of last year's tabulated reports, answering questions concerning them by different members. The voting for the appropriation of the interest on the Century, and E. M. Williamson Memorial Fund, resulted in the two separate sums of \$175.50 and \$168 being given for the church building at Prince Rupert, Caledonia, and for repairs to boat "Messenger of Peace," Long Wong, China, respectively. Mrs. Edward Leigh presented a flag for the boat. The life membership fees for the year amounted to \$1,100, and was apportioned as follows:—The church at Chapleau, \$722.30; the churches at Toyohashi and Matsumoto, in Japan, \$188.85 each. The Extra-Cent-a-Day Fund for the month, \$141.97 was voted to the church at Strasburg, Qu'Appelle; \$100 was voted to Miss Askwith for her educational work in Palamcottah, South India. It was moved by Mrs. Daniels, of Port Hope, and seconded by Mrs. Tomlinson, "That the treasurer be directed to send \$50 each to Messrs. Iwai and Yamasaki for books and literature; \$25 to the Rev. C. E. Whittaker for medicines for Fort McPherson; \$25 to Mrs. Heber Hamilton for literature for the rescue hospital in Japan; \$100 to Miss Sorabji for teacher's salary at Poona, India; \$57.31 to Miss McKim to purchase washing machine for use in the hospital at Ispahan; and \$75 towards furnishings for the Indian School at Yale, British Columbia.

The Rev. McQueen Baldwin expressed his sincere thanks for the allotment of money for his church at Toyohashi, described the building now in use as unfitted for Divine Service; he also showed some Japanese articles. After luncheon

the time was taken up dresses. Mrs. DuVernet join her husband, the DuPencier of Brando Falls; and Mrs. Go unofficial greetings. Rev. R. A. Cowings, encouraging tidings Haileybury, to whose contributing, was no Rev. B. Fuller, of Al count of the work Williamson boat."

from the words, "A the present as the gr sites,—of architects necessary to make a The growing time world. * * * * "

"The City of God," second, among all build?" because we I of those who have— because there is a re keeping our brother we build we are def sponsibility which we not more keen lacking in personal alive to the facts. of evil, the vision denying enough. " by knowledge, lea can do, know mor sions; second, buil have the willingne must let those de; offer personal serv is as precious as th The Lord's point ours, too often, fr fore us a great fiel er work to do. "Tl pered us. There! most earnestly giv attention. After Mrs. Whittaker, Miss Makeham, and M their respective thank-offering ar which was special ing to the general officers and life i missionaries at he day.

The meeting cl posed by Mrs. I dent, for the failt in which she h duties that come Board. This wa rising. A hymn nounced by the

The annual me All Saints' schoe it being crowde sprinkling of bo; Diocesan Preside Rev. H. Raymor prayer after th Saviour bless th Ryerson. Conve Treasurer, Mrs. Jones, Mrs. DuV Miss Ryerson, Miss Askwith and Mr

Mrs. Ryerson brass tablet su hung on the co maintenance of of \$50 per yea gomery, who a subject of Mis answers display the part of th they are intere; excellent traini which promise; Recitations we six of whom natives of the Edith Finlay; Miss Eileen Bridgeman; C Miss Elizabeth graphic accou Gordon Schoo accompanimen an organ so a sufficient to co forwarded.

Miss Askw prevalence of caused largely part of both her remarks.

May 23, 1907.

the time was taken up with greetings, letters, addresses. Mrs. DuVernet, who leaves shortly to join her husband, the Bishop of Caledonia. Mrs. DuPencier of Brandon; Mrs. Leather, of Niagara Falls; and Mrs. Gossage, of Algoma, spoke in the unofficial greetings. Letters were read from the Rev. R. A. Cowling, at Temiscamingue, with encouraging tidings that St. Paul's Church, Haileybury, to whose support the W.A. had been contributing, was now self-supporting; from the Rev. B. Fuller, of Algoma Diocese, giving an account of the work accomplished by the "E. M. Williamson boat." Miss Cartwright in speaking from the words, "Arise and Build," referred to the present as the growing time,—the choosing of sites,—of architects, builders, and workmen, necessary to make a complete building. * * * The growing time spiritually throughout the world. * * * "What are we to build?" "The City of God," first in individual hearts; second, among all nations. "Why are we to build?" because we have entered into the privilege of those who have—because it is God's purpose—because there is a reflex. Unless we build we are keeping our brothers out of their rights. Unless we build we are defrauding God. There is no responsibility which is not individual. Why are we not more keen in building? because we are lacking in personal faith. We are ignorant—not alive to the facts. We have not seen the visions of evil, the visions of love. We are not self-denying enough. "How shall we build?" First by knowledge, learn more of what Christianity can do, know more of Home and Foreign Missions; second, build by prayer, behind prayer, have the willingness and desire to sacrifice, we must let those dear to us go abroad, we must offer personal service. The soul of the heathen is as precious as the soul of the white man. * * * The Lord's point of view is from the hill top; ours, too often, from the valley. There lies before us a great field, great opportunities, a greater work to do. "The Lord our God He hath prospered us. Therefore we will arise and build"—most earnestly given and listened to with deepest attention. Afterwards the visiting missionaries, Mrs. Whittaker, Mrs. McQueen Baldwin, Miss Makeham, and Miss Askwith, spoke briefly of their respective work, and the amount of the thank-offering amounted to \$317.88, some of which was specially designated, the balance, going to the general fund. Mrs. Nevitt invited the officers and life members to meet the visiting missionaries at her house on the following Monday.

The meeting closed with a vote of thanks proposed by Mrs. Davidson, to our beloved president, for the faithful, devoted and loving manner in which she has fulfilled the many arduous duties that come to her office as President of the Board. This was passed by the whole assembly rising. A hymn was sung, and the Doxology pronounced by the President.

The annual meeting of the Juniors was held in All Saints' school house, on Saturday afternoon, it being crowded with bright-faced girls and a sprinkling of boys. On the platform were, the Diocesan President, Miss Tilley in the chair. The Rev. H. Raymond, who opened the meeting with prayer after the singing of the hymn. "Dear Saviour bless the children." Mrs. C. Egerton Ryerson, Convenor; Mrs. Montgomery, Secretary-Treasurer, Mrs. Cummings, Miss E. Fannie Jones, Mrs. DuVernet, Miss Halson, Mrs. Fanks, Miss Ryerson, Miss Naftel, Miss Makeham, Miss Askwith and Mrs. Plews.

Mrs. Ryerson greeted the audience warmly. A brass tablet suitably engraved, which is to be hung on the cot in Lytton Hospital, towards the maintenance of which the Juniors meet a pledge of \$50 per year, was exhibited by Mrs. Montgomery, who also catechized the Juniors on the subject of Missions and Missionary work. The answers displayed an encouraging knowledge on the part of the children of the work in which they are interested, reflecting great credit on the excellent training being received, and a knowledge which promises well for the future of the W.A. Recitations were rendered by eight little girls, six of whom were dressed to represent the natives of the countries mentioned:—China, Miss Edith Finlay; India, Miss Norah Cook; Persia, Miss Eileen Shannon; Palestine, Miss Mary Bridgeman; Chili, Miss Pansy Evans; Africa, Miss Elizabeth Boyd. Miss Halson gave a graphic account of a vocal entertainment at the Gordon School, Qu'Appelle, without instrumental accompaniment, and pleaded their great need of an organ so ably, that a collection was taken up sufficient to cover the cost of one, which will be forwarded.

Miss Askwith related pathetic stories of the prevalence of blindness among children in India, caused largely by ignorance and neglect on the part of both parents and doctors. At the close of her remarks, several of the Juniors promised to

give five cents on their own birthdays for these afflicted little sisters. Two hundred and four members were then presented with prizes for regular attendance during the past year, some receiving the silver Winchester Cross of the Society; some Prayer-Books, and other books. A hymn, "Little Ones in India," and the Doxology closed the last meeting of a series never before equalled, for attendance, interest, and a general up-lifting, in the twenty-one years of the history of the Woman's Auxiliary. It goes forward with a bright prospect of doing great things of which the successes of former years have been but a foreshadowing.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—Work on the Cathedral will begin about the end of this month, (May), and it is hoped to have it ready for use by All Saints' Day, 1908. About \$91,000 are in sight, but no systematic canvass has been made as yet. The name of the Dean of the new cathedral has not yet been announced.

Christ Church.—Bishop Worrell, Halifax, and the wardens of Christ Church here have just received word of the resignation of the Rev. S. Weston-Jones as rector of Christ Church. Mr. Jones came here about sixteen years ago, at which time the present handsome property was in rather a crude state, and all kinds of needs were growing in profusion. The interior of Christ Church has been greatly improved and memorial windows have been placed in memory of Judge Haliburton and the late J. A. Shaw, and also the Baptistical font, the Communion set, and the brass memorial tablet placed in the chancel in memory of the late reverend and greatly beloved Canon Maynard. Mr. Jones has decided to remain in England, where he has been for the past three years, during which time the Rev. Lawrence Amor has faithfully fulfilled the duties of rector. Mr. Jones has accepted the position of Assistant Organizing Secretary of the S.P.G. for the Diocese of Lichfield and Birmingham, in England, where he will reside for the next three years, with the prospect of a permanent position.

St. Paul's.—The work of the Sunday School is mentioned in the well-known magazine, "The Quiver," in the April number. The reference is to our "Gift Sunday," and it occurs in an article on the C. and C.C.S., which specially refers to the labours of the Rev. R. L. Weaver at Liscombe. The Rev. G. W. H. Troop was given four public presentations before severing his connection as curate with St. Paul's parish, one from the Girls' Friendly Society, a second from the Chinese Sunday School teachers, a third from the scholars, and a fourth from the Sunday School teachers. He was the recipient as well of presents given privately. The Rev. A. R. Beverley, M.A., the new curate, is what the Scotch call "a son of the manse," his father being a clergyman of the Church of England, and now rector of Forest, Ontario. Mr. Beverley was graduated from the University of Toronto with honours in 1906, and from Wycliffe College in 1907. He was ordained last month under mandate from the Bishop of Nova Scotia by the Bishop of Mackenzie River.

Weymouth.—The Rev. C. R. Cumming, rector.—On Sunday, April, 28th, the Bishop visited this parish, confirming at St. Peter's in the morning, and at Barton in the afternoon. In the evening he preached at St. Thomas. This church has recently been very handsomely renovated; the walls and roof being sheathed in pine and curly maple. A new organ, built by Casavant Bros., of Montreal, has also been added.

Clementsport.—Confirmation was held in this church on April 30th. On May 1st the Bishop, preached at Bear River in the morning, and at Deep Brook in the afternoon.

Roundville.—Confirmations took place in this parish as follows:—Mosehelle on May 2nd, Dalhousie and Roundville on the 3rd. At Dalhousie the Bishop consecrated an addition to the graveyard. The Confirmation at Roundville was proceeded by the baptism of seven adults. The rector, the Rev. Mr. Reeks is doing an excellent work. The parish has the distinction of being

one of the only ones in the Annapolis Valley where the Church is in the majority.

Bridgetown.—The Bishop arrived in this parish May 4th. On that evening he confirmed a class of ten. On Sunday morning, Mr. Underwood, the rector, drove the Bishop to Bell Isle, where he preached to a large congregation. In the afternoon they drove over Young's Mountain, which separates Annapolis Valley from the Bay of Fundy, and from whose height a magnificent view of the valley is obtained. A confirmation was held at the fishing settlement of Young's Cove, where a pretty little church, St. Peter's by the Sea, marks the earnest and successful work of Mr. Underwood. Returning to Bridgetown the Bishop preached in the evening, explaining the object and progress of the Cathedral at Halifax.

Middleton.—Classes were confirmed at Laurencetown and Middleton on May 6th.

Annapolis.—On the afternoon of May 7th, twelve persons were confirmed at Perotte, one of the old churches of Nova Scotia. In the evening the church at Annapolis was crowded, and a bright hearty service was held. There were present, besides the Bishop, the Revs. H. How, the rector; H. A. Harley, E. Underwood, J. Reeks, and C. R. Cummings. Twenty persons were confirmed. The Bishop's address was on the priesthood of the laity. At a meeting of the Rural Deanery of Annapolis, the Rev. H. How was unanimously elected Rural Dean, but owing to his many duties he was compelled to decline the honour. The election will take place at the next meeting of the chapter. After the service a reception to the Bishop was given in the Parish Hall, and a large number availed themselves of the opportunity. A most pleasant evening was spent. On the morning of the 8th a Deanery Conference was held in the Parish Hall. After an address by the Bishop on the needs of the Diocese, emphasizing especially the missionary work of the Church, a general discussion took place, in which able speeches were made by the Rev. Messrs. Harley and How, and by Judge Savary, Judge Owens, Mr. Herbert L. Jones, ex-M.P., and others. It was a most profitable gathering, and cannot fail to be of great service in the work of the Church.

Wolfville.—On the evening of the 8th, the Bishop confirmed classes presented by the rector, R. F. Dixon, the Rev. T. C. Mellor, of Cornwallis, and the Rev. C. de W. White, of Kentville.

Windsor.—King's College.—The regular meeting of King's College Executive was held on the 9th. There were present, the Bishop, the Rev. Messrs. Martell, Harris, and Boulden; Dr. Smith and Messrs. Wilcox, and H. B. Tremaine. Much important business was transacted, and preparation made for the annual encenia in June. The college is on the up-grade, and a new era of prosperity seems to have dawned upon it.

The Rev. Professor C. A. Brodie, Brockville, who resigned the Alexandra Chair of Divinity at this college a few weeks ago, has accepted an invitation from McGill University, to take charge of the Hebrew and Semitic Department in the place of the Rev. Dr. Consvivant who died a few months ago.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.

Fredericton.—His Lordship Bishop Kingdon has appointed the Rev. Canon Newnham, of St. Stephen, Archdeacon of Fredericton to fill the vacancy caused by the death of Archdeacon Neales, of Woodstock. The Rev. Canon Newnham was ordained in 1877, and for a number of years past has filled the position of secretary to the Diocesan Synod. The Bishop has also appointed the Rev. C. P. Hanington, rector of Hampton Village, Canon of Christ Church Cathedral in place of Canon Neales, deceased. The Rev. C. P. Hanington is a graduate of the University of New Brunswick, and was ordained in 1884. Bishop Kingdon has had another attack, and his health is in a somewhat critical condition. From last accounts he was somewhat better. Heart failure is apprehended.

Wesley's Famous Sermon in pamphlet form. Two cents each, or 80 cents per hundred, post paid. Mailed only on receipt of price.

1907.

rs. Upper- by Miss is, Selkirk, missionary re best pa's (Girls) rch of the St. James', he nomina-ed—Pres-ident, Miss Mrs. Wil-George J. Miss E. Mrs. E. A. C.D., Mrs. C. E. Rye- Mrs. Mont- McLean reas, Mrs. Davidson; Lea; Secre- Secretary- lews. The ry informa- filling Guild evening of g was held. hishop, the occupied the "Lord her ition of the

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opened with Mrs. Welch; Fannie Jones, Mrs. Mont- of last year's ions concern- the voting for 1 the Century Fund, resulted o and \$168 be- ng at Prince to boat "Mes- na, respective- a flag for the for the year rtioned as fol- 1. \$722.30: "o Matsumoto, in ra-Cent-a-Day voted to the \$100 was voted ional work in oved by Mrs. nd by Mrs. be directed to l Yamasaki for v. C. E. Whit- 'herson; \$25 to ature for the Miss Sorabji dia; \$57.31 to ig machine for d \$75 towards at Yale, British

expressed his f money for his e building now ervice; he also After luncheon

QUEBEC.

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

Quebec.—The following appointments will come into effect at midsummer:—The Rev. J. C. Tannar, B.A., of Thetford, has been appointed to the Mission of Barford; the Rev. W. H. Cassap, B.A., of East Angus, has been appointed to the Mission of Thetford; the Rev. R. C. Tambs, M.A., has been appointed to the Mission of East Angus; the Rev. E. R. Wilson, B.A., has been appointed to the Mission of Waterville; the Rev. W. A. Adcock, of St. George Beauce, has been appointed to the Mission of Durham; the Rev. A. W. Dutton, M.A., of Drummondville, has been appointed to the Mission of St. George, Beauce; the Rev. J. G. Ward is leaving Shawinigan Falls, and the post is at present vacant.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—Mr. Lansing Lewis, who for some years past has been Treasurer of the Diocesan Synod, has resigned that position as a protest against the threatened diversion of the funds of the Synod from what he considers to be their legitimate objects.

The itinerary of the Right Rev. Dr. Carmichael, Lord Bishop of Montreal, for 1907, has been arranged as follows:—Rural Deanery of Brome. June 7th, Iron Hill and Bondville, the Rev. J. W. Martin, Iron Hill; June 9th, Knowlton, the Rev. Rural Dean Carmichael; June 10th, Bolton, the Rev. Wm. D. Armitage; June 11th, Bolton Glen and West Brome, the Rev. J. W. Martin, Iron Hill; June 12th, Brome, the Rev. E. P. Judge; June 13th, Sutton, the Rev. J. H. Bell; June 14th, Glen Sutton, the Rev. J. M. Coffin; June 16th, Mansonville, the Rev. Edgar H. Croly; August 8th, Eastman, the Rev. F. Chas. Ireland, South Stukely, Que.; August 9th, Adamsville and East Farnham, the Rev. F. W. Steacy, Adamsville; August 11th, Knowlton, the Rev. Rural Dean Carmichael.

St. George's.—The annual vestry meeting of this church was held on Monday, May 13th. It was stated that the congregation had contributed during the year \$8,454 in pew rents, \$5,258 in Sunday offertories, and \$9,612 for home and foreign missions, and for the poor of the parish. The total amount expended during the year was \$24,000. A letter was received from the rector-designate, the Rev. Dr. Paterson Smyth, who is confined to his room by medical advice, regretting his inability to attend the meeting and expressing the hope that another vestry meeting will be held soon at which he will be able to be present. The meeting resolved to postpone the election of the new wardens, and Mr. R. W. Macdougall and Mr. Lansing Lewis will remain in office until their successors are appointed. Cordial votes of thanks were passed to the wardens for their work during a very busy year.

The quarterly meeting of the Executive Committee of the Diocese of Montreal was held on May 14th, the Dean of Montreal in the chair. There were also present the Rev. Rural Dean Robinson, the Rev. Rural Dean Carmichael, the Ven. Archdeacon Naylor, the Rev. Rural Dean Dart, the Rev. Canon Longhurst, the Rev. Frank Charters, the Rev. Canon Chambers, the Rev. Rural Dean Taylor, the Rev. Rural Dean Sanders, the Rev. J. H. Bell, the Rev. Canon Dixon, the Ven. Archdeacon Norton, the Rev. W. P. R. Lewis, the Rev. Canon Baylis, Mr. H. J. Mudge, Dr. T. P. Butler, Mr. J. M. Fisk, Mr. Richard White, Mr. G. F. C. Smith, Mr. Enoch Buzzell, Dr. L. H. Davidson, Mr. Thomas Hunter, the Hon. Senator Owens, Mr. Edgar Judge, Mr. F. W. Heath, and Mr. Lansing Lewis. The committee met in the morning to consider the proposed new canon upon the Widows' and Orphans' Fund. Considerable progress was made, the principle of increasing the allowance to widows, and of putting the annual payments by the clergymen upon the footing of a sliding scale, according to age, being under discussion. After the reception of the minutes, it was resolved, upon the recommendation of the committee upon the Widows' and Orphans' Fund, to place Mrs. Harris as an annuitant upon the fund. A report from the committee upon Bishop's Court and the Synod building, suggesting certain repairs, was adopted. The Finance Committee report, showing a favourable condition of all funds, was presented and received. The Mission Fund plan committee dealt in its report with certain small

arrears, and also with the vacancy at Mansonville, caused by the resignation of the Rev. E. H. Croly.

ONTARIO.

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

Kingston. St. George's Cathedral. Memorial window to the late Ven. Archdeacon Patton.—As memorials in St. George's Cathedral to departed dignitaries of Ontario Diocese are much in order, one to its first Archdeacon (1862), should not be omitted. To those who knew personally the urbane and Christian gentleman, nothing need be said to remind them of the late Archdeacon's character and his wonderful work for God's Church in Eastern Ontario. However, as few remain of "the old guard," it is just to recount what this faithful priest of the Church did for his spiritual mother in his day and generation. Bishop Lewis, in his charge to the thirteenth session of the Synod, in 1874, spoke most sorrowfully of his death. For forty-five years he had served successively as missionary at Kemptville, rector of Cornwall for a quarter of a century, lastly as rector of Belleville for two years. The Bishop mourned a loyal, attached friend—the diocese an energetic worker, and able business man—the clergy a brother whose praise was in all the churches, and whose life and example could spur all to zeal and devotedness. Provincial Synod recognized his tact and impartiality, as well as untiring avidity for work, by unanimously electing him as prolocutor for three terms. In Diocesan work impediments did not daunt nor difficulties dismay. Synod immediately passed a resolution of its sense of loss and earnest appreciation of his labours and her broad mark on its business pages. Henry Patton, D.C.L., was born at Chelmsford, Essex, England, in 1806, his father being Major Patton, of H.M. 45th Regiment. Young Patton came to Canada when only eleven years old, and received early education at the Brockville Grammar School, under the Rev. Mr. Elmes. His theological training was acquired at Chambly, Lower Canada, which place, before church colleges were founded, must have been a kind of "School of the Prophets." He was ordained deacon in 1829 in Quebec Cathedral by Bishop Stewart, and priested by the same prelate in St. James' Church, Yprk, now Toronto, in 1830. His first charge was as missionary at Kemptville, and in the counties adjacent to that hamlet. The townships of Oxford, Marlborough, North and South Gower and Wolford, and the villages of Merrickville and Burritt's Rapids formed his special charge. An occasional missionary journey towards what is now Hawkesbury on the east, and to what soon became the village of Bytown on the north, varied his labours. Amid these, which to some of our younger men might seem dreary and uninviting duties, Mr. Patton laboured for seventeen years, his road a bridle-path and a forest blaze, his companion his horse and saddle bags, his home wherever darkness overtook him. Surely, a Canadian missionary hero he was, worthy of a perpetual record in the Cathedral Church. On the death, in 1845, of the Rev. J. B. Lindsay, Mr. Patton was appointed rector of Cornwall by Dr. Strachan, shortly after the latter's election as first Bishop of Toronto. The new sphere of labour comprised not only Cornwall town but the territory from the Province line on the east, to the present village of Wales on the west (25 miles), embracing Moulinette and some islands in the St. Lawrence, notably Barnhart's, where many staunch old Churchmen resided and where, owing to their strong attachment to British institutions, they have been handed over, contrary to their wishes, to the United States Government, they persisted in looking to Canada for the ministrations of their Mother Church. In this picturesque environment Mr. Patton laboured faithfully and most successfully until in 1871 he was appointed rector of St. Thomas', Belleville, on the death of the Rev. John Greer. His crowning work at Cornwall was the erection of the Bishop Strachan Memorial Church, the only monument of any magnitude to-day to remind the Canadian people of the ability and statesmanship of the first Bishop of the present Province of Ontario—a monument which proclaims the effective labours of the man who reared it. 1871 Archdeacon Patton was elected unanimously in succession to late Rev. Dr. Bevan as prolocutor of Synod of Canada. The honour was continued at the two following sessions. To mark her approval of this great honour Trinity University conferred on him the degree of D.C.L. Dr. Patton collected a large part of the capital for endowment

of Ontario Diocese; after its setting apart he raised the total sum of the Sustentation Fund. In 1849 he was made Rural Dean of Johnstown district; as a leader in Toronto Synod he shared in the vexed debates on the clergy reserves and their settlement at Quebec; in 1862 he was appointed Archdeacon of Ontario and Bishop's chaplain as well. In the beautiful rectory house he had built at Belleville the good man passed away in 1874 to his reward full of years and honour. The writer stood at the open grave, at Cornwall and the impression of sorrow shown by persons of every estate of life can never be dimmed. Like memories have carried down in loving respect the name of Henry Patton as a household word. Gratitude as well as pride and duty prompt the handsome cathedral memorial. Judge Macdonald, Brockville, Treasurer of the Fund, will doubtless receive many contributions—a welcome privilege to those who reverence untiring service and personal sacrifice. Subscriptions may also be sent to the late Archdeacon's son, Rural Dean Patton, Prescott, Ont.

Deseronto.—The bell presented to the Mohawk Church by King George III, in 1778, was injured by the fire which destroyed the church. It was recently sent away to be recast and enlarged.

Tyendinaga.—Christ Church.—On Sunday, April 28th, this Church, which is situated on the Tyendinaga Reserve, was consecrated by the Lord Bishop of the Diocese. A Confirmation service followed at which 17 candidates received the Apostolic rite. Of these nine were males and 8 were females. The church was crowded. There were several clergy present in their robes. The first church on Tyendinaga Reserve was a log structure erected in 1784. The parish was without a permanent rector until the year 1830, when the Rev. Saltern Givins was appointed. He continued as rector until 1851. During his incumbency Christ Church was built in the year 1843. It was struck by lightning on the evening of May 12th, 1906, and burned, the walls only remaining. The work of reconstruction was commenced at once, and a church better than ever before was the result. A new pipe organ was installed previous to the consecration, which rite was performed as stated above.

Selby.—The church here is being rebuilt.

Taylor.—Church of the Herald Angel.—The Bishop of the Diocese, who was accompanied by the Rural Dean, preached in this church on Wednesday, May 15th. There was a very large congregation present, every seat being occupied.

Fredericksburg.—St. Paul's.—The beginnings of the Anglican Church in the Diocese of Ontario are being reviewed with interest. This church which is in the County of Lennox, has a proud place in history. According to a record by that earnest missionary, the Rev. John Langhorn, it was opened on Christmas Day, 1791, the first church in the Province to be built new from the ground, for the Church of England solely. A year later, among the 1792 baptisms, he has this note:—"Divine service was performed for the first time in the new church of St. Warburg's (doubtless means St. Werburgh's), Fredericksburg, on December 18th." This seems to refer to what has since been known as the Lutheran Church, and which has been in the possession of the Methodist body for many years. Possibly at an earlier date Mr. Langhorn had a temporary church, for he has this marriage record:—"John Davy, widower, of the second township of Catarakwee, called Ernest-town, and Sophy Hoffnel, spinster, of the fourth township of Catarakwee, were married in this church by banns this twenty-second day of November, in the year of our Lord, 1787."

Prescott.—A joint meeting of the Rural Deaneries of Leeds and Grenville, was held on Monday and Tuesday, May 7th and 8th, in this place. All the clergy of Grenville were present, and almost all of those in Leeds. Archdeacon Carey, of Kingston, was also present, and Canon Kittson, rector of Christ Church Cathedral, Ottawa, who addressed the clergy on Tuesday morning, and preached at the evening service. Interesting papers were read by the Rev. F. D. Woodcock on the "Summer School for Clergy in Cambridge in 1906," the Rev. J. H. Coleman, of Merrickville, on the "Epistle to the Romans," the Rev. W. P. Reeve, of Kemptville, on "The Atonement," and the Rev. H. H. Bedford Jones, on "The teaching of the Apostle Paul." In each

case a useful discussion the papers there was on business connected diocese. The apportionment of the year were considered arrangements were made work next September separately in the autumn taking place in New York. Next May the joint Brockville. An open day evening when a noque delivered an new hymn book for ing of the methods o arrangements and t make the book better one in current use. to the Rev. Canon sermon was passed. Church people of Pr the members of the

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Ottawa.—Dr. W Bishop of London, Ottawa signifying some time in Sept before the City Cle big enough to hear matter will be left Lordship will be a in town, and, as (which he will spea him to preach, th ciated. His Lord Convention of the At the last mee of the various par with those of last were found to be and the cathedral date of the union of the Rev. Mes Loucks. The dat sent were: Cano Hannington, W. Emery, Lennox I Lowe, C. B. Cla and E. A. Anders

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case a useful discussion followed. In addition to the papers there was a good deal of discussion on business connected with the deaneries and the diocese. The apportionments for missions for the year were considered and settled and also arrangements were discussed for the deputation work next September. The deaneries will meet separately in the autumn, that of Leeds probably taking place in Newboro at the end of October. Next May the joint meeting will take place in Brockville. An open meeting was held on Monday evening when Mr. W. B. Carroll, of Canada, delivered an interesting address on the new hymn book for the Canadian Church, speaking of the methods of the committee, the business arrangements and the features which ought to make the book better and more popular than any one in current use. A very hearty vote of thanks to the Rev. Canon Kittson for his address and sermon was passed. Also one to the rector and Church people of Prescott for their hospitality to the members of the two Chapters.

OTTAWA.

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

Ottawa.—Dr. Winnington-Ingram, the Lord Bishop of London, has written to the Bishop of Ottawa signifying his intention to visit Ottawa some time in September, and the problem now before the City Clerical Guild is to find a house big enough to hear the great Churchman. The matter will be left in abeyance for a time. His Lordship will be a guest of His Excellency while in town, and, as Ottawa is one of six cities in which he will speak out of fifty that have asked him to preach, the favour will be much appreciated. His Lordship will attend the General Convention of the American Episcopal Church.

At the last meeting of the Guild the returns of the various parishes to Synod were compared with those of last year, and in all cases but one were found to be very satisfactory. St. Alban's and the cathedral did not put in returns. The date of the union picnic was left in the hands of the Rev. Messrs. Snowden, Garrett, and Loucks. The date will be in June. Those present were: Canon Bogert in the chair, Canon Hannington, W. A. Read, W. Loucks, C. P. Emery, Lennox I. Smith, F. W. Squire, J. I. Lowe, C. B. Clark, E. Capp, A. W. Mackay, and E. A. Anderson.

The work of the committee engaged in canvassing for the Augmentation Fund is progressing satisfactorily, and it is hoped that the report to be presented at the annual meeting of Synod next month will show that the entire amount required, viz., \$100,000, has been subscribed. The funds to benefit by this effort will be the Episcopal Endowment, \$10,000; Diocesan Mission, \$11,000; Divinity Students', \$17,000; Superannuation, \$26,000, and Widows' and Orphans', \$36,000.

St. Luke's.—There was a pleasant entertainment in this church lecture-room last week, when the Young People's Association installed officers and entertained the other associations of the church. The Rev. W. A. Read, the rector, presided, and there was a good attendance. The other associations represented were: The Woman's Auxiliary, the Parish Guild, and members of the St. Andrew's Brotherhood affiliated with St. Luke's. The following officers of the Y.P.A., recently elected, were installed: President, Mr. W. Blackburn; first vice-president, Miss Tena Wilson; secretary, Miss L. Botterell; treasurer, Miss Flora Gerard; councillors, Miss Irene Nesbitt, Miss L. LeRoy, Miss P. Read, Mr. W. Hall, Mr. J. Arnott. After the installation there was a short programme. A game, characterized as "progressive peanuts," was played, and created much fun. The prize was won by Mr. W. McClennan. Then a song was contributed by Miss A. Haig, the rector spoke briefly, and after refreshments the gathering dispersed.

St. George's.—The Rev. Professor Clark, of Trinity College, Toronto, preached an eloquent sermon in this church on last Sunday week, his subject being "The Old and the New Theology."

Almonte.—St. Paul's.—The Rev. E. J. Peck, Eskimo Missionary, preached in this church on Sunday evening last.

Cobden.—The Chapter of the Rural Deanery of Pembroke met for business on Wednesday, the 1st of May. A celebration of the Holy Communion preceded the discussions. At 10.15 the Chapter assembled for business, the Rural Dean, the rector of Holy Trinity Church, in the chair. The usual routine work was finished, nothing

of special importance coming before the secretary. Arrangements were made for a Quiet Day and the Bishop's conference to be held in the fall. The Rev. Geo. Fletcher, of Killaloe, stayed over, and gave a short but excellent address at the evening service.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Wooler.—St. George's.—The incumbent of this Mission, the Rev. O. E. Newton, baptized an old man of seventy years of age last week. This is the eleventh adult that has been baptized since the incumbent's ordination in October last.

NIAGARA.

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

Hamilton.—The adjourned meeting of the Standing Committee was held on the 15th inst., at the Synod Office. There were 29 members present. His Lordship, the Bishop, presided. The report of the Finance and Investment Committee showed that the Capital Funds of the diocese were well invested and all interest for the year paid. The Synod has now invested for various trust purposes \$418,073.14. The Synod's income from investments exceed that of the previous year by \$1,221.73, and the rate of interest 4.9844. The Synod has no real estate reverted by default in mortgages. The Rev. A. J. Belt's commutation was increased from \$200 to \$400 per annum, and the Rev. Thomas Smith's name was added to pay list for \$200 per annum. The A. and D. C. Clergy Fund Capital was increased during the year by subscriptions to the Century Fund by over \$29,000, making the capital of that fund \$45,000. Mrs. Dixon, widow of the late Ven. Archdeacon Dixon, was granted an annuity of \$200 per annum from the W. and O. Fund. Making ten widows and two children on this fund. Of the 104 churches in the diocese in which services were held last year 18 exceeded their apportionment, 42 paid in full, 19 exceeded two-thirds of the amount asked for and 5 made no response. The apportionment asked for diocesan purposes was \$7,100, the amount received \$6,397. His Lordship the Bishop intimated that he proposed to summon Synod to meet in this city on Tuesday, the 18th June.

St. Peter's.—Mrs. A. W. Peene presented the choir with a new set of cassocks and surplices. Extensive improvements are being made and a new organ being installed.

Welland.—We regret to learn of the serious illness of the Rev. Dr. Johnstone, who has been confined to his bed for two weeks with pneumonia. The services last Sunday were taken by Ven. Archdeacon Clarke, who on Monday held a conference with the representatives of the parish in the matter of providing for the services.

Jarvis and Erin are the only vacant parishes in the diocese.

Oakville.—St. Jude's.—The Lord Bishop of Niagara confirmed a class of 22 candidates at the morning service on Sunday, May 12th. The rector, the Rev. T. G. Wallace, M.A., has been offered the rectory of the parish of Saskatoon, Sask.

Lowville.—The Rev. W. L. Archer, M.A., has received leave of absence and will spend the months of July and August in England. His father and mother, the Rev. R. H. and Mrs. Archer, of the Diocese of Ottawa, will visit the Old Land at the same time. Mr. H. A. Bracken, of Trinity College, will serve Lowville and Nasagewega during Mr. Archer's absence.

Arthur.—The clergy of the Rural Deanery of Wellington met in this place on Monday and Tuesday, May 13th and 14th. The proceedings began with a special service on Monday evening, the preacher being the Rural Dean, the Rev. G. F. Davidson, who delivered an inspiring sermon, the keynote being, the Power of the Christian Church. On Tuesday morning the Holy Eucharist was administered by the Rural Dean, the rector of the parish, the Rev. E. F. Hockley, assisting. At ten o'clock Morning Prayers were said by the Rev. R. H. Brett, recently ordained Deacon, and Incumbent of Damascus, the Rev. R. J. Perry, of Riverstown, and H. G. Smith,

Palmerston, assisting. At 10.30 o'clock the Rural Dean called the meeting to order, with nine clergy present. After prayer the statistics of the Deanery were dealt with. The financial and spiritual growth of the Deanery was very noticeable, progress noted all along the line. The Rev. P. L. Spencer read an excellent paper on "The Apocrypha," showing its intrinsic value, as an aid to understand more fully certain portions of the New Testament. After luncheon, the paper, "Our Relation with Ministers of Other Bodies," which was apportioned to the Rev. G. Rix, who was unavoidably absent, was given, by the Rev. H. Buckland. After the matter had been thoroughly discussed, the Rural Dean in a few well-chosen remarks, pointed out how the different bodies were recognizing the good qualities in others, and the unhappy divisions of the former days were disappearing. After passing the necessary votes of thanks, the Chapter adjourned to meet in Orangeville the early part of October.

HURON.

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

Aylmer.—Trinity.—Dr. Winnington-Ingram, the Lord Bishop of London, England, will preach in this Church on Sunday, September 22nd. The Rev. Rural Dean Farney and his congregation are much delighted and feel highly favoured at the thought of having such an eminent divine with them on that occasion, and so well they may. The Bishop has a brother living in this parish and he will visit him for a week while in Canada. Trinity Church has one of the best choirs in the diocese. For the last five years they have worn the surplice, cassock and college cap. The choir is composed of boys, men and girls and they take great interest in rendering the musical services of the church under the leadership of their rector.

Holmesville.—The Lord Bishop of the diocese held Confirmation services in this Mission the last day of April and first of May, when twenty-four candidates were presented. The addresses were strong and practical. A Woman's Guild has been organized in each of the three points of the Mission (the first in its history) and judging from the earnest enthusiasm of the women great results are expected. An A. Y. P. A. was organized last fall in Middleton and Holmesville congregations, and results social, intellectual and spiritual are manifest. A Sunday School was started in St. Peter's, Summerhill, to be continued throughout the year, which had not hitherto been done, and the growing attendance is encouraging.

Walkerville.—St. Mary's.—The Annual Sunday School Convention and Deanery Meeting of Essex Deanery took place in this church on Monday and Tuesday, 13th and 14th of May. The Sunday School Convention commenced with a celebration of the Holy Communion, which was well attended by the clergy and delegates at 11.30 a.m. After luncheon the convention opened and reports were read from the various Sunday Schools showing a total of 945 scholars, of which 389 were male and 556 were female, these are instructed by 127 teachers, of whom 46 are male and 81 female; 118 scholars were Confirmed since last convention, and \$210.80 contributed to Missions. The Rev. John Mockridge, rector of St. Andrew's Memorial Church, Detroit, gave a most instructive address on the subject of "Grading." The Rev. Canon Tucker, who followed, prefaced his address by saying the great pleasure it gave him to meet the Rev. J. Mockridge, whose father, the Rev. Charles H. Mockridge, had laid the foundations of the Missionary Societies of the Canadian Church. Dr. Tucker paid a glowing tribute to the work done by the Rev. C. H. Mockridge, "but," said he, "the greatest gift to the Church consisted in the three sons who were now in the Ministry." The subject of Dr. Tucker's address was "The Missionary Possibilities of the Sunday School," and he ably and eloquently mapped out how to secure the greatest power and efficiency in the Sunday Schools. The Very Rev. Dean Davis read a very capable paper on "The Times We Live In and the Man for the Times." On invitation of the Rev. G. B. Ward, the rector, and Mr. Isaac Jackson, the superintendent, it was decided to hold the next convention at North Ridge. The following committee was appointed to prepare a schedule of questions to be asked in the reports at the next convention, the Rev. W. H. Battersby, G. B. Ward, W. H. Snellgrove, and Messrs. Isaac Jackson and Jasper Golden. A very choice tea was then served by the ladies of St. Mary's

Church. A hearty vote of thanks was passed to these ladies, who were under the leadership of Mrs. Battersby. There are few churches that have the accommodation and equipment of this beautiful edifice of which the Rev. W. H. Battersby is the rector and the lunch and tea so generously provided by the ladies was fully equal to, if it did not surpass, the elaborate equipment. Canon Tucker gave a most inspiring address to a large audience in the evening. Too much encouragement and praise cannot be accorded the untiring and efficient efforts which the General Secretary of the M. S. C. C. is putting forth to inspire a greater Missionary spirit throughout the country.

On Tuesday the Ruri-decanal meeting was held with the following clergy present, who had remained over from the Convention: Rev. F. A. P. Chadwick, Rural Dean, Rev. W. H. Battersby, Rev. W. H. Snellgrove, Rev. D. H. Hind, Rev. T. F. Whealen, Rev. J. H. McLeod, Rev. G. B. Ward, Rev. J. Edmonds. The following papers were read: "The Pastor and Modern Missions," by the Rev. Rural Dean Chadwick; "Deviations from the Received Text of the New Testament," by the Rev. G. B. Ward; "Luther the Father of Teutonic Liberty," by the Rev. D. H. Hind. Canon Tucker addressed the clergy on their duty with regard to the Missionary work of the Church. On invitation from the Rev. J. Edmonds it was decided to hold the fall meeting at Leamington, and at noon there came to a close one of the most instructive and influential Conventions and Deanery meetings ever held in the Essex Deanery. The ladies had again provided a lunch for the clergy and once again a very hearty appreciation of their hospitality was voiced. The members of the Woman's Auxiliary of the Deanery held a Convention in the afternoon under the leadership of Mrs. Tilley.

ALGOMA.

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

Novar.—St. Mary's.—During Tuesday and Wednesday, April 30th and May 1st, the joint Chapter of Muskoka and Parry Sound deaneries met in session. On the evening of Tuesday, the opening service took place, but owing to the snow-storm during the day, the attendance was small. The Rev. F. E. Chilcott was the preacher and delivered an effective discourse; whilst the service was also partaken in by Canon Allman; the Revs. C. Simpson, H. G. King, and A. P. Banks. On May 1st, (St. Philip and St. James'), the Sacrament of the Altar was administered by the Reverend Canons Allman and Burt at 8 a.m. After Matins all the clergy present met in session, Canon Burt presiding. A most profitable time was spent in listening to the Rev. H. G. King, Gravenhurst, who read a most admirable and able paper, reviewing a book entitled, "The Heart of Catholicity." An interesting discussion followed. Resuming after mid-day, and routine business having been disposed of, the Rev. A. P. Banks, Sundridge, reviewed a book entitled, "How to deal with newly-awakened souls," in a very earnest and thorough manner. The discussion that followed was very helpful. A missionary service took place in St. Mary's at 7.30 p.m., and was well attended. The Rev. C. Simpson, Incumbent, said the prayers, and the addresses were delivered by the Revs. Canon Burt, A. G. E. Westmacott and Canon Allman. The offering amounting to \$2.66, will be devoted to the M.S.C.C. Much credit is due the Rev. C. W. Balfour, Hon. Secretary, and the incumbent, for the arrangements.

RUPERT'S LAND.

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

Westbourne.—St. George's.—The Archbishop visited this church (Rev. F. S. deMattos, Ph.D., vicar) on the 5th Sunday after Easter and consecrated the new church, and also the new organ, new bell, and handsomely-carved memorial altar to the late Rev. Thomas Cook. The Archbishop preached two inspiring and practical sermons to large congregations. This old Mission of the C. M. S., has taken on new life since the incoming of the new vicar. The annual meeting of the parish indicated progress in all branches of work, so that the prospects for the new financial year were never brighter. Frank Cook was made vicar's warden, and Mr. W. A. Munro, people's warden.

MOOSONEE.

Chapleau.—On April 9th the Diocesan Board of the W.A. in the Diocese of Moosonee held its first meeting, adding another link to the nearly completed chain. At present there are only two branches, Moose Fort and St. John's, Chapleau. Until two years ago the former place was probably far more widely known to missionary workers than the latter, as the two former Bishops of Moosonee made it their headquarters, though Chapleau is a much larger place. Since the present Bishop was appointed much more has been heard of Chapleau and its needs, owing to the forceful and eloquent appeals made by him, both in Canada and the Old Land, for aid to build the sorely needed larger church, which will also be the pro-cathedral. By God's blessing much success has attended the Bishop's endeavours, but there is still a considerable sum to be raised. The W.A. in various dioceses have been most generous in their gifts. It will doubtless be of interest to them to know that whilst they have been helping the local members have not been idle, though but only a small body, have been doing their share of work. In 1906, by means of collecting-cards, they obtained over \$300—this apart from money given by direct contributions. In June they held a garden party and sale of work, realizing \$250 net; \$100 of this was given to the Building Fund, the balance was paid on the rectory debt, as that is a W.A. pledge. This year, on April 26th, the ladies gave a social and had a small sale of handkerchiefs, and the result was that another \$100 was added to the fund, making a total of over \$500 for one year's work. There have never been more than twelve active members during that time. The members are now working hard for another garden party and sale of work, to be held (D.V.) June 26th and 27th, and they ask the prayers of W.A. members everywhere for a blessing on their endeavours. If any desire to give material help, contributions of plain or fancy articles, toys, fruit, flowers, etc., will be most welcome. Many further east will have abundance of the latter by the end of June; both are scarce here and highly valued. Fruit-growing is impossible, and very few flowers will grow; this year the season is too late for any. Chapleau is on the C.P.R., eighteen hours' run from Toronto and Ottawa and twenty-two from Montreal. There are two trains daily, arriving about 6 a.m. and 6 p.m.

NEW WESTMINSTER AND KOOTENAY.

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

Archdeaconry of Columbia.—This Archdeaconry for the Diocese of New Westminster is one of the two Archdeaconries founded and endowed by the late Lady Burdett-Coutts in 1860, with a sum of five thousand pounds each. The endowment of the new Westminster Archdeaconry was invested in Victoria improved property. Advantage has been taken of the rise in real estate in Victoria to sell the property to very good advantage, which will result in placing the Archdeaconry in an excellent financial position. The Archdeaconry house, built by the present Archdeacon (Ven. Dr. Pentreath) has by the rise in property in Vancouver trebled in value. The title to both properties is vested in the S. P. G. It is refreshing to hear of a Church Fund developing in such a satisfactory way.

The Bishopric Endowment Fund only lacks \$2,000 to complete the sum of \$55,000, the amount desired. This has to be raised in the diocese, and it is hoped it will be completed very shortly. The S. P. G. grant to the Bishop will then cease.

Sapperton.—The Rev. David Dunlop, B.A., has been appointed to the charge of this mission, with Barnaby, and enters on his new duties June 1st.

Vancouver.—St. James'.—The Rev. H. G. Fiennes-Clinton, who has been very seriously ill in California is expected to return the first of June.

North Vancouver.—The Rev. R. S. Marsden, M.A., is retiring from the charge of St. John the Evangelist's Church to devote himself entirely to St. John's Boys' School, North Vancouver. Negotiations are in progress for the appointment of a clergyman. Archdeacon Pentreath has set before the people his wish and expectation that the parish will become self-supporting within two years.

International Clericus.—The annual meeting of this body, comprising the clergy, who are able to attend from the Dioceses of Columbia, Cale-

donia, New Westminster, Kootenay and Calgary, and the American Diocese of Olympia, Oregon and Spokane will meet in Vancouver and New Westminster, June 5th, 6th and 7th. The American Bishops of Oregon (Scadding), Olympia (Keator) and Wells (Spokane) will be present. The Clericus meets alternately in the United States and Canada.

Yale.—All Hallows Schools.—Nine girls from the Canadian school and one Indian girl were confirmed on Ascension Day by the Bishop. The annual meeting of the Diocesan Branch Woman's Auxiliary takes place in Christ Church schoolhouse May 28th. All the parochial branches have had a very successful year.

Mission Boat "Columbia."—Dr. Blumberger, an M.D. of Toronto University has joined the Mission. The new hospital on Texada Island at Van Anda will be opened the first week in June. It is named "Columbia" and a capable surgeon will soon be appointed. This hospital and the one at Rock Bay are in the Diocese of Columbia. The two Dioceses of Columbia and New Westminster jointly organized the Mission to the Loggers, and the work of the Mission boat is carried on in both dioceses. Bishop Perrin of Columbia is the Chairman of the Columbia Coast Mission Joint Committee, and Mr. Antle states, "has spared neither time nor trouble in keeping his people interested in the work, and organizing to raise funds for its development whenever necessary." The Lieut.-Governor has given \$250 to the Mission. The Rev. Mr. Antle's address is Mission Boat "Columbia," Vancouver, B. C. A special mail bag carries his mail to Rock Bay, B. C., the headquarters of the boat.

COLUMBIA.

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

Nanaimo.—St. Paul's.—This new church was duly consecrated on Thursday morning, April 11th, by the Lord Bishop of the diocese (the Right Rev. Dr. Perrin.) The sermon was preached by the Rev. C. E. Cooper, M.A., rector of St. Saviour's, Victoria, and formerly rector of St. Paul's. At Evensong the Bishop preached and at both services the church was crowded by large congregations. The following clergy were present, in addition to the Bishop: The Ven. Archdeacons Scriven and Pentreath, and the Revs. Silva White, the rector, Bowen, C. E. Cooper, Bagshaw, St. John Payne, and E. G. Millar.

The annual Easter Vestry meeting took place on May 2nd. The report of Building Fund was presented in printed form and a strong resolution of thanks passed for the zealous work of rector and Church Committee. The following officers were appointed: Wardens,—Rector's, M. Bate, Jr.; people's, E. H. Bird. Church Committee, Mark Bate, W. Kirkham, W. A. Wood, D. Stephenson, A. Randle, H. Freeman, Capt. Yates, J. H. Good, W. Callum, W. E. Rummung. Delegates to Rural Decanal Conference, E. H. Bird, W. Kirkham, M. Bate, A. Randle. To Synod, E. H. Bird, E. M. Yarwood, W. Kirkham and W. E. Rummung.

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May 23, 1907.

Correspondence.

THE WORD BETTERMENT.

Sir,—In a letter written last week by one of your ablest correspondents, I regret to notice the word "betterment." Let me ask whether we are to follow the American custom in this matter or make a brave stand against what to me at least appears an undesirable expression? Before long, I am afraid, we shall find another solecism seeking recognition, namely, the word "stress," used as a verb. I have noticed many able productions in the American press marred as to literary style by such objectionable usage. It is to be hoped that Canadian writers will avoid these detestable novelties.

—W. P. Reeve.

MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—In reply to Mr. Peter's, I would say that what I meant was this. The Preface to the Ordinal states that certain "Functions" can only be executed by those who have had Episcopal Ordination. A reference to the Ordinal makes it clear that these functions include reading the lessons, prayers, and preaching. These functions are now very commonly performed by laymen, contrary to the ruling of the Prayer-Book. I ask by what authority do the Bishops over-ride the Ordinal? To that question I have never received an answer. Mr. Davenport's remarks do not meet the point at issue, which is a very simple one, but only obscure it in a cloud of amicable words. When Mr. Peters accuses me of making a fallacious suggestion in asking this question, I can only suppose that he does not understand the words that he uses. What "fallacious suggestion" can lie in a plain question such as that raised by Mr. Plummer, not by me. If Mr. Peters asked me by what authority I omitted to cause the bell of Christ Church Cathedral, Montreal, to be tolled for morning and evening service every day, I should not accuse him of making a "fallacious suggestion," but I should try to give him a civil answer.

—Herbert Symonds.

PUNISHMENT.

Sir,—I see that Flaneur, of the "Mail," decries the signs of the times in the same way that you do, in the method of treating crime. A proper and quickly applied punishment. He is bold and sane enough to say whipping, we all agree, but are afraid to say so.

—Lex.

THE COLOURED CARTOONS.

Sir,—Last week a letter appeared from my pen criticizing the coloured cartoons in different papers, I stand by every word of that criticism. I also said, "months ago I wrote to the able editor of a Toronto daily paper, who has in other things presented high ideals, and urged his discontinuing these miserable pictures. The reply of the editor was, 'I concede it is not edifying, but it amuses and it pays.'" I desire now to say that these were not the words of the editor, but they were my summary of his letter, written from memory after several months; I wish to do the editor justice, and he certainly held the pictures are entirely unobjectionable. I very much regret using my summary, and unqualifiedly, and unhesitatingly, withdraw it, without being asked to do so, and I express my apologies to the editor for the words. I should abhor myself if I thought I could knowingly do him or any one an injustice.

—W. J. Taylor.

"THE CHURCH."

Sir,—In last week's issue of the "Churchman" we noticed an article under the above title and signed, "Anglican." He asks, "Is it not about time that our Church gave up the practice of calling herself 'the Church?'" He takes for granted that all denominations have an equal right to that title. Let us draw "Anglican's" attention to the following points:—1. Christ only founded one Church, and it was founded on the Day of Pentecost, A.D. 33. 2. No where in the Bible has Christ given any man authority to found another church; but, on the contrary, at

the most solemn period of His life He prayed that there might be no divisions in His Church, (St. John 17:20, 21). Now, if Christ founded His Church in the year A.D. 33, (Acts 2), and prayed that there might be no divisions in that Church, then any so-called "church" which has been founded since that date must necessarily be in repugnance to our Saviour's solemn prayer, (St. John, 17:20, 21), This being so, why should we abuse the word church by applying it to mere societies founded by men? The writer thought it ridiculous for us to call ourselves "The Church." Is it not much more ridiculous for a man entertaining such views as he does, to call himself an "Anglican."

—Catholic.

SPECIAL PSALMS FOR TRINITY SUNDAY.

Sir,—Some time ago a correspondent wrote about the using of special psalms for Trinity Sunday. May I suggest the following:—27, 33, 62, 93, 97, 99. Psalms 93, 97 are selected in the American Prayer-Book for Trinity Sunday. I would also add for those who may not have Wordsworth's Comm. on the Psalms, the following notes on Psalm 27, "In a Christian sense, we may say with Origen here, that men behold the beauty of the Lord, and inquire in His temple when they meditate on the mystery of the Blessed Trinity." Psalm 33, verse 6, "Behold here," says Augustine, "the working of the Son and of the Holy Ghost. In the beginning was the Word, and all things were made by Him," and "the Spirit of God moved upon the face of the waters." "Haec fecit Filius et Spiritus Sanctus, sed non sine Patre. Trinitas haec unus Deus, hanc adorant qui novit adorare." In this sense, adds Bishop Wordsworth, this Psalm may be regarded as a Hallelujah of praise to the Blessed Trinity, like that of the Seraphim in Isaiah 6:3, "Holy, holy, holy, Lord God of Hosts, the whole earth is full of His glory." Psalm 62, "This Psalm is appointed for Trinity Sunday in Latin and Sarum use." Psalm 97, "appointed for Trinity Sunday in the Latin use." Psalm 99, "This Psalm is one of the links in the chain which connects the first revelation of God in Genesis, (1:26, 2:4), with the full manifestation of the doctrine of the Blessed Trinity, which is revealed in the Communion of the risen Saviour to His Apostles . . . and the heavenly Hallelujah of the Church glorified, "Holy, holy, holy," etc., Rev. 4:8, 11. I ventured to use these Psalms on Trinity Sunday last year, and I found a perfect harmony between them and the Lessons, Epistle and Gospel.

—William Craig.

THE NAVVIES.

Sir,—In your "Editorial Notes" of May 9th you ask, "What provision is being made for ministering to the thousands of navvies along the Grand Trunk Pacific?" I do not know what is being done in other dioceses, but we in Keewatin are at least making an effort to reach this work as far as we may be able. There are supposed to be in the diocese about 6,000 of these navvies, scattered over nearly 300 miles. We have just appointed a layman to this work, an ex-Church Army captain, who has been at work about six months in the diocese. His work will be to travel from camp to camp and hold services wherever possible. This will entail not only a vast amount of heavy travelling, but also a great deal of expense; and I am somewhat troubled to know how this is to be met. Yet the need for the work is so great that I feel bound to enter upon it in faith. Most sincerely do I wish we could look upon this as "extra-diocesan," and have the work maintained by the General Board. M.S.C.C. are promising us for this year \$3,000 for both our Indian and white work, but we are spending more than this sum alone on work amongst white settlers, and we need at least \$2,000 to make up the sum required for stipends alone for our Indian Missionaries. The S.P.G. have divided the first part of the \$20,000 being raised by them, but this has all gone to the four Western dioceses, and we get not one cent of this or of the other portion to be divided. Our Diocesan Missionary, the Rev. A. A. Adams, will give what time he can to assist in this work amongst the navvies, but I feel strongly that what we really need, as well as the layman appointed, is an ordained man to superintend and aid this work. This, however, is quite out of the question unless we had some special means provided for this work. Under any circumstances, this work will be most difficult, owing both to the different nationalities represented and to the difficulties

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of reaching the camps. In a diocese like our own, where we have so many new Missions needing assistance, it is quite out of the question for us to do justice to this work unless we can look either to the M.S.C.C. or some other source to provide the funds necessary to carry it on.

Bishopstowe, Kenora. —J. Keewatin.

TRINITY SUNDAY.

We love our Heavenly Father, Who His Son for us did give
To die upon the cross that we
For evermore might live.

We love the Son, Whose blood can cleanse,
Our souls from every stain,
And after death, through Him alone,
We perfect shall remain.

We love the Holy Spirit, with
His consolations great,
Who doth conduct us in the way
When we on Him do wait.

We love the Persons three, one God
Who no beginning had,
Through endless ages may we be
In His salvation glad.

—Rev. L. Sinclair.

EMBER DAYS.

"The Spirit of Prayer and Supplication."
A breath, a breath divine and pure,
Yet humble hearts do breathe it forth;
From East to West it reaches wide,
It rises high from South to North.

O warm south wind, O breath of God,
Breathe Thou into our souls to-day;
Lift up our hearts, lift up our minds,
And teach our spirits how to pray.

Over the land where darkness broods,
Over the souls that be asleep
Sweeps Thy dear Church's breath of Prayer,
O loving Shepherd of the Sheep.

What flocks are these, are they not Thine?
Have they no fold, no Shepherd's rod?
No guiding voice, no pastures green?
Have they no part in Thee O God?

O fields so white, O labourers few,
O sheep without a Shepherd found;
Lord, pour Thy grace into our hearts,
That faithful servants may abound.

Make hearts to love, teach tongues to speak,
And let Thy light break o'er the earth;
Lift Thou the veil that hides Thy Christ
And give to dying souls new birth.

Supply the seed, and drop the dew
That it may spring and bud and bear;
So the dark land shall wake and sing,
And in Thy Harvest gladness share.

—"C. M."

The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger, and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings, and are somehow conscious of their sympathy. All God's creation smiles upon us and appears made for our joy.—A. B. Donaldson.

and Calgary, and Oregon, and New, and Olympia, be present, the United, Blumberger, is joined the ada Island at week in June, able surgeon, pital and the of Columbia, d New West- sion to the sion boat is op Perrin of olumbia Coast, Antle states, ole in keeping, nd organizing, nt whenever, r has given, r. Antle's ad- r Vancouver, his mail to of the boat.

Victoria, B.C.

church was morning, April diocese (the sermon was per, M.A., rec- l formerly rec- e the Bishop e church was The following to the Bishop: and Pentreath, rector, Bowen, Payne, and E.

meeting took Building Fund a strong reso- calous work of The following —Rector's, M- hurch Commit- A. Wood, D. reeman, Capt. W. E. Rum- nal Conference, ate, A. Randle. Yarwood, W.

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Children's Department

OLD FRIENDS AND NEW.

"Oh dear," cried Willie, "I'll never learn these old Parts of Speech!" "The idea!" exclaimed an indignant voice. Willie started. There before him stood the queerest little creature he had ever imagined.

"Indeed," the little creature said, and his black eyes fairly snapped as he fastened them upon Willie, "it's time you were knowing me!"

"Why, I never saw you before," cried Willie, forgetting his manners entirely.

"Fie! Fie! Where's your memory, boy?" The little fellow was shouting, so intense were his feelings. "Why, it hasn't been half an hour since you saw me in The Book of Grammar."

"In The Book of Grammar," repeated Willie in a half-dazed way.

"Yes! yes! to be sure!" exclaimed the little fellow. "But," he added, impatiently, "I've no time to be wasting on dullards like you," and with that he bounded away.

Willie stared after him. Could he believe his own eyes? The little fellow had joined some other little creatures just as queer-looking as himself. They seemed to be building something. What it was Willie couldn't exactly make out. He noticed, however, that the little fellow who had spoken to him didn't seem to be of very much help to the others.

"That Interjection is a queer fellow," said a strange voice. Willie turned quickly. A lazy-looking fellow stood beside him. "He's always

talking so big, and yet when it comes to real downright work he's never in it."

"Why aren't you working yourself?" asked Willie.

"Oh, because I don't have to," replied the Lazy One. "I never have anything to do as long as my Cousin The Noun is at work. It's only when she's resting a bit that I take her place."

Willie wrinkled up his forehead. Where had he ever heard of The Noun, or The Interjection? Somehow their names sounded very familiar. The Lazy One seemed to understand what he was puzzling over. But he wouldn't take the trouble to explain.

"If you want to know about us," he said, "just ask The Verb over yonder. He'll tell you."

The one called The Verb seemed to be the very busiest of all the little builders. Hither and thither he darted, doing first one thing and then another.

"Why," he explained to Willie, "we are the Parts of Speech. We are building a Sentence, you see. Each one of us has some special work to do. That is, all of us work except The Interjection. He never does anything but 'oh!' and 'ah!' occasionally."

"What do you do?" asked Willie.

"I I!" cried The Verb, and he looked so disgusted that Willie knew he had made some dreadful blunder. "Oh," please excuse me," he hastened to say. "I didn't mean any harm, really I didn't."

"But you should know," said The Verb in a severe tone of voice, "what an important work I do in the building of a Sentence. Indeed, if it were not for me there could be no Sentence."

"You are right," said Willie.

"Now that Noun over yonder," continued The Verb, "thinks she's everything. But I tell you she's nothing but a name!"

Willie's face brightened. He was beginning to understand. He knew all about nouns.

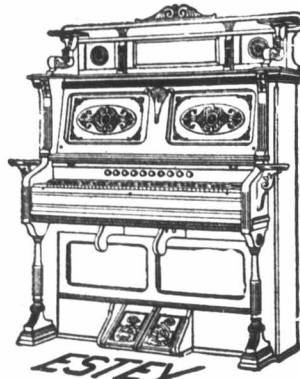
"That No is common," said The Adverb. "I never associate with her."

"I should think no," said The Verb. "Your place is with me."

"The Adjective thinks I should help her," answered The Adverb.

"Your first duty is to help me," said The Verb. "Then when I'm through with you, you can assist Adjective or another Adverb."

"According to my way of thinking," grumbled the Adverb, "you are never through with me." But The



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DOMINION—5 octave parlor organ by The Dominion Organ Co., in attractively ornamented solid walnut case with high top; has 9 stops, 2 sets of reeds in the treble, 1 set in the bass, 2 knee swells, mouseproof pedals, etc. Special Selling Price \$46

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DOMINION—5 octave parlor organ by The Dominion Organ Co., in handsome solid walnut case with high top and bevel edge mirror; has 11 stops, 2 complete sets of reeds, 2 knee swells, mouseproof pedals; height 6 ft. 5 in. A fine toned instrument. Special Selling Price \$49

BELL—6 octave parlor organ by W. Bell & Co., Guelph, in handsome solid oak case with high top; has 11 stops, 2 complete sets of reeds, 2 knee swells, mouseproof pedals; height 6 ft. 9 in. Special Selling Price \$58

ESTEY—5 octave chapel organ by the famous Estey Co., in case of very plain design in solid walnut; has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, and has only been used for a short time. This instrument is built specially for use in Sunday Schools or small chapels and is a fine toned organ. Regular price \$80. Special Selling Price \$63

THOMAS—6 octave piano case organ by The Thomas Organ Co., in attractive rosewood case with mirror rail top; has 11 stops, 2 complete sets of reeds, 2 knee swells, mouseproof pedals, etc. A handsome organ of good tone quality. Special Selling Price \$73

BELL—6 octave piano case organ by W. Bell & Co., Guelph, in specially handsome oak case, full length music desk and hand carved front, mirror top; has 11 stops, 2 full sets of reeds, 2 couplers, vox humana, 2 knee swells, lamp stands, mouseproof pedals. Special Selling Price \$81

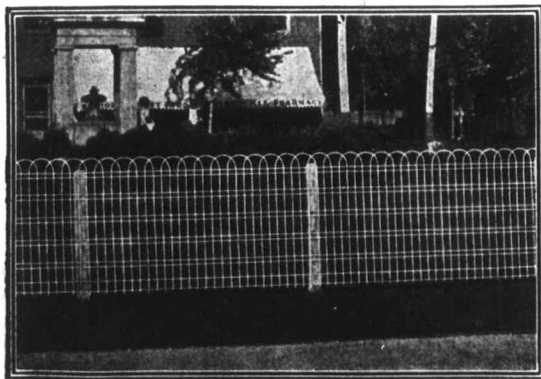
DOMINION—6 octave piano case organ by The Dominion Organ Co., in handsome walnut case with full length music desk; has 11 stops, 2 sets of reeds throughout, 2 couplers, vox humana, 2 knee swells, lamp stands, etc. Used less than 8 months. Special Selling Price \$87

SHERLOCK-MANNING—Very handsome 6 octave piano case organ by The Sherlock-Manning Organ Co., London, in handsome double veneered circassian walnut case with full length polished panels surmounted by hand carving, handsome 36 in. bevel mirror in top and lamp stands; has 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Practically a new instrument, used only 4 months. Special Selling Price \$98

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Verb paid no attention to him. He went on talking to Willie.

"That little fellow you see standing beside The Noun is The preposition. His business is to point out the relation between the Noun (or the Pronoun, who often takes the place of the Noun), and some other Part of Speech. He has an easy time of it."

"Who is that coming towards us?" asked Willie.

"Oh, that is The Conjunction," replied The Verb, in a cross voice "and he's coming to join me with some

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other Verb. I'd a gro work by myself."

"But it's my business," said The Conjunction, "I heard The Verb. In your place, so I can rest of the Sentence."

Willie was anxious. Sentence would look ed. But just as The his place, something Away scammed The Speech. Willie rub There before him lay mar, but his other b tered on the floor.

"Do, Willie, hurry your Language les mother, " so you'll r in again to-morrow."

"I know my lesson he said. "I learned asleep."

A LITTLE GIRL FACE

I heard a strange day. It was of a li two faces. When i in her best cloth friends are expecte or when she is ge mother to call on she looks so bright good that you wou But do you know, with her mother, a expected, she doe like the same little not have what she just what she wis and scream and c would ever thing c So, you see, this faces, one of whic and never sweeter at home, and her n be as useful as sha I think I need sca of these little gi best, or which of most like to rese

LITTLE "

Have you ever little "But then" was Annie, but t

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May 23, 1907.

other Verb. I'd a great deal rather work by myself."

"But it's my business to connect," said The Conjunction who had overheard The Verb. "So come take your place, so I can join you with the rest of the Sentence."

Willie was anxious to see how the Sentence would look when completed. But just as The Verb stepped in his place, something fell with a crash. Away scampered The Parts of Speech. Willie rubbed his eyes. There before him lay his old Grammar, but his other books were scattered on the floor.

"Do, Willie, hurry up and learn your Language lesson," said his mother, "so you'll not have to stay in again to-morrow."

"I know my lesson now, Mother," he said. "I learned it when I was asleep."

—Mary Callum Wiley.

A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who has two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea or when she is going out with her mother to call on some neighbours, she looks so bright and sweet and good that you would like to kiss her. But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces, one of which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girl's faces you like best, or which of them you would most like to resemble.

LITTLE "BUT THEN."

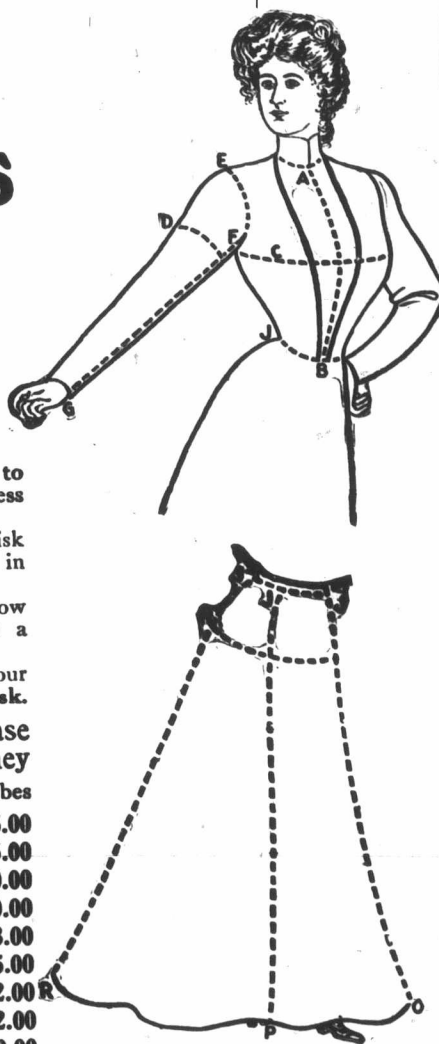
Have you ever read the story of little "But then"? Her real name was Annie, but they called her little

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"But then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic which Annie and Fred had planned dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then, you know, we can cut those paper chains and hang them all over the attic and eat our picnic dinner up there. And it'll be nearly as nice as in the woods" (with an extra emphasis on the "nearly.")

"All right, little 'But then,'" said Freddie, cheering up. A play with little "But then" in the attic was almost as good as a picnic, any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over to her friends as they sympathized with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so little "But then." "Of course I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him so. I took him some flowers, and you ought to have seen him smile and thank me over and over for them."

And so it was by always trying to see the good and cheerful side of life that Annie came to be called little "But then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers, that always smiled at discouragements and tried to find the good and lovely in everybody?—S. S. Advocate.

OWNING UP.

Creak, creak, creak. The door of the carriage house swung on its hinges. On top of it sat Robbie. It was only half a door so Robbie

could sit on top of it when it was shut. It was great fun to swing on the door, almost as much fun as riding on the merry-go-round.

"Come on and ride," called Robbie to Myrtle who came out of the house at that moment with Lucy.

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Dividend No. 3.

Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid up capital stock of this Bank has been declared for the half-year ending 31st of May, 1907, and the same will be payable at the Head Office and Branches on and after

SATURDAY, the 1st Day of June next.

The Transfer Books will be closed from the 17th to the 31st of May, both days inclusive.

By order of the Board,
JAMES MASON,
General Manager

Toronto, 24th April, 1907.

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**Toronto Mortgage
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Reserve Funds,	\$322,425.00	
Total Assets		\$2,509,358.00

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Wills appointing the Corporate Executor are received for safe custody free of charge.

J. W. LANGMUIR,
Managing Director
Toronto Ottawa Winnipeg

"Maybe grandpa wouldn't like it," said Myrtle.

"Oh, he won't care."
"I can't sit on alone, I'll fall off," cried Lucy as she tried to balance herself on the narrow top of the door.

"Get up and hold her, Myrtle, and I'll sit on the other side and push, and we'll all ride together."

Myrtle climbed up beside Lucy, and Robbie took his place on the other side.

"All aboard! Here we go!" he shouted, giving a vigorous shove with his foot.

The door swung open a little way, then rip, rip, crack, its free end settled to the ground.

"Oh, it's breaking," shrieked Lucy and Myrtle, scrambling down from the door as fast as they could.

The top hinge had pulled away from the wood, there could be no mistake about that. Grandpa would be very angry. Robbie thought of this as he stood looking at the broken door. He didn't want to see grandpa just then; he wanted to go home. It was one of Robbie's failings not to want to face trouble when he got into it.

"Let's go to the woods and play," he said.

"Why, Robbie Moore, I'm ashamed of you. We'll do nothing of the kind, we'll go out to the field and tell grandpa what we've done and ask him how we can fix it," said Myrtle indignantly.

It was a hard task for Robbie to go, but he marched off with the girls and before they reached the field he said he would tell grandpa himself.

Myrtle felt very proud of her brother because she knew how much courage it took for him to own up when he had done wrong.

Grandpa didn't scold very hard when he saw how sorry the children were.

"We'd like to pay for fixing it," said Robbie, who was surprised to find how much pleasanter it was to face trouble than to run away from it.

"Well, I don't know just what I can give you to do," replied grandpa at Robbie's unusual thoughtfulness, "perhaps you could pull a few weeds in the garden."

When dinner time came three tired but very happy children washed their hands in the tin basin on the back porch. They felt that they had at least paid for part of the fixing of the broken door.

"Owning up is better than running away, isn't it," said Myrtle.

"Yes, but it's pretty hard at first," replied Robbie.

British and Foreign.

It has been decided that the Canon Smith memorial is to take the form of a covered gateway to St. Bartholomew's Church, Dublin.

The parishioners of Christ Church, Stratford, Conn., celebrated the two

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hundredth anniversary of the founding of the parish on St. Mark's Day.

The Rev. A. Bethune, M.A., Vicar of Seaham, Durham, recently celebrated his ninety-seventh birthday. He is one of the oldest incumbents in the Church of England, and still takes full Sunday duty.

Owing to the death of Bishop Bromby, Bishop Marsden, who was consecrated so long ago as 1860, becomes the senior Bishop of the

Church of England. Dr. Marsden was Bishop of Bathurst from 1869 to 1885.

The restoration of Selby Abbey, after the disastrous fire in October last, is progressing so satisfactorily that it is hoped to re-open the church for public worship on October 19th next, the eve of the anniversary of the fire.

The death of the Rev. John Fulton, D.D., LL.D., Professor of Canon Law in the Divinity School at Philadelphia, and editor of the "Church Standard," took place on the 24th ult. after six weeks' severe illness at the age of seventy-two.

The parish church of Chatteris, Cambs, is to be rebuilt as a result of a handsome bequest by Mr.

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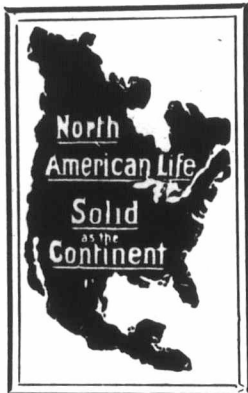
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Robert Wright, son of a former sexton, who made a fortune in Australia. The work will cost between £9,000 and £10,000, towards which the testator contributes one-half.

Trinity, Torrington, and Grace Church, Saybrooke, both of them Connecticut parishes, have received legacies from the late Messrs. Hendey and Spencer of \$2,500 and \$3,000, respectively. These gentlemen long held the position of senior wardens in their respective parishes.

A stained-glass window has been placed in the parish church of Stoke Gabriel, in Devon, to commemorate the 422nd anniversary of the family of Churchward entering into possession of the estate of Hill in the parish. The window is the gift of Mr. Frederick Churchward, the present owner.

Mr. J. J. Willis, who has for many years laboured as a lay reader at Cold Harbour Mission-room in connection with Harpenden Parish Church, has lately been made the recipient of a pair of silver candlesticks as a token of the congregation's appreciation of his voluntary and devoted services.

In an interesting statement sent out by the Bible Society, it is announced that there are on the list versions of the Holy Scriptures in four hundred languages. The circulation amounts to a little over 6,000,000 copies per annum. The sum spent every year is £250,000; the amount received back from sales is £100,000.

The parish of All Saints', Dorchester, Mass., has been enriched by the gift of a parish house, presented by Mrs. Oliver Peabody, a loyal parishioner, in commemoration of the twenty years' pastorate of the present rector, the Rev. Charles Whittemore. The parish house is complete in all its appointments.

The arrival of a new peal of bells for the parish church of St. Keverne, Cornwall, was made an occasion for rejoicing. The villagers, carrying flowers and headed by the local band, marched in procession to meet the four waggons on which the bells were being brought to the village. When the bells were met, wreaths of wild flowers were placed upon them.

The aged Dean of St. Paul's, who has been critically ill of late, has improved since his removal from Roehampton to the deanery. Dr. Gregory is in his eighty-ninth year, and it is wonderful to think that he was appointed Canon of St. Paul's before either Lightfoot or Liddon. The former went to St. Paul's in 1871. Liddon was appointed to the canonry the year after Dr. Gregory was appointed, in 1868.

The Ven. W. L. Bevan, Archdeacon of Brecon, is about to resign the office of Archdeacon. Archdeacon Bevan has served continuously in the Diocese of St. David's for a period of sixty-two years. The news of his impending resignation has been received with sincere regret both by the clergy and the laity throughout his jurisdiction. The Archdeacon is quite the "grand old man" of the Church in Wales.

It was a happy idea of the Liverpool Cathedral Committee to assign one of the great porches of the new cathedral to be provided by the children of the diocese at a cost of £2,000. Already £330 stands to the credit of the children's fund, which is being taken up with the greatest enthusiasm by the young folk. Sunday, April 28th, has been set apart as a "children's day," and at all the children's services in the diocese

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references are to be made to the new cathedral.

The Dowager Countess of Chester and her family have just perpetuated the late earl's memory by presenting an elegantly carved Communion table of oak, with suitable accompaniments, to Stanmer Parish Church, which stands in Stanmer Park. The gift was dedicated on a recent Sunday, together with an oak lectern given by the Hon. Thomas Pelham, in memory of his brothers, the fourth and fifth earls, by the Bishop of Crediton. The wood was grown and carved on the Stanmer Park estate.

At a wedding held at the parish church, Beckenham, recently, all those intimately associated with the ceremony, with the exception of the bride, bore the name of Church. The bridegroom was Mr. Francis William Church, and the officiating clergyman was his father, the Rev. S. C. Church, who was assisted by his son, a curate in Essex. The best man is a brother of the bridegroom, and is a vicar near Bath. The organist was Mr. Church, another brother, who is organist at the parish church at Folkestone.

The Committee of the C.M.S. have resolved to invite two or three of the Society's Missionaries connected with the China Missions, accompanied by carefully-selected Chinese workers, to proceed to Tokyo, the capital of Japan, for at least twelve months with a view to engaging in special evangelistic work amongst the Chinese students now resident in that city. There are possibly now 14,000 such students in Japan, most of whom are living in Tokyo. These come from every nook and corner of China.

The historic and interesting Church of St. Nicholas, Carrickfergus, was re-opened for Divine service on the third Sunday after Easter, having been closed for a considerable time for renovation. The church as it now stands is one of the most interesting in Ireland, for the history of the building can be traced from the time of the Normans down to the present day. On the day of the reopening an interesting and attractive sermon was preached by the Lord Bishop of the diocese (Down and Connor), who took for his text Rev. 21:22.

The Ven. Archdeacon and Mrs. Robinson were on February 27th last made the recipients of various parting gifts by the parishioners of St. Paul's, Dunedin, N.Z., on the eve of their departure for England. The Primate, Dr. Nelligan, was present and made a speech. He also presented the Archdeacon with a purse of 100 sovereigns. Mr. Dickenson, on behalf of the members of the choir, presented a large picture to the Archdeacon, and Mr. P. C. Lawry, superintendent of the Sunday School, a handsome pocket-

book as a keepsake and as a small token of esteem from the teachers.

Preaching recently at St. Mary's Church, Southwark, the Rev. Henry Pitt, the vicar, drew attention to what he termed a remarkable book, entitled "Moses and the Prophets," written at the request of the Archbishop of Canterbury by the Rev. C. H. Waller, D.D. (formerly Principal of the London College of Divinity), to show that Professor Driver and the so-called "Higher Critics" are guilty of apostasy, and, therefore, by the law of England, incapable of holding any office or position of trust. Those in high places in the Church would be better employed if they brought the Gospel of pardon and comfort to the masses of the people living in circumstances so greatly needing strength to resist temptation, instead of sowing, as they were, the seed of doubt and infidelity, which was, as he knew by his sorrowful experience, yielding such a terrible harvest of unrest and unbelief.

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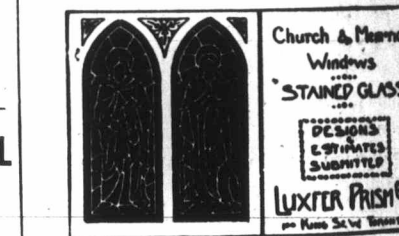
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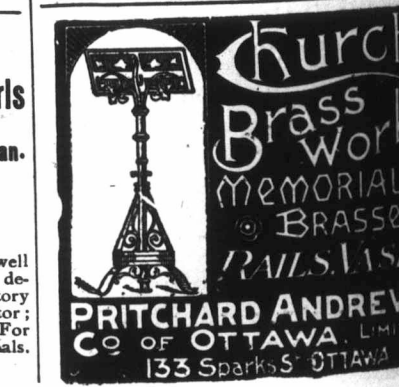
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